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POPULAR ANTIQUITIES OF GREAT BRITAIN.

IN THREE VOLUMES.

VOL. II.

POPULAR ANTIQUITIES OF GREAT BRITAIN

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COMPRISING NOTICES OF THE MOVEABLE AND IMMOVEABLE FEASTS, CUSTOMS, SUPERSTITIONS AND AMUSEMENTS PAST AND PRESENT.

EDITED FROM THE MATERIALS COLLECTED BY

JOHN BRAND F.S.A.

WITH VERY LARGE CORRECTIONS AND ADDITIONS

BY W. CAREW HAZLITT.

With a New and Copious Index.

VOLUME THE SECOND.--CUSTOMS AND CEREMONIES.

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Obſervations on Popular Antiquities.

II. *Cuſtoms and Ceremonies.*

Country Wakes.[1]

"Come Anthea let us two
Go to feaſt, as others do.
Tarts and Cuſtards, Creams and Cakes,
Are the Junketts ſtill at Wakes:
Unto which the tribes reſort,
Where the buſineſſe is the ſport.
Morris-dancers thou ſhalt ſee,
Marian too in pagentrie:
And a Mimick to deviſe
Many grinning properties.
Players there will be, and thoſe,
Baſe in action as in clothes;
Yet with ſtrutting they will pleaſe
The incurious villages.
Near the dying of the day,
There will be a Cudgell-play,
When a coxcomb will be broke,
Ere a good word can be ſpoke.
But the anger ends all here,
Drencht in ale, or drown'd in Beere.
Happy ruſticks, beſt content
With the cheapeſt merriment:
And poſſeſſe no other feare
Then to want the Wake next yeare."—*Herrick.*

THE true etymology of Wake is, I believe, given in an extract from a metrical Life of St. John in Dugdale's "Warwickſhire," quoted by Strutt.[2] Spelman erred ſtrangely here.][3]

As in the times of Paganiſm annual feſtivals were celebrated in honour and memory of their gods, godeſſes, and heroes, when the people reſorted together at their temples and tombs; and as the Jews conſtantly

[1] Called alſo Feaſts of Dedication, Revellings, Ruſh-bearings, and in the North of England, Hoppings.

[2] "And ye ſhal underſtond & know how the *Ewyns* were furſt found in old

kept their anniverſary feaſt of Dedication in remembrance of Judas Maccabæus their deliverer; ſo it hath been an ancient cuſtom among the Chriſtians of this iſland to keep a feaſt every year upon a certain week or day, in remembrance of the finiſhing of the building of their pariſh church, and of the firſt ſolemn dedicating of it to the ſervice of God, and committing it to the protection of ſome guardian ſaint or angel.

At the converſion of the Saxons, ſays Bourne, by Auſtin the monk, the Heathen Paganalia were continued among the converts, with ſome regulations, by an order of Gregory I., to Mellitus the Abbot, who accompanied Auſtin in his miſſion to this iſland. His words are to this effect: on the Day of Dedication, or the Birth Day of holy Martyrs, whoſe relics are there placed, let the people make to themſelves booths of the boughs of trees, round about thoſe very churches which had been the temples of idols, and in a religious way to obſerve a feaſt: that beaſts may no longer be ſlaughtered by way of ſacrifice to the devil but for their own eating and the glory of God: and that when they are ſatisfied they may return thanks to him who is the giver of all good things.[4] Such are the foundations of the Country Wake.

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time. In the begynning of holy Churche, it was ſo that the pepul cam to the Chirche with Candellys brennyng and wold wake and coome with light toward to the Chirche in their devocions; and after they fell to lecherie and ſongs, daunces, harping, piping, and alſo to glotony and ſinne, and ſo turned the holineſſe to curſydneſs: wherfore holy Faders ordenned the pepul to leve that *Waking* and to faſt the *Evyn*. But hit is called *Vigilia*, that is waking in Engliſh, and it is called *Evyn*, for at evyn they were wont to come to Chirche." [Wake is mentioned in the ſame ſenſe in the "Promptorium Parvulorum."]

Hall, in his "Triumphs of Rome," alludes as follows to theſe convivial entertainments: "What ſhould I ſpeak of our merry Wakes and May Games and Chriſtmaſs Triumphs, which you have once ſeen here and may ſee ſtill in thoſe under the Roman dition: in all which put together, you may well ſay no Greek can be merrier than they."—*Triumph of Pleaſure*, p. 23.

In Collinſon's "Somerſetſhire," vol. i. Abdick and Bulſton Hundred, p. 64, ſpeaking of Stocklinch, St. Magdalen Pariſh, the author ſays: "A *Revel* is held here on St. Mary Magdalen's day." The Paganalia or Country Feaſts of the Heathens were of the ſame ſtamp with this of the Wake. Spelman ſays: "Hæc eadem ſunt quæ apud Ethnicos *Paganalia* dicebantur," &c. "Gloſs." *ut infrâ.*

[As early as the time of King Edgar, according to Wheloe's edition of Bede, quoted by Brand, great licence prevailed at theſe wakes, and Edgar's 28th Canon directs the obſervance of order and decorum.]

[3] "Gloſs." Art. WAK.

[4] "Ut die Dedicationis, vel Natalitiis Sanctorum Martyrum, quorum illic Reliquiæ ponuntur, tabernacula ſibi circa eaſdem Eccleſias, quæ ex fanis commutatæ ſunt de ramis arborum faciant," &c.—*Bed.* lib. . . . cap. 30. In Bridges' "Northamptonſhire" are very many inſtances recorded of the Wake being ſtill kept on or near to the day of the ſaint to which the church was dedicated.

Braithwaite, deſcribing a zealous brother, tells us: "He denounceth an heauie woe upon all Wakes, Summerings, and *Ruſh-bearings*, preferring that Act whereby Pipers were made rogues, by Act of Parliament, before any in all the *Acts and Monuments*."—*Whimzies*, 1631, p. 197. In the ſame work, p. 19 (Second Part), ſpeaking of a pedlar the author ſays: "A Countrey *Ruſh-bearing*, or Morrice-Paſtorall, is his feſtivall: if ever hee aſpire to plum-porridge, that is the day. Here the guga-girles gingle it with his neat nifles."

So, alſo, in Braithwaite's "Boulſter Lecture," 1640, p. 78, we find: "Such an

[In the "Ancren Riwle" (13th century), there is a curious allusion to the caſe of a lady who was nearly dying unſhriven, becauſe ſhe refuſed to confeſs, till the laſt moment, *that ſhe had once lent a garment to another woman to go to a wake.*]

This feaſt was at firſt regularly kept on that day in every week, on which the Church was dedicated: but it being obſerved and complained of, that the number of holidays was exceſſively increaſed, to the detriment of civil government and ſecular affairs; and alſo that the great irregularities and licentiouſneſs which had crept into theſe feſtivities by degrees, eſpecially in the churches, chapels, and churchyards, were found highly injurious to piety, virtue, and good manners; there were therefore both ſtatutes and canons made to regulate and reſtrain them: and by an Act of Convocation paſſed by Henry the Eighth in the year 1536, their number was in ſome meaſure leſſened.[1] The Feaſt of the Dedication of every Church was ordered to be kept upon one and the ſame day every where; that is, on the firſt Sunday in October; and the ſaint's day to which the church was dedicated entirely laid aſide. This act is now diſregarded; but probably it aroſe from thence that the Feaſt of Wakes was firſt put off till the Sunday following the proper day, that the people might not have too many avocations from their neceſſary and domeſtic buſineſs.

[Charles I. in his "Book of Sports," 1633, removed the prohibition which had been exerciſed againſt theſe dedication-feaſts. This tract is little more than a re-iſſue of James the Firſt's Book, 1618.]

It appears that in ancient times the pariſhioners brought ruſhes at the Feaſt of Dedication, wherewith to ſtrew the church, and from that circumſtance the feſtivity itſelf has obtained the name of *Ruſh-bearing*, which occurs for a country Wake in a Gloſſary to the Lancaſhire dialect. In the Churchwardens' Accounts of St. Mary-at-Hill, London, 1504, is the following article: "Paid for 2 berden ryſhes for the ſtrewyng the newe pewes, 3*d*." Ibid. 1493, "for 3 burdens of ruſhes for the new pews, 3*d*."

In Newton's "Herball to the Bible," 1587, is the following paſſage: "Sedge and ruſhes with the which many in the country do uſe in ſummer time to ſtrawe their parlors and churches, as well for coolneſs as for pleaſant ſmell." Chambers, and indeed all apartments uſually inhabited, were formerly ſtrewed in this manner. As our anceſtors rarely waſhed their floors, diſguiſes of uncleanlineſs became

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one as not a *Ruſh-bearer* or *May-morriſh* in all that Pariſh could ſubſiſt without him."

Bridges, in his "Northamptonſhire," vol. i. p. 187, ſpeaking of the pariſh of Middleton Chenduit, ſays: "It is a Cuſtom here to ſtrew the Church in ſummer with *Hay* gathered from ſix or ſeven ſwaths in Aſh-meadow, which have been given for this purpoſe. The Rector finds *ſtraw* in winter." Hentzner, in his "Itinerary," ſpeaking of Queen Elizabeth's preſence-chamber at Greenwich, ſays, "The floor, after the Engliſh faſhion, was ſtrewed with *Hay*," meaning ruſhes. [Copley, in his "Wits, Fits, and Fancies," 1595, has a ſtory to this purpoſe.]

[1] This injunction, ſays Borlaſe, in his "Account of Cornwall," was never univerſally complied with, cuſtom in this caſe prevailing againſt the law of the land.

neceſſary things. It appears that the Engliſh ſtage was ſtrewed with ruſhes. The practice in private houſes is noticed by Johnſon from Caius "de Ephemera Britannica."

In Tuſſer's "Huſbandry" are the following lines:

"*The Wake-Day.*

"Fil oven ful of flawnes, Ginnie paſſe not for ſleepe,
To-morrow thy father his wake day will keepe:
Then every wanton may danſe at her will
Both Tomkin with Tomlin, and Jankin with Gil."[1]

The following entries occur in the Accounts of St. Mary-at-Hill, 1495: "For bred and wyn and ale to Bowear (a ſinger) and his co., and to the Quere on Dedication Even, and on the morrow, *is.* vj*d.*" 1555. "Of the Sumcyon of our Ladys Day, which is our church holyday, for drinkyng over-night at Mr. Haywards, at the Kings Head, with certen of the pariſh and certen of the chapel and other ſinging men, in wyne, pears, and ſugar, and other chargis, viii*s.* j*d.* For a dynner for our Ladys Day, for all the ſynging men & ſyngyng children, i*l.* For a pounde and halfe of ſugar at dinner, *is.* vij*d.* ob. 1557. For garlands for our Ladys Day & for ſtrawenge yerbes, ij*s.* ij*d.* For bryngyng down the images to Rome Land and other things to be burnt." In theſe accounts, "To ſinging men and children from the King's chapel and elſewhere," on ſome of the grand feſtivals, particularly the pariſh feaſt (our Lady's Aſſumption), a reward in money and a feaſt are charged in ſeveral years.

In ſimilar Accounts for the pariſh of St. Margaret's, Weſtminſter, under 1544, is the following item: "Paid for ruſhes againſt the Dedication Day, which is always the firſt Sunday of October, 1*s.* 5*d.*" In the Accounts of St. Laurence Pariſh, Reading, for 1602, quoted by Coates, we have: "Paid for flowers and *ruſhes* for the churche when the Queene was in town, xx*d.*"

Carew, who wrote about 1585,[2] tells us that "The Saints Feaſt is kept upon the Dedication Day by every houſeholder of the pariſh, within his own dores, each entertaining ſuch forrayne acquaintance, as will not fayle, when their like turne cometh about, to requite them with the like kindneſs." But Borlaſe informs us that, in his time, it being very inconvenient, eſpecially in harveſt time, to obſerve the pariſh feaſt on the ſaint's day, they were by the biſhop's ſpecial authority transferred to the following Sunday.

Stubbes[3] gives us the manner of keeping of Wakes and Feaſts in England. "This is their order therein. Euery Town, Pariſh, and Village, ſome at one time of the yere, ſome at an other (but ſo that

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[1] Naogeorgus ſays:

"—— reddenti gramine templi
Sternitur omne ſolum, ramiſque virentibus aræ."

See Du Cange "Gloſs." Art. JUNCUS.

[2] "Survey of Cornwall," 1602, p. 69.

[3] "Anatomie of Abuſes," 1583, ed. 1584, p. 96.

euery one keepe his proper daie aſſigned and appropriate to it ſelf which they call their Wake daie) vſeth to make great preparation and prouiſion for goode cheare. To the which all their freendes and kinsfolkes farre and nere are inuited." He adds that there are ſuch doings at them, "in ſo muche as the poore men that beare the charges of theſe Feaſtes and Wakeſſes are the poorer and keepe the worſer houſes a long tyme after. And no maruaile, for many ſpend more at one of theſe Wakeſſes then in all the whole yere beſides." Stubbes has been already mentioned as a Puritan: and conſequently one who did not duly diſtinguiſh between the inſtitution itſelf and the degenerate abuſe of it. Northbrooke[1] ſays: "Alſo their daunces were ſpirituall, religious, and godly, not after *our hoppings* and leapings, and interminglings men with women, &c. (dauncing every one for his part), but ſoberly, grauely," &c. Alſo, "What good doth all that dauncing of yong women holding vpon mennes armes, that they may *hop* the higher?"

Speght, in his "Gloſſary to Chaucer," ſays: "It was the manner in times paſt upon feſtival evens called Vigiliæ, for pariſhioners to meet in their church houſes or church yards, and there to have a drinking fit for the time. Here they uſed to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner: and they which were of the better ſort had their mantles carried with them, as well for ſhew as to keep them from cold at the table. Theſe mantles, alſo, many did uſe in the church at morrow-maſſes and other times."

Borlaſe ſays, the Pariſh Feaſts inſtituted in commemoration of the dedication of parochial churches were highly eſteemed among the primitive Chriſtians, and originally kept on the ſaint's day to whoſe memory the church was dedicated. The generoſity of the founder and endower thereof was at the ſame time celebrated, and a ſervice compoſed ſuitable to the occaſion. (This is ſtill done in the colleges of Oxford, to the memory of the reſpective founders.) On the eve of this day prayers were ſaid and hymns were ſung all night in the church; and from theſe watchings the feſtivals were ſtyled Wakes; which name ſtill continues in many parts of England, though the vigils have been long aboliſhed.[2]

In the ſouthern parts of this nation, ſays Bourne, moſt country villages[3] are wont to obſerve ſome Sunday in a more particular manner than the reſt, *i. e.* the Sunday after the day of dedication, or day of the ſaint to whom their church was dedicated. Then the inhabitants deck themſelves in their gaudieſt clothes, and have open doors and ſplendid entertainments for the reception and treating of their relations and friends, who viſit them on that occaſion from each neighbouring town. The morning is ſpent for the moſt part at church, though not as that morning was wont to be ſpent, not in commemorating the ſaint

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[1] "Treatiſe againſt Dauncing," 1577, ed. 1843, pp. 151, 166.
[2] Dugdale's "Warwickſhire," 1ſt edit. p. 515.
[3] "Antiq. Vulg." chap. xxx.

or martyr, or in gratefully remembering the builder and endower. The remaining part of the day is ſpent in eating and drinking. Thus alſo they ſpend a day or two afterwards in all ſorts of rural paſtimes and exerciſes: ſuch as dancing on the green, wreſtling, cudgelling, &c.

[In the "Spectator," No. 161, for Sept. 4, 1711, the writer tells us, that "the Squire of the pariſh treats the whole company every year with a hogſhead of ale; and propoſes a Beaver Hat as a recompenſe to him who gives moſt Falls."]

In [Aubrey's "Natural Hiſtory of] Wiltſhire," printed in [1847], we read: "The night before the Day of Dedication of the Church, certain officers were choſen for gathering the money for charitable uſes. Old John Waſtfield of Langley, was Peter Man at St. Peter's Chapel there" [and from the ſame ſource it appears that it was cuſtomary to ſpend the eve of the Dedication-day in faſting and prayer.][1]

Silas Taylor ſays, that "in the days of yore, when a Church was to be built, they watched and prayed on the Vigil of the Dedication, and took that point of the horizon where the ſun aroſe for the eaſt, which makes that variation, ſo that few ſtand true except thoſe built between the two equinoxes. I have experimented ſome Churches, and have found the line to point to that part of the horizon where the ſun riſes on the day of that Saint to whom the church is dedicated."

Great numbers attending at theſe Wakes, by degrees leſs devotion and reverence were obſerved, till, at length, from hawkers and pedlars coming thither to ſell their petty wares, the merchants came alſo and ſet up ſtalls and booths in the churchyards: and not only thoſe, ſays Spelman, who lived in the pariſh to which the church belonged reſorted thither, but others alſo, from all the neighbouring towns and villages; and the greater the reputation of the Saint, the greater were the numbers that flocked together on this occaſion. The holding of theſe Fairs on Sundays was juſtly found fault with by the clergy. The Abbot of Ely, in John's reign, inveighed much againſt ſo flagrant a profanation of the Sabbath; but this irreligious cuſtom was not entirely aboliſhed till the reign of Henry VI. [a period in our hiſtory when a good deal of oppoſition to profane amuſements was offered by the Puritan party. It was to pacify this growing feeling that Henry conſented temporarily to the ſuppreſſion of markets and fairs on Sundays and holy days, in the 23rd year of his reign.]

Hoſpinian cites Naogeorgus, in his fourth Book, as drawing a moſt loathſome picture of the exceſſes and obſcenities uſed in his time at the Feaſt of Dedications, and although in this country the ſame element of licentiouſneſs had undoubtedly crept into this deſcription of feſtival, we find a clergyman, one Roſewell, in a ſermon which he pub-

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[1] "They hate the laurell, which is the reaſon they have no poets amongſt them; ſo as if there be any that ſeeme to have a ſmatch in that generous ſcience, he arrives no higher than the ſtyle of a Ballet, *wherein they have a reaſonable facultie; eſpecially at a* WAKE, *when they aſſemble themſelves together at a towne-greene, for then they ſing their Ballets, and lay out ſuch throats as the country fidlers cannot be heard.*"—*A Strange Metamorphoſis of Man*, &c. 1634.

liſhed in 1711, earneſtly oppoſed to the diſcontinuance of the Wake on the Eve before the Dedication. When an order [had been] made in 1627 and in 1631, at Exeter and in Somerſetſhire, for the ſuppreſſion of the Wakes, both the miniſters and the people deſired their continuance, not only for preſerving the memorial of the dedication of their ſeveral churches, but for civilizing their pariſhioners, compoſing differences by the mediation and meeting of friends, increaſing of love and unity by theſe feaſts of charity, and for the relief and comfort of the poor.

In the "Statiſtical Account of Scotland,"[1] we read: "Pariſh of Sandwick [Orkney]"—"The people do no work on the 3rd day of March, in commemoration of the Day on which the Church of Sandwick was conſecrated; and as the Church was dedicated to St. Peter, they alſo abſtain from working for themſelves on St. Peter's Day (29th of June); but they will work to another perſon who employs them."

In the ſame work we are told "St. Serf was conſidered as the tutelar Saint of this place, in honour of whom there was an annual proceſſion on his day, *viz.*, 1ſt July, early in the morning of which, all the inhabitants, men and women, young and old, aſſembled and carried green branches through the town, decking the publick places with flowers, and ſpent the reſt of the day in feſtivity. (The Church was dedicated not only to the Virgin Mary, but alſo to St. Serf.) The proceſſion is ſtill continued, though the day is changed from the Saint's Day to the preſent King's Birth Day."

Hopping is derived from the A.-S. þoppan, *to leap*, or *dance*. Dancings in the North of England, and I believe [colloquially] in other parts, are called *Hops*. The word in its original meaning is preſerved in Graſs-*hopper*. The word "*Hoppe*" occurs in Chaucer, in the beginning of the "Cokes Tale."

In many villages in the North of England theſe meetings are ſtill kept up, under the name of Hoppings. We ſhall hope that the rejoicings on them are ſtill reſtrained in general within the bounds of innocent feſtivity; though it is to be feared they ſometimes prove fatal to the morals of our ſwains, and corrupt the innocence of our ruſtic maids.

In "A Joco-ſerious Diſcourſe between a Northumberland Gentleman and his Tenant" [by George Stuart,] 1686, p. 32, we read:—

> "To Horſe-race, Fair, or *Hoppin* go,
> There play our caſts among the whipſters,
> Throw for the hammer, lowp for ſlippers,
> And ſee the Maids Dance for the Ring,
> Or any other pleaſant thing:
> ——— for the Pigg, lye for the Whetſtone,
> Or chuſe what ſide to lay our betts on."[2]

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[1] Vol. xvi. p. 460; vol. xviii. p. 652.

[2] Mr. Brand, at this point, admits a literal deluge of wholly irrelevant matter on the ſubject of ſharping, cogging, &c.]

[A contributor to the "Antiquarian Repertory" has preſerved a part of an old ſong, which uſed to be ſung in the North at Wakes as well as at Chriſtmas.[1]

In the old ballad of "Sack for my Money" (*circâ* 1630) we have:

"The country blades with their own maids,
At every merry meetings,
For ale and cakes at their town wakes,
Which they did give their ſweetings,
Upon their friend a crown will ſpend
In ſack that is ſo truſty."

The *Lady of the Wake* is deſcribed in "Witts Recreations" (1640), in a poem, perhaps by Herrick:

"Feele how my temples ake
For the lady of the wake;
Her lips are as ſoft as a medlar,
With her poſies and her points,
And the ribbon on her joynts,
The device of the fields and the pedler."

The following is Googe's account, in his verſion of "Naogeorgus":]

"The Dedication of the Church is yerely had in minde,
With worſhip paſſing Catholicke, and in a wondrous kinde:
From out the ſteeple hie is hangde a croſſe and banner fayre,
The pavement of the temple ſtrowde with hearbes of pleaſant ayre,
The pulpets and the aulters all that in the Church are ſeene,
And every pewe and piller great, are deckt with boughes of greene:
The tabernacles opned are, and Images are dreſt,
But chiefly he that patron is, doth ſhine above the reſt:
A borde there ſtandes, whereon their bulles and pardons thick they lay,
That given are to every one that keepes this holyday:
The Idoll of the Patron eke, without the doore doth ſtande,
And beggeth faſt of every man, with pardons in his hande:
Who for bicauſe he lackes his tongue, and hath not yet the ſkill
In common peoples languages, when they ſpeake well or ill:
He hath his owne interpretor, that alwayes ſtandeth by,
And vnto every man that commeth in or out doth cry:
Deſiring them the Patrone there, with giftes to have in minde,
And Popiſhe pardons for to buie, releaſe of ſinnes to finde.

* * * * *

On every ſide the neighbours come, and ſuch as dwell not nere,
Come of their owne good willes, and ſome required to be there.
And every man his weapon hath, their ſwordes and launces long,
Their axes curriars, pyſtolets, with pykes and darts among.
The yong men in their beſt array, and trimmeſt maydes appeare,
Both jeaſters, roges, and minſtrels with their inſtruments are heare.
The pedler doth his packe untruſſe, the hoſt his pots doth fill,
And on the table breade and drinke doth ſet for all that will:
Nor eyther of them their heape deceyves, for of the others all,
To them th' advauntage of this feaſte, and gaine, doth chiefly fall.
The ſervice done, they eyther to the taverne faſt doe flie,
Or to their neighbours houſe, whereas they feede unreaſonablie:

[1 Vol. iv. p. 453; ed. 1808.]
[2 Herrick's Works, ed. Hazlitt, Appendix, No. III.]

For ſixe or ſeven courſes they vnto the table bring,
And for their ſuppers may compare with any heathen king.
The table taken up, they riſe, and all the youth apace,
The minſtrell with them called go to ſome convenient place:
Where when with bagpipe hoarce, he hath begon his muſicke fine,
And vnto ſuch as are preparde to daunce hath given ſigne,
Comes thither ſtreight both boys and gyrles, and men that aged bee,
And maryed folkes of middle age, there alſo comes to ſee,
Old wrinckled hagges, and youthfull dames, that minde to daunce aloft,
Then ſundrie paſtimes do begin, and filthie daunces oft:
When drunkards they do lead the daunce with fray and bloody fight,
That handes, and eares, and head, and face, are torne in wofull plight.
The ſtreames of bloud runne downe the armes, and oftentimes is ſeene
The carkaſſe of ſome ruffian ſlaine, is left upon the greene.
Here many, for their lovers ſweete, ſome daintie thing do buie,
And many to the taverne goe, and drinke for companie,
Whereas they fooliſh ſongs do ſing, and noyſes great do make:
Some in the meane while play at cardes, and ſome the dice do ſhake.
Their cuſtome alſo is, the prieſt into the houſe to pull:
Whom when they have, they thinke their game accompliſhed at full:
He farre in noyſe exceedes them all, and eke in drinking drie
The cuppes, a prince he is, and holdes their heades that ſpeewing lie."

King,[1] ſpeaking of the Inhabitants of Cheſter, ſays, "touching their houſekeeping, it is bountiful and comparable with any other Shire in the Realm: and that is to be ſeen at their Weddings and Burials, but chiefly at *their Wakes*, which they yearly hold (although it be of late years well laid down.")

Hinde,[2] ſpeaking of popiſh and profane Wakes at Tarum, ſays: — "Popery and Profannes, two ſiſters in evil, had conſented and conſpired in this pariſh, as in many other places, together to advance their Idols againſt the Arke of God, and to celebrate their ſolemne Feaſtes of their Popiſh Saints, as being the *Dii Tutelares*, the *ſpeciall Patrons and Protectors of their Church and Pariſh*, by their Wakes and Vigils, kept in commemoration and honour of them, in all riot and exceſſe of eating and drinking, dalliance and dancing, ſporting and gaming, and other abominable impieties and idolatries."

"In the Northern Counties," ſays Hutchinſon,[3] "theſe holy Feaſts are not yet aboliſhed; and in the county of Durham many are yet celebrated. They were originally Feaſts of dedication in commemoration of the conſecration of the Church, in imitation of Solomon's great Convocation at the conſecrating the Temple of Jeruſalem. The religious tenor is totally forgotten, and the Sabbath is made a day of every diſſipation and vice which it is poſſible to conceive could crowd upon a villager's manners and rural life. The manner of holding theſe feſtivals in former times was under tents and booths erected in the Church-yard, where all kinds of diverſions were introduced. Interludes were there performed, being a ſpecies of theatrical performance conſiſting of a rehearſal of ſome paſſages in holy Writ perſonated by actors. This kind of exhibition is ſpoken of by travellers, who have

[1] "Vale Royal of England," p. 20.
[2] "Life of Bruen," 1641, p. 89.
[3] "Hiſtory of Northumberland," vol. ii. p. 26.

viſited Jeruſalem, where the religious even preſume to exhibit the Crucifixion and Aſcenſion with all their tremendous circumſtances. On theſe Celebrations in this country, great Feaſts were diſplayed, and vaſt abundance of meat and drink."

Gower[1] tells us: "I cannot avoid reminding you upon the preſent occaſion that Frumenty makes the principal entertainment of all our Country Wakes: our common people call it 'Firmitry.' It is an agreeable compoſition of boiled wheat, milk, ſpice, and ſugar."

[Mr. Wilbraham, in his "Cheſhire Gloſſary," 1836, ſays: "At Appleton, in Cheſhire, it was the cuſtom at the time of the Wake to clip and adorn an old hawthorn which till very lately ſtood in the middle of the town. This ceremony is [was] called the Bawming [Dreſſing] of Appleton Thorn."]

Macaulay[2] obſerves that there is a Wake the Sunday next after St. Peter, to whom the Church is dedicated; adding: "the people of this neighbourhood are much attached to the celebration of Wakes; and on the annual return of thoſe Feſtivals, the couſins aſſemble from all quarters, fill the Church on Sunday, and celebrate Monday with feaſting, with muſick, and with dancing. The ſpirit of old Engliſh hoſpitality is conſpicuous among the Farmers on thoſe occaſions; but with the lower ſort of people, eſpecially in manufacturing villages, the return of the Wake never fails to produce a week at leaſt, of idleneſs, intoxication, and riot; theſe and other abuſes, by which theſe Feſtivals are ſo groſſly perverted from the original end of their inſtitution, render it highly deſirable to all the friends of order, of decency, and of religion, that they were totally ſuppreſſed."

In Ireland, "on the Patron Day, in moſt pariſhes, as alſo on the Feaſts of Eaſter and Whitſuntide, the more ordinary ſort of people meet near the Alehouſe in the afternoon, on ſome convenient ſpot of ground, and dance for the cake; here to be ſure the Piper fails not of diligent attendance. The cake to be danced for is provided at the charge of the Ale-wife, and is advanced on a board on the top of a pike, about ten feet high; this board is round, and from it riſeth a kind of Garland, beſet and tied round with meadow flowers, if it be early in the ſummer: if later, the garland has the addition of Apples, ſet round on pegs, faſtened unto it. The whole number of dancers begin all at once in a large ring, a man and a woman, and dance round about the buſh (ſo is this garland called,) and the piper, as long as they are able to hold out. They that hold out longeſt at the exerciſe, win the Cake and Apples, and then the Alewife's trade goes on."[3]

At the Wake held at the ſmall village of St. Kenelm's, co. Salop, called Kenelm's Wake, or Crab Wake, the inhabitants have a ſingular cuſtom of *pelting each other with* CRABS: and even the Clergyman ſeldom eſcapes as he goes to, or comes from, the Chapel.[4]

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[1] "Sketch of the Materials for a Hiſtory of Cheſhire," p. 10.

[2] "Hiſtory of Claybrook," 1791, p. 93. [Sir H. Ellis refers us to "Nichols' Leiceſterſhire," vol. iv. p. 131.]

[3] Piers' "Deſcription of Weſtmeath," 1682, in Vallancey, No. i. p. 123.

[4] See "Gent. Mag." for Sept. 1797.

Harveſt Home.[1]

"Hoacky is brought
Home with hallowin,
Boys with Plumb-Cake
The Cart following."
Poor Robin for 1676.

MACROBIUS tells us[2] that, among the Heathens, the maſters of families, when they had got in their Harveſt, were wont to feaſt with their ſervants, who had laboured for them in tilling the ground. In exact conformity to this, it is common among Chriſtians, when the fruits of the earth are gathered in and laid in their proper repoſitories, to provide a plentiful ſupper for the harveſt men and the ſervants of the family. At this entertainment, all are in the modern revolutionary idea of the word, perfectly equal. Here is no diſtinction of perſons, but maſter and ſervant ſit at the ſame table, converſe freely together, and ſpend the remainder of the night in dancing, ſinging, &c. in the moſt eaſy familiarity.

[Durandus[3] mentions that it was formerly uſual among the Gentiles for the ſervants, both male and female, to take their maſters' or employers' places after the gathering-in of the Harveſt, and uſurp their authority for a time.]

Bourne thinks the original of both theſe cuſtoms is Jewiſh, and cites Hoſpinian, who tells us that the Heathens copied this cuſtom of the Jews, and at the end of their Harveſt, offered up their firſt-fruits to the gods.[4] For the Jews rejoiced and feaſted at the getting in of the Harveſt.

This feſtivity is undoubtedly of the moſt remote antiquity. In the "Roman Calendar," I find the following obſervation on the Eleventh of June: (The harveſts in Italy are much earlier than with us.) "The ſeaſon of reapers, and their Cuſtom with ruſtic pomp."

Hutchinſon, ſpeaking of the pariſh of Eaſington, in Durham,[5] obſerves, "In this part of the country are retained ſome ancient cuſtoms evidently derived from the Romans, particularly that of dreſſing up a

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[1] Otherwiſe called Mell Supper, Kern, or Churn Supper, or Feaſt of Ingathering.
[2] "Saturnal." Die prim. cap. 10.
[3] "Rationale," lib. vi. c. 86.
[4] Hoſpin. "De Orig. Feſt. Jud.;" Stukius "Antiq. Conviv." p. 63. Theophylact mentions "Scenopegia, quod celebrant in gratiarum actionem propter convectas Fruges in Menſe *Septembri*. Tunc enim gratias agebant Deo, convectis omnibus fructibus, &c."—Theoph. in 7 cap. Joan.
[5] "Hiſt. of Durham," vol. ii. p. 583.

figure of Ceres, during Harveſt, which is placed in the field while the reapers are labouring, and brought home on the laſt evening of reaping, with muſick and great acclamation. After this a feaſt is made, called the Mell-ſupper, from the ancient ſacrifice of mingling the new meal."

In the "Life of Eugene Aram," [1759,] there is an Eſſay on "the Mell Supper, and ſhouting the Churn," by that extraordinary man. Bread, or Cakes, he ſays, compoſed part of the Hebrew offering, as appears by Leviticus xxiii. 13; and we gather from Homer, in the firſt Book of his "Iliad," that a cake thrown upon the head of the victim was alſo part of the Greek offering to Apollo. Apollo, continues Aram, loſing his divinity on the progreſs of Chriſtianity, what had been anciently offered to the god, the reapers as prudently eat up themſelves. At laſt the uſe of the meal of new corn was neglected, and the ſupper, ſo far as meal was concerned, was made indifferently of old or new corn, as was moſt agreeable to the founder. He adds, as the Harveſt was *laſt* concluded with ſeveral preparations of meal, or brought to be ready for the Mell, this term became, in a tranſlated ſignification, to mean the *laſt* of other things; as when a horſe came laſt in the race, they often ſay in the North, *he has got the Mell.*

That men in all nations where agriculture flouriſhed ſhould have expreſſed their joy on this occaſion by ſome outward ceremonies, has its foundation in the nature of things. Sowing is hope; reaping, fruition of the expected good. To the huſbandman, whom the fear of wet, blights, &c. had haraſſed with great anxiety, the completion of his wiſhes could not fail of imparting an enviable feeling of delight. Feſtivity is but the reflex of inward joy, and it could hardly fail of being produced on this occaſion, which is a temporary ſuſpenſion of every care.

[It was cuſtomary in Tuſſer's day, to give the reapers gloves when the wheat was thiſtly, and Hilman, the author of "Tuſſer Redivivus," 1710, obſerves, that the largeſs, which ſeems to have been uſual in the old writer's time, was ſtill a matter of courſe, of which the reapers did not require to be reminded.]

Stevenſon[1] thus glances at the cuſtoms of Harveſt Home. "The Furmenty Pot welcomes home the Harveſt Cart, and the Garland of Flowers crowns the Captain of the Reapers; the battle of the field is now ſtoutly fought. The pipe and the tabor are now buſily ſet a-work, and the lad and the laſs will have no lead on their heels. O 'tis the merry time wherein honeſt neighbours make good cheer and God is glorified in his bleſſings on the earth."

[Herrick addreſſed to the poet-earl of Weſtmoreland, author of "Otia Sacra," 1648, a copy of verſes, in which he pleaſantly deſcribes the uſages of the Harveſt Home. He alludes to the crowning of the

[1] "The Twelve Moneths," 1661, p. 37 [Auguſt. But this work is for the moſt part abſtracted from Breton's "Fantaſticks," 1626, without the ſlighteſt acknowledgment.]

Hock-Cart, and the other ceremonies obſerved after the gathering-in of the crop.]

The reſpect ſhown to ſervants at this ſeaſon ſeems to have ſprung from a grateful ſenſe of their good ſervices. Every thing depends at this juncture on their labour and diſpatch.[1]

Moreſin tells us,[2] that Popery, in imitation of this, brings home her chaplets of corn, which ſhe ſuſpends on poles, that offerings are made on the altars of her tutelar gods, while thanks are returned for the collected ſtores, and prayers are made for future eaſe and reſt. Images too of ſtraw or ſtubble, he adds, are wont to be carried about on this occaſion; and that in England he himſelf ſaw the ruſtics bringing home in a cart, a figure made of corn, round which men and women were ſinging promiſcuouſly, preceded by a drum or piper.

Newton,[3] under Breaches of the ſecond Commandment, cenſures "the *adorning with garlands*, or *preſenting unto any image of any Saint, whom thou haſt made ſpeciall choiſe of to be thy patron and advocate, the firſtlings of thy increaſe, as* CORNE *and* GRAINE, and other oblations."

In his "Travels,"[4] ſpeaking of Windſor, Hentzner ſays, "As we were returning to our inn we happened to meet ſome country people celebrating their Harveſt-home; their laſt load of corn they crown with flowers, having beſides an image richly dreſſed, by which perhaps they would ſignify Ceres: this they keep moving about, while men and women, men and maid-ſervants, riding through the ſtreets in the cart, ſhout as loud as they can till they arrive at the barn."

"I have ſeen," ſays Hutchinſon,[5] "in ſome places, an Image apparelled in great finery, crowned with flowers, a ſheaf of corn placed under her arm, and a ſcycle in her hand, carried out of the village in the morning of the concluſive reaping day, with muſick and much clamour of the reapers, into the field, where it ſtands fixed on a pole all day, and when the reaping is done, is brought home in like manner. This they call the Harveſt Queen, and it repreſents the Roman Ceres."

An old woman, who in a caſe of this nature is reſpectable authority, at a village in Northumberland, informed [Mr. Brand, that in the firſt half of the laſt century,] they uſed every where to dreſs up ſomething, ſimilar to the figure above deſcribed, at the end of Harveſt, which was called a Harveſt Doll, or *Kern Baby*. This northern word is plainly a corruption of Corn Baby, or image, as is the *Kern* Supper, which we ſhall preſently conſider, of Corn Supper.[6]

At Werington in Devonſhire, the clergyman of the pariſh informed

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[1] Vacuna, ſo called, as it is ſaid, *à vacando*, among the ancients, was the name of the goddeſs to whom ruſtics ſacrificed at the concluſion of Harveſt.

[2] "Papatus," p. 173, in *v.* Vacina.

[3] "Tryall of a Mans owne Selfe," 1602, p. 54.

[4] 8vo. Strawberry Hill, 1757, p. 79.

[5] "Hiſt. of Northumb." vol. ii. p. 17.

[6] In Carew's "Survey of Cornwall," p. 20 *verſo*, "an ill kerned or ſaved Harveſt" occurs.

[Mr. Brand about 1795] that when a farmer finiſhes his reaping, a ſmall quantity of the ears of the laſt corn are twiſted or tied together into a curious kind of figure, which is brought home with great acclamations, hung up over the table, and kept till the next year. The owner would think it extremely unlucky to part with this, which is called "a Knack." The reapers whoop and hollow "A Knack! a Knack! well cut! well bound! well ſhocked!" and, in ſome places, in a ſort of mockery it is added, "Well ſcattered on the ground." A countryman gave [him] a ſomewhat different account, as follows: "When they have cut the corn, the reapers aſſemble together: a Knack is made, which one placed in the middle of the company holds up, crying thrice 'a Knack,' which all the reſt repeat: the perſon in the middle then ſays:

'Well cut! well bound!
Well ſhocked! well ſaved from the ground.'

he afterwards cries 'Whoop' and his companions hollow as loud as they can." He applied for one of them. No farmer would part with that which hung over his table; but one was made on purpoſe for him.[1]

Purchas,[2] ſpeaking of the Peruvian ſuperſtitions, tells us: "In the ſixt moneth they offered a hundred Sheepe of all colours, and then made a Feaſt, bringing Mayz from the fields into the houſe, which they yet vſe. This Feaſt is made, comming from the Farme to the houſe, ſaying certaine Songs, and praying that the Mayz may long continue. They put a quantitie of the Mayz (the beſt that groweth in their Farmes) in a thing which they call *Pirua*, with certaine Ceremonies watching three nights. Then doe they put it in the richeſt garment they haue, and, being thus wrapped and dreſſed, they worſhip this *Pirua*, holding it in great veneration, and ſaying, It is the Mother of the Mayz of their Inheritances, and that by this meanes the Mayz augments and is preſerued. In this moneth they make a particular Sacrifice, and the Witches demand of this *Pirua* if it hath ſtrength enough to continue vntill the next yeere. And if it anſweres no, then they carrie this Maiz to the Farme whence it was taken, to burne and make another *Pirua* as before: and this fooliſh vanitie ſtill continueth."

This Peruvian Pirva, [Mr. Brand was informed by a friend,] bears a ſtrong reſemblance to what is called in Kent, an *Ivy Girl*, which is a figure compoſed of ſome of the beſt corn the field produces, and made, as well as they can, into a human ſhape; this is afterwards curiouſly dreſſed by the women, and adorned with paper trimmings, cut to reſemble a cap, ruffles, handkerchief, &c. of the fineſt lace. It is brought home with the laſt load of corn from the field upon the waggon, and they ſuppoſe entitles them to a ſupper at the expenſe of their employers.

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[1] I ſhould ſuppoſe that Moreſin alludes to ſomething like this when he ſays: "Et ſpiceas papatus (habet) coronas, quas videre eſt in domibus, &c." *Papatus*, p. 163, *v.* SPICÆ. [See the laſt ed. of Nares' "Gloſs." art. KNACK.]

[2] "Pilgrimes," [vol. v.] lib. ix. c. 12. He cites Acoſta, lib. vi. c. 3.

[Clarke in his "Travels," incidentally obſerves: "At the *Hawkie* (at Cambridge), as it is called, I have ſeen a Clown dreſſed in woman's clothes, having his face painted, his head decorated with ears of Corn, and bearing about him other ſymbols of Ceres, carried in a Waggon, with great pomp and loud ſhouts, through the ſtreets, the horſes being covered with white ſheets; and when I enquired the meaning of the ceremony, was anſwered by the people that *they were drawing the* HARVEST QUEEN."]

Lord Weſtmoreland the poet tells us:

> "How the Hock-Cart with all its Gear
> Should be trick'd up, and what good chear."

Hockey Cake is that which is diſtributed to the people at Harveſt-home. The *Hockey Cart* is that which brings the laſt corn and the children rejoicing with boughs in their hands, with which the horſes alſo are attired.[2]

In ſome parts of Yorkſhire, as a clergyman of that county informed me, there is given at the end of ſhearing or reaping the corn a prize ſheaf to be run for, and when all the corn is got home into the ſtack-yard, an entertainment is given called the Inning Gooſe.

[The Rev. Donald McQueen,] in the "Gentleman's Magazine" for February, 1795, ſpeaking of the Iſle of Sky, ſays: "In this Hyperborean country, in every diſtrict, there is to be met with a rude ſtone conſecrated to Gruagach, or Apollo. The firſt who is done with his reaping, ſends a man or a maiden with a bundle of Corn to his next neighbour, who hath not yet reaped down his Harveſt, who when he has finiſhed, diſpatches to his own next neighbour, who is behind in his work, and ſo on, until the whole corns are cut down. This Sheaf is called the Cripple Goat, an Gaobbir Bhacagh, and is at preſent meant as a brag or affront to the Farmer, for being more remiſs, or later than others in reaping the harveſt, for which reaſon the bearer of it muſt make as good a pair of heels, for fear of being ill-uſed for his indiſcretion, as he can. Whether the appellation of Cripple Goat may have any the leaſt reference to the Apollonian Altar of Goats Horns, I ſhall not pretend to determine."

A Newſpaper of 1773 ſays: "A few days ago a melancholy accident happened near Worceſter at a Harveſt Home. As near thirty perſons were coming from the field in a waggon, it overturned, whereby great part of the company had one or other of their limbs broken, or were dangerouſly bruiſed, and one young woman was killed on the ſpot."

In Braithwaite's "Lancaſhire Lovers," 1640, p. 19, the ruſtic lover entices his miſtreſs to marriage with promiſe of many rural pleaſures, among which occurs, "Wee will han a ſeed-cake at *Faſtens;*" and in Overbury's "Characters," 1638, under the character

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[1] "Otia Sacra," 1648, p. 173.
[2] Salmon's "Survey" (Hertfordſhire), vol. ii. p. 415.

of a *Franklin*, we find enumerated the ſeveral country ſports, amongſt which occurs "the *Hoky* or *Seed Cake*."

Different places adopt different ceremonies. There is a ſport on this occaſion in Hertfordſhire, called "Crying the Mare," (it is the ſame in Shropſhire,) when the reapers tie together the tops of the laſt blades of corn, which is *Mare*, and ſtanding at ſome diſtance, throw their ſickles at it, and he who cuts the knot, has the prize, with acclamations and good cheer.[1] I was informed of the following cuſtom on this occaſion at Hitchin in the ſame county, where each farmer drives furiouſly home with the laſt load of his corn, while the people run after him with Bowls full of water in order to throw on it: this is alſo accompanied with great ſhouting.[2]

In the "Statiſtical Account of Scotland,"[3] we read, "It was [in the laſt century,] the cuſtom to give what was called *a Maiden Feaſt*, upon the finiſhing of the Harveſt: and to prepare for which, the laſt handful of Corn reaped in the field was called *the* [*Corn Lady* or] *Maiden*. This was generally contrived to fall into the hands of one of the fineſt girls in the field, was dreſſed up with ribbands, and brought home in triumph with the muſic of fiddles or bagpipes. A good dinner was given to the whole band, and the evening ſpent in joviality and dancing, while the fortunate laſs who took the Maiden was the Queen of the Feaſt; after which this handful of Corn was dreſſed out generally in the form of a Croſs, and hung up with the date of the year, in ſome conſpicuous part of the houſe. This cuſtom is now entirely done away, and in its room each ſhearer is given 6*d.* and a loaf of bread. However, ſome farmers, when all their Corns are brought in, give their ſervants a dinner and a jovial evening, by way of Harveſt-Home."

In Tuſſer's "Huſbandry," 1580, under Auguſt, are the following lines alluding to this feſtivity:

> "In Harveſt time, harveſt folke, ſervants and all,
> Should make, alltogither, good cheere in the hall,
> And fill out the black bol of bleith to their ſong,
> And let them be merie al Harveſt time long.
> Once ended thy Harveſt, let none be begilde,
> Pleaſe ſuch as did pleaſe thee, man, woman, and child.
> Thus doing, with alway ſuche helpe as they can,
> Thou winniſt the praiſe of the labouring man."

On which is this note in [Hilman][4] "This, the poor labourer thinks,

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[1] Blount tells us farther that "after the Knot is cut, then they cry with a loud voice three times, 'I have her.' Others anſwer, as many times, 'What have you?'—'A Mare, a Mare, a Mare.'—'Whoſe is ſhe,' thrice alſo,—J. B. (naming the owner three times).—'Whither will you ſend her?'—'To J. a Nicks,' (naming ſome neighbour who has not all his corn reaped); then they all ſhout three times, and ſo the ceremony ends with good cheer. "In Yorkſhire, upon the like occaſion they have a Harveſt Dame; in Bedfordſhire, a Jack and a Gill."

[2] Thomſon, in his "Seaſons," (Autumn,) has left us a beautiful deſcription of this annual feſtivity of Harveſt Home.

[3] Vol. xix. p. 550; Pariſh of Longforgan, co. Perth.

[4] "Tuſſer Redivivus," 1710, edit. 1749, p. 104.

crowns all, a good ſupper muſt be provided, and every one that did any thing towards the Inning muſt now have ſome reward, as ribbons, laces, rows of pins to boys and girls, if never ſo ſmall, for their encouragement; and, to be ſure, plumb-pudding. The men muſt now have ſome better than beſt drink, which, with a little tobacco and their ſcreaming for their largeſſes, their buſineſs will ſoon be done."

In another part of Tuſſer's work, under "The Ploughman's Feaſt Days," are theſe lines:

> "For all this good feaſting, yet art thou not looſe,
> Til Ploughman thou giveſt his Harveſt Home Gooſe;
> Though gooſe go in ſtubble, I paſſe not for that,
> Let Gooſe have a Gooſe, be ſhe lean, be ſhe fat."[1]

On which [Hilman] remarks:[1] "The Gooſe is forfeited, if they overthrow during Harveſt."

[In Henry IV.'s time, the French peaſants were accuſtomed to regale after the getting in of the Harveſt, on what was called *a Harveſt Goſling*.[2]]

In Cornwall, it ſhould ſeem, they have "Harveſt Dinners;" and theſe, too, not given immediately at the end of the Harveſt. "The Harveſt Dinners," ſays Carew,[3] "are held by every wealthy man, or, as we term it, every good liver, between Michaelmas and Candlemaſs, whereto he inviteth his next neighbours and kinred. And, though it beare only the name of a dinner, yet the gheſts take their ſupper alſo with them, and conſume a great part of the night after in Chriſtmas rule. Neither doth the good cheere wholly expire (though it ſomewhat decreaſe) but with the end of the weeke."

Formerly, it ſhould ſeem, there was a HARVEST HOME SONG. Kennett[4] tells us: "Homines de Hedyngton ad curiam Domini ſingulis annis inter feſtum S. Michaelis et feſtum S. Martini venient cum toto et pleno *Dyteno*, ſicut hactenus conſueverunt." This, he adds, is ſinging Harveſt Home.

Johnſon tells us, in his "Tour to the Hebrides," that he ſaw the Harveſt of a ſmall field in one of the Weſtern Iſlands. The ſtrokes of the ſickle were timed by the modulation of the Harveſt Song, in which all their voices were united. They accompany, in the Highlands, every action which can be done in equal time with an appropriated ſtrain, which has, they ſay, not much meaning, but its effects are regularity and cheerfulneſs. The ancient proceleuſmatic ſong, by which the rowers of gallies were animated, may be ſuppoſed to have been of this kind. There is now an oar ſong uſed by Hebridians. Thus far the learned traveller. I have often obſerved at Newcaſtle-upon-Tyne (and I ſuppoſe it is the ſame in other ſea-port towns) that the ſailors, in heaving their anchors, made uſe of a ſimilar

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[1] "Tuſſer Redivivus," 1710, edit. 1749, p. 81.
[2] Marolles' "Memoires," quoted in Seward's "Anecd." vol. iii. p. 198.]
[3] "Survay," 1602, fol. 68.
[4] Gloſs. to "Par. Ant'q." *v.* DYTENUM.

kind of ſong. In ploughing with oxen in Devonſhire, I obſerved a ſong of the ſame kind.

In the "Statiſtical Account of Scotland,"[1] it is ſaid, "There is one family on the Cupar-Grange Eſtate, which has been there a century. The former tenant in that family kept a Piper to play to his ſhearers all the time of Harveſt, and gave him his Harveſt-fee. The ſloweſt ſhearer had always the Drone behind him."

[The *Mell-Supper*, the entertainment uſual after Harveſt, is derived either from *Mehl*, farina, or meal, or from the Northern Engliſh *mell*, a company. On the whole, perhaps, the latter is the more reaſonable etymology.][2]

In a Letter [of Auguſt 12, 1786, from Pegge to Brand, the former] ſays: The moſt obvious interpretation of the term Mell Supper ſeems to inſinuate that it is the Meal-Supper, from the Teutonic word *mehl* (farina). In another Letter, dated Aug. 28th, 1786, he cites "Cowel's Interpreter," in *v.* MED-SYP. *i. e.* the reward ſupper, as thinking it may alſo be deduced from that.

[The laſt ſheaf of the Harveſt was called the *Mell-Sheaf*, and, ſays Mr. Atkinſon, "uſed to be formed, on finiſhing the reaping, with much obſervance and care." He adds, that it "was frequently made of ſuch dimenſions as to be a heavy load for a man, and within a few years comparatively, was propoſed as the prize to be won in a race of old women. In other caſes, it was carefully preſerved, and ſet up in ſome conſpicuous place in the farm-houſe."]

Martin mentions a ſingular Harveſt ſuperſtition: ſpeaking of the Orkneys, he ſays, "There is one day in Harveſt on which the vulgar abſtain from work, becauſe of an ancient and fooliſh tradition, that if they do their work the ridges will bleed." Brand alſo mentions this in his "Deſcription of the Orkney Iſlands," 1701.

There was alſo a Churn Supper, or more properly a Kern Supper, (ſo they pronounce it vulgarly in Northumberland,) and a ſhouting the Church, or Kern. This, Aram informs us, was different from that of the Mell Supper: the former being always provided when all was ſhorn, the latter after all was got in. I ſhould have thought that moſt certainly Kern Supper was no more than Corn Supper, had not Aram aſſerted that it was called the Churn Supper, becauſe, from immemorial times, it was cuſtomary to produce in a Churn a great quantity of cream, and to circulate it in cups to each of the ruſtic company, to be eaten with bread.[4]

In the "Statiſtical Account of Scotland,"[5] we read: "The in-

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[1] Vol. xix. p. 348. Par. of Bandothy, co. Perth.

[2] Nares ("Gloſſary," ed. 1859, *v.* MELL-SUPPER) ſupports Jamieſon ("Etym. Dict. of the Sc. Lang." *v.* MELL) here.]

[3] "Deſcr. of the Weſtern Iſlands of Scotland," p. 368.

[4] This Cuſtom, in Aram's time, ſurvived about Whitby and Scarborough, in the Eaſtern parts of Yorkſhire, and round about Giſburne, &c. in the Weſt. In other places cream has been commuted for ale, and the tankard politely preferred to the churn.

[5] Vol. xii. p. 303, Pariſh of Mouſwald, co. Dumfries.

habitants can now laugh at the ſuperſtition and credulity of their Anceſtors, who, it is ſaid, could ſwallow down the abſurd nonſenſe of 'a Boon of Shearers,' *i. e.* Reapers, being turned into large grey ſtones, on account of their *kemping*, *i. e.* ſtriving. Theſe ſtones, about twenty years ago, after being blaſted with gunpowder, were uſed in building the farm-houſes then erecting near the ſpot, which had formerly been part of a common."

Armſtrong[1] ſays, "Their Harveſts are generally gathered by the middle of June: and, as the corn ripens, a number of boys and girls ſtation themſelves at the edges of the fields, and on the tops of the fence-walls, to fright away the ſmall birds with their ſhouts and cries. This puts one in mind of Virgil's precept in the firſt book of his Georgicks,

'Et ſonitu terrebis aves'——

and was a cuſtom, I doubt not, among the Roman farmers, from whom the ancient Minorquins learned it. They alſo uſe, for the ſame purpoſe, a ſplit Reed; which makes a horrid rattling, as they ſhake it with their hands."

We learn from Bridges,[2] that: "Within the Liberty of Warkworth is Aſhe Meadow, divided amongſt the neighbouring pariſhes, and famed for the following cuſtoms obſerved in the mowing of it. The meadow is divided into fifteen portions, anſwering to fifteen lots, which are pieces of wood cut off from an arrow, and marked according to the landmarks in the field. To each lot are allowed eight mowers, amounting to one hundred and twenty in the whole. On the Saturday ſevennight after Midſummer Day, theſe portions are laid out by ſix perſons, of whom two are choſen from Warkworth, two from Overthorp, one from Grimſbury, and one from Nethercote. Theſe are called Field-men, and have an entertainment provided for them upon the day of laying out the Meadow, at the appointment of the Lord of the Manor. As ſoon as the Meadow is meaſured, the man who provides the feaſt, attended by the Hay-ward of Warkworth, brings into the field three gallons of ale. After this the Meadow is run, as they term it, or trod, to diſtinguiſh the lots; and, when this is over, the Hay-ward brings into the field a rump of beef, ſix penny loaves, and three gallons of ale, and is allowed a certain portion of Hay in return, though not of equal value with his proviſion. This Hay-ward, and the Maſter of the feaſt, have the name of Crocus-men. In running the field each man hath a boy allowed to aſſiſt him. On Monday morning lots are drawn, conſiſting ſome of eight ſwaths and others of four. Of theſe the firſt and laſt carry the garlands. The two firſt lots are of four ſwaths, and whilſt theſe are mowing the mowers go double; and, as ſoon as theſe are finiſhed, the following orders are read aloud: 'Oyez, Oyez, Oyez, I charge you, under God, and in his Majeſty's name, that you keep the King's peace in the Lord of the Manor's behalf, according to the Orders and Cuſtoms

[1] "Hiſt. of Minorca," 177.

[2] "Northamptonſhire," vol. i. p. 219.

of this Meadow. No man or men ſhall go before the two Garlands; if you do, you ſhall pay your penny, or deliver your ſcythe at the firſt demand, and this ſo often as you ſhall tranſgreſs. No man, or men, ſhall mow above eight ſwaths over their lots, before they lay down their ſcythes and go to breakfaſt. No man, or men, ſhall mow any farther than Monks-holm-Brook, but leave their ſcythes there, and go to dinner; according to the cuſtom and manner of this Manor. God ſave the King!' The dinner, provided by the Lord of the Manor's tenant, conſiſts of three cheeſecakes, three cakes, and a new-milk-cheeſe. The cakes and cheeſecakes are of the ſize of a winnowing-ſieve; and the perſon who brings them is to have three gallons of ale. The Maſter of the feaſt is paid in hay, and is farther allowed to turn all his cows into the meadow on Saturday morning till eleven o'clock; that by this means giving the more milk the cakes may be made the bigger. Other like cuſtoms are obſerved in the mowing of other meadows in this pariſh."

To the feſtivities of the ſame kind muſt be referred the MEADOW VERSE. In Herrick's "Heſperides,"[1] we have:

"*The meddow Verſe, or Aniverſary, to Miſtris Bridget Lowman.*

"Come with the Spring-time forth, fair Maid, and be
This year again the *medows Deity*.
Yet ere ye enter, give us leave to ſet
Upon your head this flowry Coronet;
To make this neat diſtinction from the reſt,
You are the Prime, and Princeſſe of the Feaſt:
To which, with ſilver feet lead you the way,
While ſweet-breath Nimphs attend on you this day.
This is your houre; and beſt you may command,
Since you are Lady of this Fairie land.
Full mirth wait on you, and ſuch mirth as ſhall
Cherriſh the cheek, but make none bluſh at all.

The parting Verſe, the Feaſt there ended.

Loth to depart, but yet at laſt, each one
Back muſt now go to's habitation:
Not knowing thus much, when we once do ſever,
Whether or no, that we ſhall meet here ever."
——————————"If fates do give
Me longer date, and more freſh ſprings to live,
Oft as your field ſhall her old age renew,
Herrick ſhall make the *meddow-verſe* for you."

To the feſtivities of Harveſt Home muſt be referred the following popular cuſtom among the hop-pickers in Kent, deſcribed by Smart,[2] and of which he gives an engraved repreſentation in the title-page to his "Poems." He is deſcribing their competitions:

"Who firſt may fill
The beliying bin, and cleaneſt cull the hops.
Nor ought retards, unleſs invited out
By Sol's declining, and the evening's calm,

[1] 1648, p. 161. [2] "Hop-Garden," lib. 2, l. 177, ("Poems," 1752).

Leander leads Lætitia to the ſcene
Of ſhade and fragrance—Then th'exulting band
Of pickers, male and female, ſeize the Fair
Reluctant, and with boiſterous force and brute,
By cries unmov'd, they bury her in the bin.
Nor does the youth eſcape—him too they ſeize,
And in ſuch poſture place as beſt may ſerve
To hide his charmer's bluſhes. Then with ſhouts
They rend the echoing air, and from them both
(So cuſtom has ordain'd) a Largeſs claim."

[The two principal reapers are known in the eaſtern counties as the *Harveſt Lord* and *Lady*. The former, ſays Forby, uſed to be addreſſed as "My Lord." He directs the operations of his companions. There is no other dignity attached to the rank, unleſs it be the firſt and ſecond place reſpectively at the Harveſt Home.

The country people in Warwickſhire uſe a ſport at their Harveſt Home, where one ſits as a judge to try miſdemeanors committed in Harveſt, and the puniſhment of the men is, to be laid on a bench and ſlapped on the breech with a pair of boots. This they call giving them the Boots.[1]

Miſs Baker, in her "Northamptonſhre Gloſſary," 1854, deſcribes this harveſt uſage of *Booting*, where any of the men has miſconducted himſelf in the field. The culprit is brought up for trial at the Harveſt-Home feaſt, and adjudged to be booted. The *booting* is alſo deſcribed by Clare the poet in his "Village Minſtrel." A long form being placed in the kitchen, the good workers place themſelves along it in a row, with their hands laid on each other's backs, ſo as to make a ſort of bridge, over which the hog (ſo the delinquent is called, and there may be more than one) has to paſs, running the gauntlet of a boot legging, with which a fellow baſtes him luſtily as he ſcrambles over.

In Northamptonſhire, according to the teſtimony of Miſs Baker, there is after the harveſt what is termed a *Largeſs*, a phraſe in general uſe, but in a different and leſs ſpecial ſenſe. It is in fact nothing more than a voluntary contribution made by the inhabitants of a village towards the Harveſt-ſupper, which was uſually held in a barn, and kept up tolerably late with ſinging, drinking, and other jollity.

Forby[2] has an account of a Suffolk cuſtom, unnoticed by Brand: "A cuſtom exiſts amongſt harveſt-men in Suffolk, which is called Ten-pounding. In moſt reaps there is a ſet of rules agreed upon amongſt the reapers before Harveſt, by which they are to be governed during its continuance. The object of theſe rules is uſually to prevent or puniſh loſs of time by lazineſs, drunkenneſs, &c.; and to correct ſwearing, lying, or quarrelling amongſt themſelves; or any other kind of miſbehaviour which might ſlacken the exertions, or break the harmony of the reap. One of the modes of puniſhment directed by theſe rules, is called Ten-pounding, and it is executed in the following

[1] Steevens' "Shakeſpeare," ed. 1793, vol. iii. p. 171.
[2] "Vocabulary of Eaſt Anglia," 1830, art. TEN-POUNDING.]

manner: Upon a breach of any of the rules, a ſort of drum-head court-martial is held upon the delinquent; and if he is found guilty he is inſtantly ſeized, and thrown down flat on his back. Some of the party keep his head down, and confine his arms; whilſt others turn up his legs in the air, ſo as to exhibit his poſteriors. The perſon who is to inflict the puniſhment then takes a ſhoe, and with the heel of it (ſtudded as it uſually is with hob-nails) gives him the preſcribed number of blows upon his breech, according to the ſentence. The reſt of the party ſit by, with their hats off, to ſee that the executioner does his duty; and if he fails in this, he undergoes the ſame puniſhment. It ſometimes happens, that, from the prevailing uſe of high-lows, a ſhoe is not to be found amongſt the company. In this caſe, the hardeſt and heavieſt hand of the reap is ſelected for the inſtrument of correction, and, when it is laid on with hearty good will, it is not inferior to the ſhoe. The origin of the term Ten-pounding is not known; but it has nothing to do with the number of blows inflicted."]

The Feaſt of Sheep-Shearing.

AUBANUS[1] tells us, that the paſtoral life was anciently accounted an honourable one, particularly among the Jews and the Romans. Mention occurs in the Old Teſtament of the feſtive entertainments of the former on this occaſion, particularly in the ſecond Book of Samuel, where Abſalom the King's ſon was maſter of the feaſt. Varro may be conſulted for the manner of celebrating this feaſt among the latter. In England, particularly in the Southern parts, for theſe feſtivities are not ſo common in the North, on the day they begin to ſhear their ſheep, they provide a plentiful dinner for the ſhearers and their friends who viſit them on the occaſion: a table, alſo, if the weather permit, is ſpread in the open village for the young people and children. The waſhing and ſhearing of ſheep is attended with great mirth and feſtivity. Indeed, the value of the covering of this very uſeful animal muſt always have made the ſhearing time, in all paſtoral countries, a kind of Harveſt-home.

In Tuſſer's "Huſbandry," 1580, under "The Ploughman's Feaſt Days," are the following lines:

"*Sheep Shearing.*

"Wife, make us a dinner, ſpare fleſh neither corne,
Make wafers and Cakes,[2] for our Sheepe muſt be ſhorne,

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[1] "Antiq. Conviv." p. 62.

[2] By the following paſſage in Ferne's "Glory of Generoſitie," p. 71, it ſhould ſeem that *cheeſe cakes* compoſed a principal dainty at the Feaſt of Sheep-ſhearing.

At Sheepe ſhearing, neighbours none other things crave,
But good cheere and welcome like neighbours to have."

There is a beautiful deſcription of this feſtivity in Dyer's "Fleece," at the end of the firſt book, and in Thomſon's "Seaſons" (Summer).

In Braithwaite's "Lancaſhire Lovers," 1640, Camillus the Clown, courting Doriclea, tells her: "*We will have a luſtie* CHEESE-CAKE *at our Sheepe Waſh.*"

The expenſe attending theſe feſtivities appears to have afforded matter of complaint. Thus in "Queſtions of profitable and pleaſant Concernings, &c. 1594:" "If it be a Sheep Shearing Feaſt, Maſter Baily can entertaine you with his Bill of Reckonings to his Maiſter of three Sheapherds Wages, ſpent on *freſh Cates*, beſides *Spices* and *Saffron Pottage.*"[1]

In Ireland, "On the firſt Sunday in Harveſt, viz. in Auguſt, they will be ſure to drive their Cattle into ſome Pool or River and therein ſwim them: this they obſerve as inviolable as if it were a point of religion, for they think no beaſt will live the whole year thro' unleſs they be thus drenched. I deny not but that ſwimming of cattle, and chiefly in this ſeaſon of the year, is healthful unto them, as the poet hath obſerved:

'Balantemque gregem fluvio merſare ſalubri.'—VIRG.
In th' healthful flood to plunge the bleating flock.

but preciſely to do this on the firſt Sunday in Harveſt, I look on as not only ſuperſtitious but profane."[2]

Saturday Afternoon.

[IT appears by a Council of William, King of Scotland, A.D. 1203, that it was then determined that Saturday, after the twelfth hour, ſhould be kept holy.[3]

King Edgar, A.D. 958, made an Eccleſiaſtical law that the Sabbath or Sunday ſhould be obſerved on Saturday at noon, till the light ſhould appear on Monday morning.[4]]

Hence, without doubt, was derived the preſent (or more properly ſpeaking, the late) cuſtom of ſpending a part of Saturday afternoon, without ſervile labour.

"Well vor your paines (if you come to our Sheep Shering Veaſt) bum vaith yous taſte of our CHEESE CAKE." This is put into the mouth of Columell the Ploughman.

[1] Quoted in Steevens's "Shakeſpeare," 1793, vol. vii. p. 193.

[2] Piers' "Deſc. of Weſt Meath," 1682, in Vallancey, vol. i. p. 121.

[3] Boet. lib. xiii. "De Scot. ex Hoſpinian," p. 176.]

[4] "Dies Sabbathi ab ipſa diei Saturni hora poſtmeridiana tertia, uſque in lunaris diei diluculum feſtus agitator," &c.—Selden, *Analect. Angl.* lib. ii. cap. 6.]

The religious obſervation of the Saturday afternoon is now entirely at an end. It were happy if the concluſion of that of Sunday too did not ſeem to be approaching.

In 1332, at a Provincial Council, held by Archbiſhop Mepham, at Mayfield, after complaint made, that inſtead of faſting upon the vigils, they ran out to all the exceſſes of riot, &c. it was appointed, among many other things relative to holy-days, that, "The ſolemnity for Sunday ſhould begin upon Saturday in the evening and not before, to prevent the miſconſtruction of keeping a Judaical Sabbath."[1]

[Mr. Johnſon upon this law ſays, the *Noontide* "ſignifies three in the afternoon, according to our preſent account: and this practice, I conceive, continued down to the Reformation. In King Withfred's time, the Lord's Day did not begin till *ſunſet on the Saturday*. Three in the afternoon was *hora nona* in the Latin account, and therefore called *noon:* how it came afterwards to ſignifie mid-day, I can but gueſs. The monks by their rules could not eat their dinner till they had ſaid their Noon-ſong, which was a ſervice regularly to be ſaid at three o'clock: but they probably anticipated their devotions and their dinner, by ſaying their Noon Song immediately after their Mid-day Song, and preſently falling on. I wiſh they had never been guilty of a worſe fraud than this. But it may fairly be ſuppoſed, that when Mid-day became the time of dining and ſaying Noon Song, it was for this reaſon called Noon by the Monks, who were the maſters of the language during the dark ages. In the 'Shepherd's Almanack' *Noon*, is mid-day; *High Noon*, three."[2]

The *Hallowyng of Saturday afternoon* is thus accounted for in "Dives and Pauper," 1493: "The thridde Precepte, xiv. chap. *Dives*. How longe owyth the haliday to be kept and halowyd? *Pauper*. From even to even. Natheleſſe ſumme begynne ſonner to halow after that the feeſt is, and after uſe of the cuntré. But that *men uſe in Saturdaies* and vigilies *to ryng holy at midday* compellith nat men anon to halowe, but warnythe them of the haliday folowynge, that they ſhulde thynke thereon and ſpede theym, and ſo diſpoſe hem and their occupacions that they might halowe in due tyme."

The following curious extract is from a MS. volume of Homilies, in the Epiſcopal Library at Durham: "It is writen in the liffe of Seynt * * * * * that he was biſi on Eſter Eve before None that he made one to ſhave him or the ſunne went doune. And the fiend aſpied that, and gadirid up his heeris; and whan this holi man ſawe it, he conjured him and badde him tell him whi he did ſo. Thane ſaid he, bycauſe y^{u} dideſt no reverence to the Sundaie, and therfore this heris wolle I kepe unto y^{e} day of Dome in reproffe of the. Thane he left of all his ſhavyng and toke the heris of the fiend, and made to brene hem in his owne hand for penaunce, whiche him thought he was worthé to ſuffre: and bode unſhaven unto Monday. This is ſaide *in reproffe of hem that worchen at afternone on Saturdayes.*"

[1 See Collier's "Eccl. Hiſtory," vol. i. p. 531.]
[2 Johnſon, "Conſt." Part 1, Ann. 958, 5.]

There is an order from the Biſhop of Worceſter, given in April, 1450, to the Almoner of Worceſter Cathedral and others, that all perſons within the juriſdiction of the dioceſe ſhould ceaſe woodcutting and diſhoneſt ſports on the days vulgarly called *holy-days*, under pain of excommunication.[1]

In "Articles for the Sexton of Faverſham," 22 Hen. VIII.[2] I find: "Item, the ſaid ſexton, or his deputy, *every Saturday*, Saint's even, and principal feaſts, *ſhall ring noon* with as many bells as ſhall be convenient to the Saturday, ſaint's even, and principal feaſts," &c.

In "Barten Holiday to the Puritan on his Technogamia," in "Witts Recreations," 1640, the writer ſays:

> "'Tis not my perſon, nor my play,
> But my ſirname, *Holiday*,
> That does offend thee, thy complaints
> Are not againſt me, but the Saints."]

Bourne obſerves,[3] that in his time it was uſual in country villages, where the politeneſs of the age had made no great conqueſt, to pay a greater deference to Saturday afternoon than to any other of the working days of the week.

The firſt idea of this ceſſation from labour at that time was, that every one might attend evening prayers as a kind of preparation for the enſuing Sabbath. The eve of the Jewiſh Sabbath is called the Preparation, Moſes having taught that people to remember the Sabbath over night.

In a Sermon,[4] by Henry Maſon, parſon of St. Andrew Underſhaft, is the following, which ſhould ſeem to prove that at that time *Saturday afternoon* was kept holy by ſome even in the metropolis.

"For better keeping of which [the Seventh] Day, Moſes commanded the Jews (Exod. xvi. 23) that *the Day before the Sabbath* they ſhould *bake what they had to bake;* and ſeeth what they had to ſeeth; that ſo they might have no buſineſſe of their own to do, when they were to keepe God's holy day. And from hence it was that the Jews called the Sixth Day of the week, *the preparation of the Sabbath.* (Matt. xxvii. 62, and Luke xxiii. 54.)

—— "anſwerably whereunto, and (as I take it) *in imitation thereof*, the Chriſtian Church hath beene accuſtomed to keepe *Saterday half holy-day*, that in the afternoon they might ridd by-buſineſſes out of the way, and by the evening ſervice might prepare their mindes for the Lord's Day then enſuing. Which cuſtome and uſage of God's people, as I will not preſſe it upon any man's conſcience as a neceſſarie dutie; ſo every man will grant mee, that God's people, as well Chriſtian as Jewiſh, have thought a time of preparation moſt fit for the well obſerving of God's holy day."

[Robert of Brunne (A.D. 1303), treating of the Saturday half holy-

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[1] MS. Bodl. 692, fol. 163.]
[2] Jacob's "Hiſt. of Faverſham," p. 172.]
[3] Chap. xii.
[4] "Hearing and Doing the ready Way to Bleſſedneſſe," 1635, p. 537.

day, and how it was once ſpecially kept holy in England in honour of the Virgin, tells his hearer:

> "ȝif þou make karol or play,
> þou halewyſt nat þyn halyday . . ."

Alſo, if he gave a prize for a wreſtling-match:

> "ȝyf þou ever ſettyſt ſwerde eyþer ryng
> For to gadyr a wraſtlyng,
> þe halyday þou holdeſt noghte
> When ſwyche bobaunce for þe ys wroghte."

Further, to give a prize to get all the girls together, and ſee which is the prettieſt, is extremely wrong:

> "ȝyf þou ever yn felde, eyþer in toune,
> Dedyſt flowre gerlande or coroune
> To make wommen to gadyr þere,
> To ſe whyche þat feyrer were;—
> þys ys aȝens þe commandement,
> And þe halyday for þe ys ſhent:
> Hyt ys a gaderyng for lecherye,
> And ful grete pryde, and herte hye."][1]

In Bale's "Yet a Courſe at the Romyſhe Foxe," is the following "*Proceſſyon upon Saturdayes at Even-ſonge.*"—"Your holye Father Agapitus, popett of Rome, fyrſt dreamed it out and enacted it for a lawdable ceremonye of your whoryſhe Churche. But I marvele ſore that ye obſerve yt *upon Saturdayes at nyght at Even-ſonge* he commaundynge yt to bee obſerved *upon the Sondayes, in the mornynge betwixt holie water makynge* and high maſſe."—"Moch is Saturnus beholden unto yow (whych is one of the olde Goddes) *to garnyſhe the goyng out of hys* daye with ſo holye an obſervacyon. Joye yt ys of your lyfe as to remember your olde fryndes. Doubtleſſe yt ys a fyne myrye pageant, and yow worthye to be called *a Saturnyane* for it."[2]

With regard to Saturday afternoons, perhaps men who live by manual labour, and have families to ſupport by it, cannot ſpend them better than in following the ſeveral callings in which they have employed themſelves on the preceding days of the week. For induſtry will be no bad preparation for the Sabbath. Conſidered in a political view, much harm has been done by that prodigal waſte of days, very falſely called Holy Days in the Church of Rome. They have, however well intended, greatly favoured the cauſe of vice and diſſipation, without doing any eſſential ſervice to that of rational religion. Complaints appear to have been made in almoſt every ſynod and council

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[1] "Handlyng Synne," ed. Furnivall, p. 33, l. 983—1003.]

[2] Wheatley tells us, that in the Eaſt, the Church thought fit to indulge the humour of the Judaizing Chriſtians ſo far, as to obſerve the Saturday as a Feſtival Day of Devotion and thereon to meet for the exerciſe of religious duties, as is plain from ſeveral paſſages of the ancients. "Illuſtr. of the Common Prayer," 1741, p. 191.

of the licentiouſneſs introduced by the keeping of vigils.[1] Nor will the philoſopher wonder at this, for it has its foundation in the nature of things.

Hooker ſays: "Holydays were ſet apart to be the landmarks to diſtinguiſh times."

I find the following homely rhymes upon the ſeveral days of the week in "Divers Crab-tree Lectures," 1639, p. 126:

> "You know that Munday is Sundayes brother;
> Tueſday is ſuch another;
> Wedneſday you muſt go to church and pray;
> Thurſday is half-holiday;
> On Friday it is too late to begin to ſpin;
> The *Saturday is half-holiday* agen."

[It is curious enough that we are returning to an obſervance of Saturday afternoon (1869), not as a religious faſt or vigil, but as a period of relaxation and amuſement for our workers.][2]

The Borrowed Days.

> "March ſaid to Aperill,
> I ſee three hogs upon a hill;
> But lend your three firſt days to me,
> And I'll be bound to gar them die.
> The firſt, it ſall be wind and weet;
> The next, it ſall be ſnaw and ſleet;
> The third, it ſall be ſic a freeze
> Sall gar the birds ſtick to the trees.
> But when the Borrowed Days were gane
> The three ſilly hogs came hirplin hame."
>
> *The Complaynt of Scotland*, 1549.

THERE is a proverb: "April borrows three days of March, and they are ill." April is pronounced with an emphaſis on the laſt ſyllable, ſo as to make a kind of jingling rhyme with "ill," the laſt word in the line. I have taken notice of this, becauſe I find in the

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[1] A ſtriking inſtance of this is recorded by Moreſin: "Et videre contigit Anno 1582, Lugduni in vigiliis natalium Domini, depræhenſos in ſtupro duos poſt miſſanti ſaltare hora inter duodecimam et primam noctis, cum præter unum aut aliud altaris lumen, nullum eſſet in Templo reliquum, &c."—*Papatus*, p. 177.

[2] Philip de Thaun, in his "Livre des Creatures," *circâ* A.D. 1121, ſays, reſpecting the Latin term *Feriæ*:

> "Mais ço truoum liſant en cel compoſt Gerlant,
> Que li bers Sainz Silveſtre, qui de Rume fud meſtre,
> *Feries* les apelat, e lur nuns treſturnat,
> Pur ço que criſtiens ne creſiſant paiens
> De fole entencion ne de male raiſun."
>
> Wright's *Popular Treatiſes on Science*, 1841, p. 28.]

Roman Calendar the following obſervations on the 31ſt of March: "The ruſtic fable concerning the nature of the month. The ruſtic names of ſix days which ſhall follow in April, or may be the laſt in March."

There is no doubt but that theſe obſervations in the Calendar, and our proverb, are derived from one common origin; but for want of more lights I am unable at preſent to trace them any farther. [The Borrowed Days are common to many European countries, and M. Michel notices in his work on the Baſques, that the idea prevails among that ſingular people.]

The Borrowing Days, as they are called, occur in "The Complaynt of Scotland." "There eftir i entrit in ane grene foreſt, to contempil the tendir ȝong frutes of grene treis, becauſe the borial blaſtis of the *thre borouing dais of Marche* hed chaiffit the fragrant flureiſe of evyrie frut-tree far athourt the feildis."[1]

Theſe days had not eſcaped the obſervation of [Sir T. Browne, who, however, gives no explanation].

In the "Country Almanack" for 1676, among the "remarques upon April," are the following:

> "No bluſt'ring blaſts from March needs April borrow:
> His own oft proves enow to breed us ſorrow.
> Yet if he weep (with us to ſympathiſe),
> His trickling tears will make us wipe our eyes."

A clergyman in Devonſhire informed [Mr. Brand, about 1795] that the old farmers in his pariſh call[ed] the three *firſt* days of March "Blind Days," which were anciently conſidered as unlucky ones, and upon which no farmer would ſow any ſeed. This ſuperſtition, however, [was even then] wearing out apace. ["The ſuperſtitious," remarks Brockett, in his "North-Country Gloſſary," 1846, "will neither borrow nor lend on any of theſe days, leſt the article ſhould be employed for evil purpoſes."

In the "Statiſtical Account of Scotland,"[2] the miniſter of Kirkmichael, mentioning [in 1791] an old man of the age of 103 years, ſays: "His account of himſelf is, that he was born in the *Borrowing Days* of the year that King William came in." A note adds, "that is on one of the three laſt days of March 1688."]

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[1] The "Gloſſary" (*in verbo*) explains "Borrouing days, the three laſt days of March:" and adds, "concerning the origin of the term, the following popular rhyme is often repeated:

> 'March borrowit fra Averill
> Three days, and they were ill.'"

[2] Vol. i. p. 57.

Lucky or Unlucky Days.

BOURNE[1] obſerves, "that among theſe [the Heathens] were lucky and unlucky Days: ſome were *Dies atri*, and ſome *Dies albi*. The *Atri* were pointed out in their Calendar with a black character, the *Albi* with a white. The former, to denote it a Day of bad ſucceſs, the latter a Day of good. Thus have the Monks, in the dark unlearned ages of Popery, copy'd after the Heathens, and dream'd themſelves into the like Superſtitions, eſteeming one Day more ſucceſsful than another." He tells us, alſo, that St. Auſtin, upon the paſſage of St. Paul to the Galatians againſt obſerving Days, and months, and times, and years, explains it to have this meaning: "The perſons the Apoſtle blames, are thoſe who ſay, I will not ſet forward on my journey becauſe it is the next day after ſuch a time, or becauſe the moon is ſo; or I'll ſet forward, that I may have luck, becauſe ſuch is juſt now the poſition of the ſtars. I will not traffick this month, becauſe ſuch a ſtar preſides, or I will becauſe it does. I ſhall plant no vines this year, becauſe it is Leap Year," &c.

[I find an obſervation on the 13th of December in the "Romiſh Calendar," that on this day prognoſtications of the months were drawn for the whole year. As alſo, that on the day of St. Barnabas, and on that of St. Simon and St. Jude, a tempeſt often ariſes. In the "Schola Curioſitatis,"[2] we read: "Multi nolunt opus inchoare die Martis tanquam infauſto die."

In the Calendar prefixed to Grafton's "Abridgment," 1565, the unlucky days, according to the opinion of the aſtronomers, are noted, which I have extracted as follows: "January 1, 2, 4, 5, 10, 15, 17, 29, very unlucky. February 26, 27, 28, unlucky; 8, 10, 17, very unlucky. March 16, 17, 20, very unlucky. April 7, 8, 10, 20, unlucky; 16, 21, very unlucky. May 3, 6, unlucky; 7, 15, 20, very unlucky. June 10, 22, unlucky; 4, 8, very unlucky. July 15, 21, very unlucky. Auguſt 1, 29, 30, unlucky; 19, 20, very unlucky. September 2, 4, 21, 23, unlucky; 6, 7, very unlucky. October 4, 16, 24, unlucky; 6, very unlucky. November 5, 6, 29, 30, unlucky; 15, 20, very unlucky. December 15, 22, unlucky; 6, 7, 9, very unlucky." In "Erra Pater," 1565, the unlucky days vary from theſe of Grafton.[3]

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[1] "Antiq. Vulgar." ch. 18. [2] Vol. ii. p. 236.

[3] At the end of an old MS. mentioned in the "Duke de la Valliere's Catalogue," i. 44 (Add.), there is a part of a Calendar in which the following unlucky days are noticed: "Januar. iiii. Non. [10th] Dies ater et nefaſtus. viii. Id. [25th] Dies ater et nefaſtus. Mar. vi. Non. [10th] non eſt bonum nugere [q. nubere?] Jan. iiii. Kal. [2nd] Dies ater."

"Sed et circa dies injecta eſt animis religio. Inde dies nefaſti, qui Ἀπόφραδες Græcis, quibus iter, aut aliquid alicujus momenti indipiſci, periculoſum exiſtimatur."—"De quibus diebus fauſtis aut infauſtis, multa, Heſiodus ἡμέραις, et Vir-

Thurſday was noted as a fatal day to King Henry VIII. and his poſterity.[1]

In "Preceptes," &c., left by Lord Burghley to his Sonne, 1636, p. 36, we read: "Though I think no day amiſſe to undertake any good enterprize or buſineſſe in hande, yet have I obſerved ſome, and no meane clerks, very cautionarie to forbeare theſe three Mundayes in the yeare, which I leave to thine owne conſideration, either to uſe or refuſe, viz. 1. The firſt Munday in April, which day *Caine was born, and his brother Abel ſlaine.* 2. The ſecond Munday in Auguſt, which day *Sodome and Gomorrah were deſtroyed.* 3. The laſt Munday in December, which day *Judas was born*, that betrayed our Saviour Chriſt."]

The following paſſage on this ſubject [which has been already more than once incidentally introduced,] is taken from Melton's "Aſtrologaſter," 1620; "Thoſe obſervers of time are to be laught at that will not goe out of their houſe before they have had counſell of their Almanacke, and will rather have the houſe fall on their heads than ſtirre if they note ſome natural effect about the motion of the aire, which they ſuppoſe will varie the lucky blaſts of the Starres, that will not marry, nor traffique, or doe the like, but under ſome conſtellation. Theſe, ſure, are no Chriſtians: becauſe faithfull men ought not to doubt that the Divine Providence from any part of the world, or from any time whatſoever, is abſent. Therefore we ſhould not impute any ſecular buſineſſe to the power of the Starres, but to know that all things are diſpoſed by the arbitrement of the King of Kings. The Chriſtian faith is violated when, ſo like a pagan and apoſtate, any man doth obſerve thoſe days which are called Ægyptiaci, or the calends of Januarie, or any moneth, or day, or time, or yeere, eyther to travell, marry, or to doe any thing in."

Maſon[2] enumerates among the ſuperſtitious of his age "Regarders of times, as they are which will have one time more lucky then another: to be borne at one hower more unfortunate then at another: to take a journey or any other enterprize in hand, to be more dangerous or proſperous at one time then at another: as likewiſe *if ſuch a feſtival day fall upon ſuch a day of the weeke*, or ſuch like, *we ſhall have ſuch a yeare following:* and many other ſuch like vaine ſpeculations, ſet downe by our Aſtrologians, having neither footing in God's Word, nor yet natural reaſon to ſupport them; but being grounded onely upon the ſuperſtitious imagination of man's braine."

Newton[3] enquires under "ſinnes externall and outward" againſt the firſt commandment, "whether, for the procuring of any thing either good or bad, thou haſt uſed any unlawfull meanes, or ſuper-

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gilius primo Georgicon. Quam ſcrupuloſam ſuperſtitionem, ſeſe illigantem delira formidine, damnat Apoſtolus ad Galatas, 4. *Obſervatis dies, et menſes, et tempora, et annos: metuo ne incaſſum circa vos me fatigaverim.*"—Pet. Molinæi Vates, p. 155.]

[1] Stowe's "Annales," ed. 1631, p. 812.]

[2] "Anatomie of Sorcerie," 1612, p. 25.

[3] "Tryall of a mans owne ſelfe," 1602, p. 44.

ſtitious and damnable helps. Of which ſort bee *the obſervation and choiſe of* DAYES, of planetarie houres, of motions and courſes of ſtarres, mumbling of prophane praiers, conſiſting of words both ſtrange and ſenſeleſſe, adjurations, ſacrifices, conſecrations, and hallowings of divers thinges, rytes and ceremonies unknowne to the Church of God, toyiſh characters and figures, demanding of queſtions and aunſweares of the dead, dealing with damned ſpirits, or with any inſtruments of phanaticall divination, as baſons, rings, criſtalls, glaſſes, roddes, prickes, numbers, dreames, lots, fortune-tellings, oracles, ſoothſayings, horoſcoping, or marking the houres of nativities, witchcraftes, enchauntments, and all ſuch ſuperſtitious trumperie :—the encloſing or binding of ſpirits to certaine inſtruments, and ſuch like deviſes of Sathan the Devill."

Under the ſame head he aſks, "Whether the apothecarie have *ſuperſtitiouſly obſerved or fondly ſtayed for* CHOISE DAYES *or houres, or any other ceremonious rites in gathering his herbs and other ſimples* for the making of drougs and receipts."

[Barnabe Googe[1] thus tranſlates the remarks of Naogeorgus on this ſubject :—

> "And firſt, betwixt the dayes they make no little difference,
> For all be not of vertue like, nor like preheminence.
> But ſome of them Egyptian are, and full of jeopardee,
> And ſome againe, beſide the reſt, both good and luckie bee.
> Like diffrence of the nights they make, as if the Almightie King,
> That made them all, not gracious were to them in every thing."

Lodge, in his "Wits Miſerie," 1596, p. 12, glances as follows at the ſuperſtitious obſerver of lucky and unlucky times: "He will not eat his dinner before he hath lookt in his almanacke."

Hall, in his "Characters," 1608, ſpeaking of the ſuperſtitious man, obſerves: "If his journey began unawares on the diſmal day, he feares a miſchiefe."]

In the "Book of Knowledge," [which forms, in fact, part of the "Practica,"] I find the following "Account of the perillous Dayes of every Month."[2]

"In the change of every moon be two Dayes, in the which what thing ſoever is begun, late or never, it ſhall come to no good end, and the dayes be full perillous for many things. In January, when the moon is three or four dayes old. In February, 5 or 7. In March, 6 or 7. In April, 5 or 8. May, 8 or 9. June 5 or 15. July, 3 or 13. Auguſt, 8 or 13. September, 8 or 13. October, 5 or 12. November, 5 or 9. In December, 3 or 13.[2]

"Aſtronomers ſay, that ſix Dayes in the year are perillous of death: and therefore they forbid men to let blood on them, or take any drink: that is to ſay, January the 3d, July the 1ſt, October the 2d, the laſt of April, Auguſt the firſt, the laſt day going out of December.

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[1] "Popiſh Kingdome," p. 44.

[2] Many ſuperſtitious obſervations on days may be found in "Practica Ruſticorum," 1658.]

Theſe ſix Dayes with great diligence ought to be kept, but namely the latter three, for all the veins are then full. For then, whether man or beaſt be knit in them within ſeven dayes, or certainly within fourteen dayes, he ſhall die. And if they take any drinks within fifteene dayes, they ſhall die; and, if they eat any gooſe in theſe three Dayes, within forty dayes they ſhall die; and, if any child be born in theſe three latter Dayes, they ſhall die a wicked death.

"Aſtronomers and Aſtrologers ſay, that in the beginning of March, the ſeventh Night, or the fourteenth Day, let thee bloud of the right arm; and in the beginning of April, the eleventh Day, of the left arm; and in the end of May, third or fifth Day, on whether arm thou wilt; and thus, of all that year, thou ſhalt orderly be kept from the fever, the falling gout, the ſiſter gout, and loſſe of thy ſight."

It was conſidered improper to partake of gooſe, to be let blood, or to take any medicinal draught, on three particular Mondays in the year, if the days in queſtion fell on a Monday, viz., March 22, Auguſt 20, and the laſt Monday in December.[1]

The "Schola Salernitana" adds, that the firſt of May, and the laſt of April and September were alſo conſidered, (improperly), unſuitable for phlebotomy, and for the uſe of gooſe as a diet. The "Schola" does not ſupport the opinion.[2]

Groſe tells us that many perſons have certain days of the week and month on which they are particularly fortunate, and others in which they are as generally unlucky. Theſe days are different to different perſons. Mr. Aubrey has given ſeveral inſtances of both in divers perſons. Some days, however, are commonly deemed unlucky: among others, Friday labours under that opprobrium; and it is pretty generally held that no new work or enterprize ſhould commence on that day. Likewiſe, reſpecting the weather there is this proverb:

——— "Friday's moon,
Come when it will, it comes too ſoon."

The Miniſter of Logierait,[3] in Perthſhire, ſays: "In this pariſh, and in the neighbourhood, a variety of ſuperſtitious practices ſtill [1793] prevail among the vulgar, which may be in part the remains of ancient idolatry, or of the corrupted Chriſtianity of the Romiſh Church, and partly, perhaps, the reſult of the natural hopes and fears of the human mind in a ſtate of ſimplicity and ignorance. Lucky and unlucky Days are by many anxiouſly obſerved. That Day of the week upon which the 14th of May happens to fall, for inſtance, is eſteemed unlucky through all the remainder of the year; none marry or begin any buſineſs upon it. None chuſe to marry in January or May; or to have their banns proclaimed in the end of one quarter of the year, and to marry in the beginning of the next. Some things are to be done before the full moon; others after. In fevers, the illneſs is expected

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[1 Harl. MS. 1772, fol. 115 *verſo*, quoted by Brand elſewhere.]
[2 "Regimen Sanitatis Salerni," tranſl. by Dr. P. Holland, 1649, Sign. A a 3.]
[3 "Stat. Acc. of Scotl." vol. v. p. 80.

to be more ſevere on Sunday than on the other days of the week; if eaſier on Sunday, a relapſe is feared."

[The Miniſter of Kirkwall and St. Ola, Orkney,[1] remarks:] "In many days of the year they will neither go to ſea in ſearch of fiſh, nor perform any ſort of work at home." [This is ſtill a common ſuperſtition, and by no means limited to Scotland.]

Again,[2] we are told: "There are few ſuperſtitious uſages among them. No gentleman, however, of the name of Sinclair, either in Caniſbay, or throughout Caithneſs, will put on green apparel, or think of croſſing the Ord upon a Monday. They were dreſſed in green, and they croſſed the Ord upon a Monday, in their way to the Battle of Flodden, where they fought and fell in the ſervice of their Country, almoſt without leaving a repreſentative of their name behind them. The Day and the Dreſs are accordingly regarded as inauſpicious. If the Ord muſt be got beyond on Monday, the Journey is performed by ſea."[3]

A reſpectable merchant of the city of London informed [Mr. Brand about 1790] that no perſon there will begin any buſineſs on a Friday.

Moryſon, in his "Itinerary," 1617, ſpeaking of the King of Poland at the port of Dantzic in 1593, ſays: "The next day the king had a good wind, but before this (as thoſe of the Romiſh religion are very ſuperſtitious), the king and the queen (being of the houſe of Auſtria), while ſometimes they thought *Monday*, ſometimes *Friday*, to be unlucky days, had loſt many fair winds."

The Spaniards hold Friday to be a very unlucky Day, and never undertake any thing of conſequence upon it.[4] Among the Finns whoever undertakes any buſineſs on a Monday or Friday muſt expect very little ſucceſs.[5] And yet from the following extract, it ſhould ſeem to appear that Friday is elſewhere conſidered in a different light:

"On Friday the 28th of Zekand, his Majeſty (Aurengzebe) per-

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[1] "Stat. Acc. of Scot." vol. vii. p. 560.

[2] *Ibid.* vol. viii. p. 156. Pariſh of Cadiſbay, Caithneſs. [Many of theſe beliefs and ſcruples are common to theſe kingdoms and the continent of Europe, where they flouriſh with equal vigour.]

[3] *Ibid.* vol. xiv. p. 541. Pariſh of Forglen, Banffſhire: "There are happy and unhappy days for beginning any undertaking. Thus few would chooſe to be married here on Friday, though it is the ordinary day in other quarters of the Church." *Ibid.* vol. xv. p. 258. Pariſh of Monzie, Perth: "The inhabitants are ſtated to be not entirely free from ſuperſtition. Lucky and unlucky Days are ſtill attended to, eſpecially about the end and beginning of the year. No perſon will be proclaimed for marriage in the end of one year, or even quarter of the year, and be married in the beginning of the next." *Ibid.* vol. xxi. p. 148. "Lucky and unlucky Days, Dreams, and Omens, are ſtill too much obſerved by the country people: but in this reſpect the meaneſt Chriſtian far ſurpaſſes, in ſtrength of mind, Gibbon's all-accompliſhed and philoſophic Julian."

[4] "Voyage en Eſpagne par le Marquis de Langle," tom. ii. p. 36. [Brockett, in his "North-Country Gloſſary," 1846, has noticed that Buchanan, in the 6th volume of the "Aſiatic Reſearches," points out that the Burmeſe hold this ſuperſtition reſpecting the inauſpicious character of Friday as well as ourſelves.]

[5] Tooke's "Ruſſia," vol. i. p. 47. See on this ſubject, Selden "De Jure Nat. Gen." lib. iii. cap. 17, et Alexand. ab Alexandro "Genial. Dier." lib. iv. c. 20.

formed his morning devotions in company with his attendants: after which, as was frequently his cuſtom, he exclaimed, 'O that my death may happen on a Friday, for bleſſed is he who dieth on that day.'"

Cock-crow.

(Time of the Morning so called.)

"The Cock crows and the morn grows on,
When 'tis decreed I muſt be gone."
Hudibras, Canto i. p. iii.

—— "The Tale
Of horrid Apparition, tall and ghaſtly,
That walks at dead of night or takes his ſtand
O'er ſome new-open'd Grave; and ſtrange to tell
Evaniſhes at crowing of the Cock."
Blair's *Grave*.

THE ancients, becauſe the cock gives notice of the approach and break of day, have, with a propriety equal to any thing in their mythology, dedicated this bird to Apollo. They have alſo made him the emblem of watchfulneſs, from the circumſtance of his ſummoning men to their buſineſs by his crowing, and have therefore dedicated him alſo to Mercury. With the lark he may be poetically ſtyled the "Herald of the Morn."

[Allot, in "England's Parnaſſus," 1600, printed the two following lines from Drayton's "Endimion and Phœbe" (1593):

"And now the Cocke, the mornings trumpeter,
Plaid hunts up for the day-ſtarre to appeare:"—][2]

The day, civil and political, has been divided into thirteen parts. The after-midnight and the dead of the night are the moſt ſolemn of them all, and have, therefore it ſhould ſeem, been appropriated by ancient ſuperſtition to the walking of ſpirits.

1. After midnight. 2. Cock-crow. 3. The ſpace between the firſt cock-crow and break of day. 4. The dawn of the morning. 5. Morning. 6. Noon. 7. Afternoon. 8. Sunſet. 9. Twilight. 10. Evening. 11. Candle-time. 12. Bed-time. 13. The dead of the night. The Church of Rome made four nocturnal vigils: the

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[1] Eradut Khan's "Memoirs of the Mogul Empire," p. 10.
[2] Gray has imitated our poet:

"The cock's ſhrill clarion, or the echoing horn,
No more ſhall rouſe them from their lowly bed."

conticinium, gallicinium or cock-crow, intempeſtum, and antelucinum.[1]

[In the proſe "Life of St. Guthlac, Hermit of Crowland," by one Felix, *circâ* 749, there is the following paſſage: "It happened *one night, when it was the time of cock-crowing*, and the bleſſed man Guthlac fell to his morning prayers, he was ſuddenly entranced in light ſlumber—." I quote from Mr. Goodwin's tranſlation of the Anglo-Saxon original.]

The following is from Chaucer's "Aſſemble of Foules," f. 235:

> "The tame ruddocke and the coward kite,
> The *cocke, that horologe is of Thropes lite.*"

Thus, in the "Merry Devil of Edmonton," 1608:

> "More watchfull than the day-proclayming cocke."

It appears from a paſſage in "Romeo and Juliet," that Shakeſpeare means that they were carouſing till three o'clock:

> "—— The *ſecond cock* has crow'd,
> The curfew-bell has toll'd; 'tis three o'clock."

Perhaps Tuſſer makes this point clear:

> "Cocke croweth at midnight times few above ſix,
> With pauſe to his neighbour to anſwer betwix:
> At three aclocke thicker, and then as ye knowe,
> Like all in to mattens neere day they doo crowe;
> At midnight, at three, and an hour yer day,
> They utter their language as well as they may."

By a paſſage in "Macbeth," "we were carouſing till the ſecond cock," it ſhould ſeem to appear as if there were two ſeparate times of Cock-crowing. The commentators, however, ſay nothing of this. They explain the paſſage as follows: "Till the ſecond cock:—Cock-crowing." So in "King Lear:" "He begins at curfew, and walks till the firſt cock." Which is illuſtrated by a paſſage in the "Twelve Merry Jeſtes of the Widow Edith," 1525:

> "The time they pas merely til ten of the clok,
> Yea, and I ſhall not lye, till after the firſt cok."

Bourne[2] tells us, there is a tradition among the common people that at the time of Cock-crowing the midnight ſpirits forſake theſe lower regions, and go to their proper places. Hence it is that in the country villages, where the way of life requires more early labour, the inhabitants always go cheerfully to work at that time: whereas if they are called abroad ſooner, they are apt to imagine every thing they ſee or hear to be a wandering ghoſt. Shakeſpeare has given us an excel-

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[1] Durand. "De Nocturnis." There is a curious diſcourſe on the ancient diviſions of the night and the day in Peck's "Deſiderata Curioſa," vol. i. p. 223 *et ſeq.*

[2] "Antiq. Vulg." chap. vi.

lent account of this vulgar notion in [a familiar paſſage of] his "Hamlet."[1]

Bourne, very ſeriouſly, examines the fact, whether ſpirits roam about in the night, or are obliged to go away at Cock-crow. The traditions of all ages appropriate the appearance of ſpirits to the night. The Jews had an opinion that hurtful ſpirits walked about in the night. The ſame opinion obtained among the ancient Chriſtians, who divided the night into four watches, called the Evening, Midnight, Cock-crowing, and the Morning. The opinion that ſpirits fly away at Cock-crow is certainly very ancient, for we find it mentioned by the Chriſtian poet Prudentius, who flouriſhed in the beginning of the fourth century, as a tradition of common belief:

"They ſay the wandering powers, that love
The ſilent darkneſs of the night,
At Cock-crowing give o'er to rove,
And all in fear do take their flight.

The approaching ſalutary morn,
Th' approach divine of hated day,
Makes darkneſs to its place return,
And drives the midnight ghoſts away.

They know that this an emblem is,
Of what precedes our laſting bliſs,
That morn when graves give up their dead
In certain hope to meet their God."[2]

Caſſian, alſo,[3] who lived in the ſame century, mentioning a hoſt of

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[1] What follows, in this paſſage, is an exception from the general time of Cock-crowing:

"Some ſay, that ever 'gainſt that ſeaſon comes,
Wherein our Saviour's birth is celebrated,
This bird of dawning ſingeth all night long.
And then, they ſay, no Spirit dares ſtir abroad;
The nights are wholeſome; then no planets ſtrike,
No Fairy takes, nor Witch hath power to charm,
So hallow'd and ſo gracious is the time."

[2] It ſeems to be uncertain whoſe tranſlation this is. See Farmer's note in Reed's "Shakeſpeare," 1803, vol. xviii. p. 24.] "The pious Chanſons, the Hymns and Carrols which Shakeſpeare mentions preſently, were uſually copied from the elder Chriſtian poets."

[3] Caſs. "Coll." viii. c. 16. Thus the Ghoſt in "Hamlet:"

"But ſoft, methinks I ſcent the morning air—
Brief let me be."

And again,

"The Glow-worm ſhews the Matin to be near."

Philoſtratus, giving an account of the Apparition of Achilles' Shade to Apollonius Tyaneus, ſays, that it vaniſhed with a little glimmer as ſoon as the cock crowed. "Vit. Apol." vol. iv. p. 16. Reed's "Shakeſpeare," vol. xviii. p. 23. The following is cited *ibid.* from Spenſer:

—— "The morning Cock crew loud;
And at the ſound it ſhrunk in haſte away,
And vaniſh'd from our ſight."

devils who had been abroad in the night, ſays, that as ſoon as the morn approached, they all vaniſhed and fled away: which farther evinces that this was the current opinion of the time.

Bourne tells us he never met with any reaſons aſſigned for the departure of ſpirits at the Cock-crowing; "but," he adds, "there have been produced at that time of Night, things of very memorable worth, which might perhaps raiſe the pious credulity of ſome men to imagine that there was ſomething more in it than in other times. It was about the time of Cock-crowing when our Saviour was born, and the Angels ſung the firſt Chriſtmas Carol to the poor Shepherds in the fields of Bethlehem. Now it may be preſumed, as the Saviour of the World was then born, and the heavenly Hoſt had then deſcended to proclaim the news, that the Angels of Darkneſs would be terrified and confounded, and immediately fly away: and perhaps this conſideration has partly been the foundation of this opinion." It was alſo about this time when our Saviour roſe from the dead. "A third reaſon is, that Paſſage in the Book of Geneſis, where Jacob wreſtled with the Angel for a bleſſing;[1] where the Angel ſays unto him, 'Let me go, for the day breaketh.'"

Bourne, however, thinks this tradition ſeems more eſpecially to have ariſen from ſome particular circumſtances attending the time of Cock-crowing; and which, as Prudentius, as before cited, ſeems to ſay, "are an emblem of the approach of the Day of Reſurrection."

"The circumſtances, therefore, of the time of Cock-crowing," he adds, "being ſo natural a figure and repreſentation of the Morning of the Reſurrection; the Night ſo ſhadowing out the Night of the Grave; the third Watch, being, as ſome ſuppoſe, the time our Saviour will come to Judgment at; the noiſe of the Cock awakening ſleepy man, and telling him as it were, the Night is far ſpent, the Day is at hand; repreſenting ſo naturally the voice of the Arch-angel awakening the Dead, and calling up the righteous to everlaſting Day; ſo naturally does the time of Cock-crowing ſhadow out theſe things, that probably ſome good well-meaning men might have been brought to believe that the very Devils themſelves, when the Cock crew and reminded them of them, did fear and tremble, and ſhun the Light."

The following very curious "Old Wives Prayer" is found in Herrick's "Heſperides," p. 205:

> "Holy-rood, come forth and ſhield
> Us ith' citie, and the field:
> Safely guard us, now and aye,
> From the blaſt that burns by day;
> And thoſe ſounds that us affright
> In the dead of dampiſh night.
> Drive all hurtful Feinds us fro,
> By the time the Cocks firſt crow."

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[1] Gen. xxxiii.

Vanes on the tops of ſteeples were anciently [as pointed out by Du Cange] made in the form of a cock (called from hence *weather-cocks*), and put up, in papal times, to remind the clergy of watchfulneſs.

[In "A Help to Diſcourſe," firſt printed in 1619, the cock on the top of ſteeples is explained to ſignify that we ſhould thereby] "remember our ſinnes, and with Peter ſeeke and obtaine mercy: as though without this dumbe Cocke, which many will not hearken to, untill he crow, the Scriptures were not a ſufficient larum."

A writer, dating Wiſbeach, May 7, in the "St. James's Chronicle," June 10th, 1777, ſays, that "the intention of the original *Cock-Vane* was derived from the Cock's Crowing when St. Peter had denied his Lord, meaning by this device to forbid all ſchiſm in the Church, which might ariſe amongſt her members by their departing from her Communion, and denying the eſtabliſhed principles of her Faith. But though this invention was, in all probability, of popiſh original, and a Man who often changes his opinion is known by the appellation of a Weather-Cock, I would hint to the advocates for that unreformed Church, that neither this intention, nor the antiquity of this little device, can afford any matter for religious argument."

Gramaye[1] ſhows that the manner of adorning the tops of ſteeples with *a croſs and a cock*, is derived from the Goths, who bore that as their warlike enſign.[2]

Strewing Churches with Flowers

on Days of Humiliation and Thankſgiving.

IN the Pariſh Accounts of St. Margaret Weſtminſter,[3] under 1650-1, are the following items, [the intereſt of two of which is more than archæological:]

"Item, paid for Herbs that were ſtrewed in the Windows of the Church, and about the ſame, att two ſeverall Daies of Humiliation, 3*s.* 10*d.*

"Item, paid for Herbs that were ſtrewed in the Church upon a daie of Thankſgiving, 2*s.* 6*d.*

[1 "Hiſtoria Brabantiæ," p. 14.]

[2 Peter Le Neve's Communication to the Society of Antiquaries. (Minute Book, Jan. 29, 1723-4.)]

3 Nichols' "Illuſtr." 1797.

"Item, paid for Hearbs that were ſtrewed in the Church on the 24th day of May [1651], being a Day of Humiliation, 3*s.*

"Item, paid to the Ringers, for ringing on the 24th of October, being a Day of Thankſgiving for the Victorie over the Scotts at Worceſter, 7*s.*

"Item, paid for Hearbes and Lawrell that were ſtrewed in the Church the ſame Day, 8*s.*"

Cock-fighting.

— "Quanquàm in mediâ jam morte tenentur,
Non tamen abſiſtunt, martemve, iramve remittunt
Magnanimi."

Muſæ Anglicanæ, vol. ii. p. 89.

MEN have long availed themſelves of the antipathy which one cock ſhows to another, and have encouraged that natural hatred with arts that may be ſaid to diſgrace human reaſon.

Pegge has proved that though the ancient Greeks piqued themſelves on their politeneſs, calling all other nations barbarous, yet they were the authors of this cruel and inhuman mode of diverſion. The inhabitants of Delos were great lovers of this ſport; and Tanagra, a city of Bœotia, the Iſle of Rhodes, Chalcis in Eubœa, and the country of Media, were famous for their generous and magnanimous race of chickens. It appears that the Greeks had ſome method of preparing the birds for battle.

Cock-fighting was an inſtitution partly religious and partly political at Athens, and was continued there for the purpoſe of improving the ſeeds of valour in the minds of the Athenian youth. But it was afterwards abuſed and perverted, both there and in other parts of Greece, to a common paſtime and amuſement, without any moral, political, or religious intention, and as it is now followed and practiſed amongſt us. It appears that the Romans, who borrowed this with many other things from Greece, uſed quails as well as cocks for fighting. Douce informs us,[1] "Quail combats were well known among the ancients, and eſpecially at Athens. Julius Pollux relates that a circle was made, in which the birds were placed, and he whoſe quail was driven out of the circle loſt the ſtake, which was ſometimes money, and occaſionally

[1] "Illuſtr. of Shakeſp." vol. ii. p. 87. [It may be worth noting that George Wilſon, in his "Commendation of Cocks and Cock-fighting," 1607, endeavours to ſhow that Cock-fighting was before the coming of Chriſt. In a MS. Book of Prayers, executed in the Netherlands at the end of the fifteenth century, one of the repreſentations intended as ornamental deſigns for the volume, is a Cock-fight!]

the quails themſelves. Another practice was to produce one of theſe Birds, which being firſt ſmitten or filliped with the middle finger, a feather was then plucked from its head: if the Quail bore this operation without flinching, his maſter gained the ſtake, but loſt it if he ran away. The Chineſe have been always extremely fond of Quail-fighting, as appears from moſt of the accounts of that people, and particularly in Mr. Bell's excellent relation of his 'Travels in China,' where the reader will find much curious matter on the ſubject. See vol. i. p. 424, edit. in 8vo. We are told by Mr. Marſden that the Sumatrans likewiſe uſe theſe Birds in the manner of Game Cocks." This account is accompanied by a copy from an elegant Chineſe miniature painting, repreſenting ſome ladies engaged at this amuſement.

Cocks and quails, fitted for the purpoſe of engaging one another to the laſt gaſp, for diverſion, are frequently compared in the Roman writers,[1] and, with much propriety, to gladiators. The Fathers of the Church inveigh with great warmth againſt the ſpectacles of the arena, the wanton ſhedding of human blood in ſport; one would have thought that with that of the gladiators, Cock-fighting would alſo have been diſcarded under the mild and humane Genius of Chriſtianity. But, as Pegge obſerves, it was reſerved for this enlightened æra to practiſe it with new and aggravated circumſtances of cruelty.

It is probable that Cock-fighting was firſt introduced into this iſland by the Romans; the bird itſelf was here before Cæſar's arrival.[2] Fitzſtephen is the firſt of our writers that mentions Cock-fighting, deſcribing it as the ſport of ſchool boys on Shrove-Tueſday.[3] The cock-pit, it ſeems, was the ſchool, and the maſter was the comptroller and director of the ſport.[4] From this time, at leaſt, the diverſion, however abſurd and even impious, was continued among us. It was followed, though diſapproved and prohibited in the 39

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[1] Hence Pliny's expreſſion "Gallorum, ſeu Gladiatorum;" and that of Columella, "rixoſarum Avium Laniſtæ," Laniſta being the proper term for the Maſter of the Gladiators.

[2] "Bell. Gall." v. ſect. 12.

[3] It was alſo a boy's ſport at Rome. Miſſon, in his "Travels," p. 39, ſays: "Cockfighting is one of the great Engliſh Diverſions. They build Amphitheatres for this purpoſe, and perſons of Quality ſometimes appear at them. Great Wagers are laid; but I'm told that a Man may be damnably bubbled, if he is not very ſharp." At p. 304, he tells us: "Cock fighting is a royal pleaſure in England. Their Combats between Bulls and Dogs, Bears and Dogs, and ſometimes Bulls and Bears, are not Battels to death, as thoſe of Cocks."

[4] Fitzſtephen's words are: "Præterea quotannis, die quæ dicitur Carnilevaria—ſinguli pueri ſuos apportant magiſtro ſuo gallos gallinaceos pugnaces, & totum illud antemeridianum datur ludo puerorum vacantium ſpectare in ſcholis ſuorum pugnas gallorum."—Edit. 1772, p. 74.

In the Statutes of St. Paul's School, A.D. 1518, the following clauſe occurs: "I will they uſe no Cock-fightinge nor ridinge about of Victorye, nor diſputing at St. Bartilemewe, which is but fooliſh babling and loſſe of time." Knight's *Life of Dean Colet*, p. 362.

In the "Statiſtical Account of Scotland," vol. iii. p. 378, the miniſter of Applecroſs, co. Roſs, ſpeaking of the Schoolmaſter's perquiſites, ſays: "he has the Cock-fight dues, which are equal to one Quarter's payment for each Scholar."

Edw. III.:[1] alſo in the reign of Henry VIII.[2] and in 1569.[3] It has been by ſome called a royal diverſion, and as every one knows, the cock-pit at Whitehall was erected by a crowned head,[4] for the more magnificent celebration of the ſport. It was prohibited, however, by an Act of March 31, 1654.

Stubbes, in his "Anatomie of Abuſes," 1583,[5] inveighs againſt Cock-fighting, which in his days ſeems to have been practiſed on the Sabbath in England:

"*Cock fightyng in Ailgna* [*Anglia*].

"Beſides theſe exerciſes, they flock thicke and threefolde to the Cockfightes, an exerciſe nothing inferiour to the reſt, where nothing is vſed, but ſwearing, forſwearing, deceipt, fraud, colluſion, coſenage, ſkoldyng, railyng, conuitious talkyng, fightyng, brawlying, quarrelyng, drinkyng, and whoryng, and whiche is worſt of all, robbing of one an other of their goodes, and that not by direct, but indirecte meanes and attempts. And yet to blaunch and ſet out theſe miſcheefs withall, (as though they were vertues,) they haue their appointed daies and ſet houres when theſe deuilries muſt be exerciſed. They haue houſes erected to that purpoſe, Flagges and Enſignes hanged out, to giue notice of it to others, and proclamation goes out, to proclame the ſame, to the ende that many maie come to the dedication of this ſolemne feaſt of miſcheefe."

[In a] Copy of Verſes upon two Cocks fighting, by Dr. R. Wild, the ſpirited qualities of the combatants are given in the following moſt brilliant couplet:

"They ſcorn the Dunghill; 'tis their only prize
To dig for Pearls within each other's Eyes."[6]

Our Poet makes his conquered, or dying cock, dictate a will, ſome of the quaint items of which follow:

"Imp. firſt of all, let never be forgot,
My body freely I bequeath to th' Pot,
Decently to be boil'd, and for it's Tomb,
Let me be buried in ſome hungry womb.
Item, Executors I will have none
But he that on my ſide laid Seven to One,
And like a Gentleman that he may live,
To him and to his heirs my Comb I give."[7]

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[1] Maitland's "Hiſt. of London," p. 101; Stowe's "Survey," 1754, B. i. p. 302.

[2] Maitland, p. 1343, 953.

[3] *Ibid.* p. 260.

[4] Henry VIII. See Maitland, p. 1343. It appears that James I. was remarkably fond of Cock-fighting.

[5] Edit. 1585, p. 117, *verſo*.

[6] "Compleat Gameſter," edit. 1660, *ad finem*.

[7] To cry *Coke* is in vulgar language ſynonymous with crying Peccavi. Coke, ſays Ruddiman, in his Gloſſary to Douglas's "Virgil," is the ſound which Cocks utter, eſpecially when they are beaten, from which Skinner is of opinion they have

Bailey tells us that the origin of this ſport was derived from the Athenians on the following occaſion: when Themiſtocles was marching his army againſt the Perſians, he, by the way, eſpying two cocks fighting, cauſed his army to behold them, and addreſſed them as follows: "Behold, theſe do not fight for their houſehold gods, for the monuments of their anceſtors, nor for Glory, nor for Liberty, nor for the ſafety of their children, but only becauſe the one will not give way unto the other." This ſo encouraged the Grecians, that they fought ſtrenuouſly and obtained the victory over the Perſians; upon which Cock-fighting was by a particular law ordained to be annually practiſed by the Athenians.

[It appears that,][1] "In 1763, there was no ſuch diverſion as public Cock-fighting at Edinburgh. In 1783, there were many public Cock-fighting Matches, or *Mains*, as they were technically termed; and a regular Cock-Pit was built for the accommodation of this School of Gambling and Cruelty, where every diſtinction of rank and character is levelled. In 1790, the Cock-pit continued to be frequented."

The Shrove-Tueſday's maſſacre of this uſeful and ſpirited creature is now [virtually at an end, as are alſo] thoſe monſtrous barbarities, the Battle Royal and Welſh Main.

Pegge deſcribes the Welſh Main,[2] in order to expoſe the cruelty of it, and ſuppoſes it peculiar to this kingdom, known neither in China, nor in Perſia, nor in Malacca, nor among the ſavage tribes of America. Suppoſe, ſays he, ſixteen pair of cocks; of theſe the ſixteen conquerors are pitted the ſecond time—the eight conquerors of theſe are pitted a third time—the four of theſe a fourth time—and

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the name of Cock. The more modern manner of preparing is thus deſcribed in the "Muſæ Anglicanæ," 1689, vol. ii. p. 86:

"Nec per agros ſcivit dulceſve errare per hortos;
Nè venere abſumant natas ad prælia vires,
Aut alvo nimium pleni turgente laborent.
Sed rerum prudens penetrali in ſede locavit,
Et ſalicis circùm virgas dedit; inſuper ipſos
Cortibus incluſos tenero nutrimine fovit;
Et panem, mulſumque genuſque leguminis omne,
Atque exorta ſuâ de conjuge prebuit ova,
Ut validas firment vires——
Quinetiam criſtas ipſis, caudaſque fluentes,
Et colli impexas ſecuit pulchro ordine plumas;
Ut rapido magis adverſum, quaſi veles, in hoſtem
Impetu procurrat gallus.——
Arma dedit calci; chalybemque aptavit acutum
Ad talos, graviore queat quò ſurgere plagâ."

[1] "Statiſt. Acc. of Scotl." vol. vi. p. 614.

[2] "His chief Recreation was Cock-fighting, and which long after, he was not able to ſay whether it did not at leaſt border upon what was criminal, he is ſaid to have been the Champion of the Cock-pit. One Cock particularly he had, called 'Spang [? Span] Counter,' which came off victor in a great many battles *a la main;* but the Sparks of Streatlem Caſtle killed it out of mere Envy: ſo there was an end of Spang Counter and of his Maſter's ſport of Cocking ever after."—*MS. Life of Alderman Barnes* [*of Newcaſtle, circâ* 1680.]

laſtly, the two conquerors of theſe are pitted a fifth time[1]—[as if it had been neceſſary to improve upon the inherent cruelty of the ſtupid and deteſtable ſport, *ſpurs* were introduced, and were at one time in general uſe.]

Pliny mentions the ſpur and calls it Telum, but the gafle is a mere modern invention, as likewiſe is the great, and, I ſuppoſe, neceſſary exactneſs in matching them. The Aſiatics, however, uſe ſpurs that act on each ſide like a lancet, and which almoſt immediately decide the battle. Hence they are never permitted by the modern cock-fighters.

[Gunning, in his "Reminiſcences," under 1796, obſerves in a note: "Cock-fighting was much in faſhion at this time, and as the Races of the country towns approached, matches between the gentlemen of Cambridge and Suffolk were frequently announced." It ſeems that the defaulters at a Cock-pit, like welchers at a horſe-race, were roughly treated; for Gunning, ſpeaking of a noted hand at the game, adds: "The laſt account that reached the Univerſity was, that he (the defaulter) was ſeen in the *baſket*, at a cock-pit, the uſual puniſhment for men who made bets which they were unable to pay—."]

[Mr. Brand relates that in performing] the ſervice appropriated to the Viſitation of the Sick with [a collier,] who died a few days afterwards, "to my great aſtoniſhment I was interrupted by the crowing of a game cock, hung in a bag over his head. To this exultation an immediate anſwer was given by another cock concealed in a cloſet, to which the firſt replied, and inſtantly the laſt rejoined. I never remember to have met with an incident ſo truly of the tragi-comical caſt as this, and could not proceed in the execution of that very ſolemn office, till one of the diſputants was removed. It had been induſtriouſly hung beſide him, it ſhould ſeem, for the ſake of company. He had thus an opportunity of caſting at an object he had dearly loved in the days of his health and ſtrength, what Gray has well called "a long lingering look behind."

[In Mr. Brand's time Cock-fighting ſtill continued] to be a favourite ſport of the colliers in the North of England. The clamorous wants of their families ſolicited them to go to work in vain, when a match was heard of. [It is much in vogue even now (1869) among the vulgar in this country; but it is no longer countenanced either legally or ſocially.[2]]

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[1] "Ecce decem pono libras: Quis pignore certat
Dimidio? hunc alter tranſverſo lumine ſpectat
Gallorum mores multorum expertus et artes;
Tecum, inquit, contendam:——"

Muſæ Angl. p. 88.

"Nequicquam jejuni urgent veſtigia nati,
Poſcentes lacrymis teneriſque amplexibus eſcam:
Vincit amor Gallorum, et avitæ gloria Gentis."

Ibid. p. 86.

[2] "On Thurſday, at the Birmingham Police-court, John Brown a publican was ſummoned to anſwer the complaint of the police for unlawfully keeping open

The Stamford Bull-running.

AT Stamford in Lincolnſhire, an annual ſport [uſed to be] celebrated, called Bull-running: of which the following account is taken from Butcher:[1] "It is performed juſt the day ſix weeks before Chriſtmas. The Butchers of the Town at their own charge againſt the time, provide the wildeſt Bull they can get: This Bull over night is had into ſome Stable or Barn belonging to the Alderman. The next morning proclamation is made by the common Bellman of the Town, round about the ſame, that each one ſhut up their Shop-doors and Gates, and that none, upon pain of impriſonment, offer to do any violence to Strangers, for the preventing whereof (the Town being a great thoroughfare and then being in Term Time) a Guard is appointed for the paſſing of Travellers through the ſame (without hurt). That none have any iron upon their Bull-Clubs or other Staff which they purſue the Bull with. Which proclamation made, and the gates all ſhut up, the Bull is turned out of the Alderman's Houſe, and then hivie ſkivy, tag and rag, men, women, and children of all ſorts and ſizes, with all the dogs in the town promiſcuouſly running after him with their Bull-Clubs ſpattering dirt in each other's faces, that one would think them to be ſo many Furies ſtarted out of Hell for the puniſhment of Cerberus, as when Theſeus and Perillas conquered the place (as Ovid deſcribes it)

> 'A ragged Troop of Boys and Girls
> Do pellow him with Stones:
> With Clubs, with Whips, and many raps,
> They part his ſkin from Bones.'

and (which is the greater ſhame) I have ſeen both ſenatores majorum Gentium & matrones de eodem gradu, following this Bulling buſineſs.

"I can ſay no more of it, but only to ſet forth the Antiquity thereof, (as the Tradition goes), William Earl of Warren, the firſt Lord of this Town, in the time of King John, ſtanding upon his Caſtle-walls in Stamford, viewing the fair proſpects of the River and Meadow, under the ſame, ſaw two Bulls a fighting for one Cow; a Butcher of

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his houſe, and acting in the management of a room, for the purpoſe of fighting of cocks, on the 27th of July laſt. A detective depoſed to having obtained entrance to the defendant's houſe and to witneſſing all the preparations for a cock-fight—the pit, birds, &c. In the evening he again went to the houſe and found traces of a fight having taken place, as well as cocks which had evidently been engaged in combat. For the defence it was alleged that there had neither been fighting nor intention to fight, and that the birds found trimmed as if for battle had merely been trimmed for the purpoſe of being painted on canvas. The defendant was ordered to pay a fine of 5*l.* and coſts."—*Daily News for Saturday, Sept.* 26, 1868.]

[1] "Survey of Stamford," 8vo. 1717, p. 76-7.

the Town, the owner of one of thoſe Bulls, with a great Maſtiff Dog accidentally coming by, ſet his Dog upon his own Bull, who forced the ſame Bull up into the Town, which no ſooner was come within the ſame but all the Butcher's Dogs both great and ſmall, follow'd in purſuit of the Bull, which by this time made ſtark mad with the noiſe of the people and the fierceneſs of the Dogs, ran over man, woman, and child, that ſtood in the way: this cauſed all the Butchers and others in the Town to riſe up as it were in a tumult, making ſuch an hideous noiſe that the ſound thereof came into the Caſtle unto the ears of Earl Warren, who preſently thereupon mounted on Horſeback, rid into the Town to ſee the buſineſs, which then appearing (to his humour) very delightful, he gave all thoſe Meadows in which the two Bulls were at the firſt found fighting, (which we now call the Caſtle Meadows) perpetually as a Common to the Butchers of the Town, (after the firſt Graſs is eaten) to keep their Cattle in till the time of Slaughter: upon this condition, that as upon that day on which this ſport firſt began, which was (as I ſaid before) that day ſix weeks before Chriſtmas, the Butchers of the Town ſhould from time to time yearly for ever, find a mad Bull for the continuance of that ſport."

[In the "Antiquarian Repertory," an account is extracted from Plott[1] of a ſimilar Bull-running at Tutbury, in Staffordſhire, which occaſioned much diſorder annually, until it was aboliſhed by the Duke of Devonſhire, lay-prior of Tutbury,[2] in the laſt century. This practice ſeems to have dated from ancient times, as it was uſual, before the Diſſolution, for the Prior of Tutbury to give the minſtrels, who attended matins on the feaſt of the Aſſumption, a bull, if they would convey him on the ſide of the river Dove next the town, or, failing the bull, forty pence, of which a moiety went by cuſtom to the lord of the feaſt. I believe that the practice of Bull-running, and alſo of Bull-baiting, is univerſally obſolete in this country, and has long been ſo.]

Nuptial Uſages.

MOST profuſely various have been the different Rites, Ceremonies, and Cuſtoms adopted by the ſeveral Nations of the Chriſtian World, on the performance of that moſt ſacred of inſtitutions by which the Maker of Mankind has directed us to tranſmit our race. The inhabitants of this iſland do not appear to have been outdone by any other people on this occaſion. Before we enter upon the diſcuſ-

[1] See Plott's "Staffordſhire," p. 439. See alſo Shaw's "Staffordſhire," vol. i. p. 52, and an elaborate Memoir in "Archæologia," vol. ii. p. 86, where the ſubject is conſidered by Pegge.

[2] Blount's "Fragmenta Antiquitatis," ed. 1815, p. 529, 535-6.]

ſion of theſe, it will be neceſſary to conſider diſtinctly the ſeveral ceremonies peculiar to betrothing by a verbal contract of marriage, and promiſes of love previous to the marriage union.

1. Betrothing Customs.

["I knit this lady handfaſt, and with this hand
The heart that owes this hand, ever binding
By force of this initiating contract
Both heart and hand in love, faith, loyalty,
Eſtate, or what to them belongs."
Wit at Several Weapons, act v. ſc. i.]

There was a remarkable kind of Marriage-contract among the ancient Danes called *Hand-feſting*.[1]

In "The Chriſten State of Matrimony," 1543, p. 43 *verſo*, we read: "Yet in thys thynge alſo muſt I warne everye reaſonable and honeſt parſon, to beware that in contractyng of Maryage they dyſſemble not, ner ſet forthe any lye. Every man lykewyſe muſt eſteme the parſon to whom he is *handfaſted*, none otherwyſe than for his owne ſpouſe, though as yet it be not done in the Church ner in the Streate. —After the *Handfaſtynge* and *makyng of the Contracte* y^e^ Churchgoyng and Weddyng ſhuld not be differred to longe, leſt the wickedde ſowe hys ungracious ſede in the meane ſeaſon. Into this dyſh hath the Dyvell put his foote and mengled it wythe many wycked uſes and couſtumes. For in ſome places ther is ſuch a maner, wel worthy to be rebuked, that *at the* Handefasting *ther is made a greate feaſte and ſuperfluous Bancket, and even the ſame night are the two handfaſted perſonnes brought and layed together, yea, certan wekes afore they go to the Chyrch.*"

[In 1794,] the Miniſter of Eſkdalemuir, Dumfries, mentioning an annual fair held time out of mind at the meeting of the Black and White Eſks, now entirely laid aſide, [reported][2]: "At that Fair it was the cuſtom for the unmarried perſons of both ſexes to chooſe a companion, according to their liking, with whom they were to live till that time next year. This was called *Hand-faſting*, or hand in fiſt. If they were pleaſed with each other at that time, then they continued together for life: if not they ſeparated, and were free to make another choice as at the firſt. The fruit of the connection (if there were any) was always attached to the diſaffected perſon. In later times, when this part of the country belonged to the Abbacy of Melroſe, a Prieſt, to whom they gave the name of Book i'boſom (either becauſe he carried

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[1] It is mentioned in Ray's "Gloſſarium Northanhymbricum" in his Collection of local words. "*Hand-fæſtning*, promiſſio, quæ fit ſtipulata manu, ſive cives fidem ſuam principi ſpondeant, ſive mutuam inter ſe, matrimonium, inituri, a phraſi *fæſta hand*, quæ notat dextram dextræ jungere." Ihre "Gloſſar. Suio-Gothicum," *in v.* Ibid. *in v.* Bröllop. Brudkaup.

[2] "Statiſt. Acc. of Scot." vol. xii. p. 615.

in his boſom a Bible, or perhaps a regiſter of the marriages), came from time to time to confirm the marriages. This place is only a ſmall diſtance from the Roman encampment of Caſtle-oe'r. May not the Fair have been firſt inſtituted when the Romans reſided there? and may not the 'Hand-faſting' have taken its riſe from their manner of celebrating Marriage, *ex uſu*, by which, if a woman, with the conſent of her parents, or guardians, lived with a man for a year, without being abſent three nights, ſhe became his wife? Perhaps, when Chriſtianity was introduced, the form of Marriage may have been looked upon as imperfect, without confirmation by a Prieſt, and therefore, one may have been ſent from time to time for this purpoſe."

In Whitford's "Werke for Houſholders," &c. [firſt printed before 1530][1] is the following caution on the aboue ſubject: "The ghoſtly ennemy doth deceyue many perſones by the pretence & colour of matrymony in pryuate & ſecrete contractes. For many men whan they can nat obteyne theyr vnclene deſyre of the Woman, wyll promyſe maryage and thervpon make a contracte promyſe & gyue fayth and trouth eche vnto other, ſayenge '*Here I take the Margery vnto my wyfe*, & therto I plyght the *my trouth*.' *And ſhe agayne vnto him in lyke maner.* And after that done, they ſuppoſe they maye lawfully vſe theyr vnclene behauyour, and ſomtyme the acte and dede dothe folowe, vnto the greate offence of god & their owne ſoules. It is a great ieopardy therfore to make any ſuche contractes, ſpecyally amonge them ſelfe ſecretely alone without *recordes*, whiche muſt be *two at the leeſt*."

Among the Interrogatories for the Doctrine and Manners of Myniſters,[2] &c. early in the reign of Elizabeth [No. 28, is] "Whether they have exhorted yong Folke *to abſteyne from privy Contracts*, and not to marry without the conſent of ſuch their Parents and Fryends as have auctority over them; or no."

"The antient Frenchmen" [obſerves Sir W. Vaughan, 1600,][3] "had a ceremonie, that when they would marrie, the Bridegrome *ſhould pare his nayles and ſend them unto his new Wife:* which done, they lived together afterwards as man and wife."

[I collect from a paſſage in "Englands Helicon," 1600, that it was uſual for lovers to wear the rings given to them by their miſtreſſes on holidays:

> "My ſongs they be of Cinthias prayſe,
> I weare her Rings on Holly-dayes."]

In Field's "A Woman's a Weather-Cock," 1612,[4] Scudmore, Act ii. ſc. 1, tells the Prieſt who is going to marry his Miſtreſs to Count Fredericke,

> "She is *contracted*, Sir, nay *married*
> Unto another man, though it want forme:
> And ſuch ſtrange paſſages and mutuall vowes,
> 'Twould make your ſhort haire ſtart through your blacke cap
> Should you but heare it."

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[1] Edit. 1533, ſign. e 3.] [2] Strype's "Annals," vol. i. Append. p. 57.
[3] "Golden-Grove," ed. 1608, ſign. O 2, *verſo*.
[4] Repr. p. 30, Collier's "Suppl. to Dodſley," 1833.]

[Brand remarks :] "ſtrong traces of this remain in our villages in many parts of the kingdom. I have been more than once aſſured from credible authority on Portland Iſland that ſomething very like it is ſtill practiſed there very generally, where the inhabitants ſeldom or never intermarry with any on the main-land, and where the young women, ſelecting lovers of the ſame place (but with what previous rites, ceremonies, or engagements, I could never learn), account it no diſgrace to allow them every favour, and that too from the fulleſt confidence of being made wives, the moment ſuch conſequences of their ſtolen embraces begin to be too viſible to be any longer concealed."

It was anciently very cuſtomary, among the common ſort of people, to break a piece of gold or ſilver in token of a verbal contract of marriage and promiſes of love: one half whereof was kept by the woman, while the other part remained with the man.[1]

Harl. MS. 980, cited by Strutt,[2] ſtates that, "by the Civil Law, whatſoever is given ex ſponſalitia Largitate, betwixt them that are promiſed in Marriage, hath a condition (for the moſt part ſilent) that it may be had again if Marriage enſue not; but if the man ſhould have had a Kiſs for his money, he ſhould loſe one half of that which he gave. Yet, with the woman it is otherwiſe, for, kiſſing or not kiſſing, whatſoever ſhe gave, ſhe may aſk and have it again. However, this extends only to Gloves, Rings, Bracelets, and ſuch like ſmall wares."

[This is referred to in "Bateman's Tragedy": "Long they dwelt not on this theme, before they fell to that of love, renewing their vows of eternal love and conſtancy that nothing but death ſhould be able to ſeparate them: and, to bind it, he broke a piece of gold, giving her the one half, and keeping the other himſelf: and then with tears and tender kiſſes they parted."

And again, in the "Exeter Garland":

> "A *ring* of pure gold ſhe from her finger took,
> And juſt in the middle the ſame then ſhe broke:
> Quoth ſhe, as a token of love you this take,
> And this as a pledge I will keep for your ſake."]

Camden ſays, that "they [the Iriſh] are obſerved to preſent their lovers with Bracelets of women's hair, whether in reference to Venus' Ceſtus or not, I know not."[3]

In Marſton's "Dutch Courtezan," a pair of lovers are introduced plighting their troth as follows: "Enter Freeville. Pages with

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[1] The Dialogue between Kitty and Filbert in the "What d'ye call it," by Gay, is much to our purpoſe:

> "Yet, Juſtices, permit us, ere we part,
> To break this Ninepence as you've broke our heart."
> "*Filbert* (breaking the ninepence)—As this divides, thus are we torn in twain.
> "*Kitty* (joining the pieces)—And as this meets, thus may we meet again."

[2] "Manners and Cuſtoms," vol. iii. p. 153.

[3] Gough's "Camden," 1789, vol. iii. p. 658.

Torches. Enter Beatrice above." After ſome very impaſſioned converſation, Beatrice ſays: "*I give you faith;* and prethee, ſince, poore ſoule! I am ſo eaſie to beleeve thee, make it much more pitty to deceive me. *Weare this ſleight favour in my remembrance*" (throweth down a ring to him.)

"*Frev.* Which, when I part from,
Hope, the beſt of life, ever part from me!
—— Graceful Miſtreſſe, *our nuptiall day holds.*
"*Beatrice.* With happy Conſtancye a wiſhed day. *Exit.*"

Of gentlemen's preſents on ſimilar occaſions, a Lady, in Beaumont and Fletcher's "Cupid's Revenge," ſays:

> "Given Earings we will wear;
> Bracelets of our Lovers hair,
> Which they on our arms ſhall twiſt
> With their names carv'd, on our wriſt."[1]

In the "Defence of Conny-Catching," [1592] Signat. c 3. *verſo*, is the following paſſage: "Is there not heere reſident about London, a crew of terryble Hackſters in the habite of gentlemen wel appareled, and yet ſome weare bootes for want of ſtockings, *with a locke worne at theyr lefte eare for their Miſtriſſe Favour.*"

The ſubſequent is taken from Lodge's "Wit's Miſerie," 1596, p. 47: "When he rides, you ſhall know him by his Fan: and, if he walke abroad, and miſſe *his Miſtres favor about his neck*, *arme*, or *thigh*, he hangs the head like the ſoldier in the field that is diſarmed."[2]

We gather from Howes's "Additions to Stow's Chronicle," that, in the reign of Queen Elizabeth, "it was the cuſtome for maydes and gentilwomen to give their favorites, as tokens of their love, little Handkerchiefs of about three or foure inches ſquare, wrought round about, and with a button or a taſſel at each corner, and a little one in the middle, with ſilke and threed; the beſt edged with a ſmall gold lace, or twiſt, which being foulded up in foure croſſe foldes, ſo as the middle might be ſeene, gentlemen and others did uſually weare them in their hatts, as favours of their loves and miſtreſſes. Some coſt ſix pence apiece, ſome twelve pence, and the richeſt ſixteene pence."

In Sampſon's play of "The Vow-Breaker," 1636, act i. ſc. 1, Miles, a miller, is introduced telling his ſweetheart, on going away to the wars: "Miſtreſs Urſula, 'tis not unknowne that I have lov'd you; if I die, it ſhall be for your ſake, and it ſhall be valiantly: *I leave an hand-kercher with you:* 'tis wrought with blew Coventry: let me not, at my returne, fall to my old ſong, *ſhe had a clowte of mine ſowde with blew Coventry*, and ſo hang myſelf at your infidelity."

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[1] Dyce's B. and F. vol. ii. p. 390.]

[2] Park, in his "Travels," tells us, "At Baniſeribe—a Slatee having ſeated himſelf upon a mat by the threſhold of his door, a young woman (his intended bride) brought a little water in a calabaſh, and, kneeling down before him, deſired him to waſh his hands: when he had done this, the girl, with a tear of joy ſparkling in her eye, drank the water; this being conſidered as the greateſt proof of her fidelity and love."

The ſubſequent paſſage from Swetnam's "Arraignment of Women," 1615, points out ſome of the vagaries of lovers of that age: "Some thinke, that if a woman ſmile on them ſhe is preſentlie over head and eares in love. One muſt *weare her Glove*, another *her Garter*, another her *Colours of delight*."[1]

[Heath, in his "Houſe of Correction," 1619, has an epigram "In Pigmæum," which ſhrewdly animadverts upon this folly of the age.

It appears from a paſſage in Heywood's "Fayre Mayde of the Exchange," 1607, that it was not unuſual for lovers to give each other handkerchiefs, with amorous devices worked in the corners. It is where Phillis brings the handkerchief to the Cripple of Fanchurch to be ſo embroidered. She ſays:

> "Only this handkercher, a young gentlewoman
> Wiſh'd me to acquaint you with her mind herein:
> In one corner of the ſame, place wanton Love,
> Drawing his bow, ſhooting an amorous dart—
> Oppoſite againſt him an arrow in an heart:
> In a third corner picture forth Diſdain,
> A cruel fate unto a loving vein;
> In the fourth draw a ſpringing laurel-tree,
> Circled about with a ring of poeſy."

In "Witt's Recreations," 1640, the annexed paſſage belongs to a piece called "Abroad with the Maids;" it was written by Herrick:

> "Next we will act how young men wooe;
> And ſigh, and kiſſe, as lovers do,
> And talk of brides; and who ſhall make
> That wedding-ſmock, this bridal-cake;
> That dreſs, this ſprig, that leafe, this vine;
> That ſmooth and ſilken columbine.
> This done, we'l draw lots, who ſhall buy
> And guild the bayes, and roſemary:
> What poſies, for our wedding-rings;
> What gloves we'l give and ribbanings."]

Strutt, in his "Manners and Cuſtoms," has illuſtrated this by an extract from the old play of the "Widow." From this it alſo appears that no *dry bargain* would hold on ſuch occaſions. For on the Widow's complaining that Ricardo had artfully drawn her into a verbal contract, ſhe is aſked by one of her ſuitors, "Stay, ſtay,—you broke no Gold between you?" To which ſhe anſwers, "We broke nothing, Sir." And, on his adding, "Nor drank to each other?" ſhe replies, "Not a drop, Sir." Whence he draws this concluſion: "that the contract cannot ſtand good in Law."

The latter part of the Ceremony ſeems alluded to in the following paſſage in Middleton's "No Wit like a Woman's" [written before 1626:]

> "Ev'n when my lip touch'd the *contracting* Cup."

Bowed money appears anciently to have been ſent as a token of

[1] Edit. 1620, pp. 31-2.

love and affection from one relation to another. Thus we read in "The Third Part of Conny-Catching," [by R. Greene, 1592,] ſign. b 2, *verſo*. "Then taking fourth *a bowed Groat*, and an *olde Pennie bowed*, he gave it her as being ſent from her uncle and aunt."

In "The Country Wake," by Dogget, 1696, act v. ſc. 1. Hob, who fancies he is dying, before he makes his laſt will and *teſtimony*, as he calls it, when his Mother deſires him to try to ſpeak to Mary, "for ſhe is thy *wife*, and no other," anſwers, "I know I'm ſure to her—and I do own it before you all; I aſk't her the queſtion laſt Lammas, and at Allhollows'-tide *we broke a piece of money;* and if I had liv'd till laſt Sunday we had been aſk'd in the church."

Douce's MS. Notes ſay: "Analogous to the Interchangement of Rings ſeems the cuſtom of breaking a piece of money." An example of this occurs in Bateman's "Tragedy," a well-known penny hiſtory, [founded on Sampſon's Tragedy of the "Vow Breaker," 1636, where the incident may be found.][1]

We find, in Hudibras,[2] that the piece broken between the contracted lovers muſt have been a crooked one:

> "Like Commendation Ninepence crook't,
> With to and from my Love it lookt;"

a circumſtance confirmed alſo in the "Connoiſſeur," No. 56, with an additional cuſtom, of giving locks of hair woven in a true lover's knot. "If, in the courſe of their amour, the miſtreſs gives the dear man her hair wove in a true lover's knot, or breaks a crooken ninepence with him, ſhe thinks herſelf aſſured of his inviolate fidelity."

This "bent Token" has not been overlooked by Gay:[3]

> "A Ninepence bent,
> A Token kind, to Bumkinet is ſent."

It appears to have been formerly a cuſtom alſo for thoſe who were betrothed to wear ſome flower as an external and conſpicuous mark of their mutual engagement: the conceit of chooſing ſuch ſhort-lived emblems of their plighted loves cannot be thought a very happy one. That ſuch a cuſtom however did certainly prevail, we have the teſtimony of Spenſer:[4]

> "Bring Coronations and *Sops in Wine*
> Worn of Paramours."

Sops in wine were a ſpecies of flowers among the ſmaller kind of ſingle gilli-flowers or Pinks;[5] [and this paſſage and cuſtom are illuſtrated by the following extract from Gunning's "Reminiſcences of

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[1] Swinburne on "Spouſals," p. 10, ſays: "Some Spouſals are contracted by Signs, as the giving and receiving a Ring, others by words."

[2] Part I. Canto i. l. 48.

[3] "Paſtorals," v. l. 129.

[4] Shepherd's Calendar for April.

[5] [Dodoens' "Herbal," by] Lyte, 1578, cited in Johnſon and Steevens's "Shakſp." vol. x. p. 319.

Cambridge," 1854: "The Dean (of St. Aſaph), who appeared very deſirous to clear up the matter, aſked him, amongſt other queſtions, if he had never made her any preſents? He replied that he never had, but, recollecting himſelf, added, 'except a very choice bunch of flowers, which I brought from Chirk Caſtle.'" "This explains the whole matter," ſaid the Dean; "in Wales, a man never ſends a lady a bunch of flowers, but as a propoſal of marriage, and the lady's acceptance of them is conſidered the ratification." This was in 1788.]

In Quarles' "Shepheards Oracles," 1646, p. 63, is the following paſſage:

> "The Muſick of the *Oaten Reeds* perſwades
> Their hearts to mirth—
> And whilſt they ſport and dance, the love-ſick ſwains
> Compoſe *Ruſh-rings* and *Myrtleberry* chains,
> And ſtuck with glorious *King-cups* and their Bonnets
> Adorn'd with *Lawrell-ſlips*, chaunt their Love-ſonnets,
> To ſtir the fires and to encreaſe the flames,
> In the cold hearts of their beloved *dames*."

A joint ring [was] anciently a common token among betrothed lovers, [and ſuch rings we find from exiſting ſpecimens to have been in uſe among the Jews.[1]]

We gather from a paſſage in Dryden's "Don Sebaſtian," 1690, that theſe were by no means confined to the lower orders of ſociety.

It appears from other paſſages in this play that one of theſe rings was worn by Sebaſtian's father: the other by Almeyda's mother, as pledges of love. Sebaſtian pulls off his, which had been put on his finger by his dying father: Almeyda does the ſame with hers, which had been given her by her mother at parting: and Alvarez unſcrews both the rings, and fits one half to the other. In Herrick's "Heſperides," a "Jimmall Ring"[2] [or a Ring of Jimmals,] is mentioned as a love-token.

In Codrington's "Second Part of Youth's Behaviour," 1664, p. 33, is the following very remarkable paſſage: "It is too often ſeen that young gentlewomen by gifts are courted to *interchange*, and to return the courteſie: *Rings* indeed and Ribbands are but trifles, but believe me, that they are not trifles that are aimed at in ſuch exchanges: let them therefore be counſelled that they neither give nor receive any thing that afterwards may procure their ſhame, &c."

In [Braithwaite's] "Whimzies," 1631, the author[3] has the following paſſage: can it allude to the cuſtom of interchanging betrothing Rings? "*St. Martins Rings* and counterfeit Bracelets are commodities of infinite conſequence. They will paſſe for current at *a May pole*, and purchaſe a favor from their *May-Marian*."

[1 "Miſcellanea Graphica," by F. W. Fairholt and T. Wright, 1857, plate x.]

[2 Gimmal, *i.e.* double, from Lat. *gemellus*. See a long note in Nares, ed. 1859, *in v.*] See alſo Greenwood's "Engliſh Grammar," p. 209, and "Archæol." vol. xiv. p. 7.

3 "Deſcription of a Pedlar," part ii. p. 21.

In "The Compters Commonwealth," by W. Fenner, 1617, p. 28, is the following paſſage: "This kindneſſe is but like Alchimy, or *Saint Martins Rings*, that are faire to the eye and have a rich outſide, but if a man ſhould breake them aſunder and looke into them, they are nothing but braſſe and copper."

So alſo in "Plaine Percevall the Peace-maker of England [1589]," we read: "I doubt whether all be gold that gliſtereth, ſith *Saint Martins Rings* be but copper within, though they be gilt without, ſayes the Goldſmith."

In the Comedy of "Lingua," 1607, act ii. ſc. 4, Anamneſtes (Memory's Page) is deſcribed as having, amongſt other things, "a Gimmal Ring, with *one link* hanging." Morgan[1] mentions *three triple Gimbal Rings* as borne by the name of Hawberke, in the county of Leiceſter.

The following remarkable paſſage is to be found in Greene's "Menaphon, [1589]" ſign. k 4 b: "'Twas a good world when ſuch ſimplicitie was uſed, ſayes the olde women of our time, when a Ring of a Ruſh would tye as much love together as *a Gimmon of Gold.*"

To the betrothing contract under conſideration muſt be referred, if I miſtake not, and not to the marriage ceremony itſelf (to which latter, I own, however, the perſon who does not nicely diſcriminate betwixt them will be ſtrongly tempted to incline), the well-known paſſage on this ſubject in the laſt ſcene of Shakeſpeare's play of "Twelfth Night." The prieſt, who had been privy to all that had paſſed, is charged by Olivia to reveal the circumſtances, which he does [reciting the ceremonies of joining the hands, kiſſing, and interchanging rings, as preliminaries which had taken place in the uſual courſe. The ſame drama affords an example of the old Engliſh practice of lovers plighting their troth in the chantry, in the preſence of the miniſter. It is where Olivia and Sebaſtian accompany the prieſt with this object in view.]

Swinburne[2] tells us: "I do obſerve, that in former ages it was not tolerated to ſingle or unmarried perſons to wear Rings, unleſs they were Judges, Doctors, or Senators, or ſuch like honourable perſons: ſo that being deſtitute of ſuch dignity, it was a note of vanity, laſciviouſneſs, and pride, for them to preſume to wear a Ring, whereby we may collect how greatly they did honour and reverence the ſacred eſtate of wedlock in times paſt, *in permitting the parties affianced to be adorned with the honourable ornament of the Ring.*"

[Thiers[3] quotes paſſages from three ritualiſtic works appoſite to this portion of the nuptial proceſs, as practiſed in France. Both the Synodal Statutes of Sens, in 1524, and the Evreux Ritual (1621) refrained from *preſcribing* betrothal, merely leaving it permiſſive and

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[1] "Sphere of Gentry," lib. iii. fol. 21. See alſo Holmes' "Academy of Armory, &c." 1688, lib. iii. c. 2, p. 20, No. 45.

[2] "On Spouſals," p. 208.

[3] "Traité des Superſtitions," tom. iv. p. 470.]

optional; and the ſame may be ſaid of the Provincial Council of Rheims, in 1583; but all theſe authorities laid down the rule, that, where the eſpouſal was ſolemnized, the ceremony muſt take place openly and in the church.]

After my moſt painful reſearches, I can find no proof that in our ancient ceremony at marriages the man received as well as gave the ring: nor do I think the cuſtom at all exemplified by the quotation from Lupton's firſt book of "Notable Things." The expreſſion is equivocal, and "his Maryage Ring" I ſhould think means no more than the ring uſed at his marriage, that which he gave and which his wife received: at leaſt we are not warranted to interpret it at preſent any otherwiſe, till ſome paſſage can actually be adduced from the ancient manuſcript rituals to evince that there ever did at marriages take place ſuch "Interchangement of Rings," a cuſtom which however certainly formed one of the moſt prominent features of the ancient *betrothing ceremony*.[1] Yet conceſſion muſt be made that the bridegroom appears to have had a ring given him as well as the bride in the Dioceſe of Bordeaux in France.[2]

[Douce, in a paper read before the Society of Antiquaries in January, 1810, drew attention to an unrecorded wedding-uſage, practiſed in this country as well as in France, and illuſtrated his remarks by extracts from ſeveral liturgical works. Douce obſerves: "The ſmall piece of ſilver, that accompanies this paper is inſcribed DENIRS DE FOY POVR EPOVSER, having on one ſide a heart between two hands, and on the other two fleurs de lis. It does not appear, ſo far as I know, to have found its way into any numiſmatic treatiſe, becauſe it is not in reality a current piece of money, but only a local or particular token or ſymbol of property. It is, as the inſcription imports, a betrothing penny, given at the marriage ceremony, either as earneſt-money, or for the actual purchaſe of the bride."[3] The learned writer proceeds to demonſtrate that the cuſtom of buying wives was in vogue not merely among the ancients, but among our own Saxon forefathers, as paſſages in their laws ſerve to eſtabliſh. But I do not think that Douce proves more than the delivery of a token in earneſt of dower, and of his betrothing penny there are, to the beſt of my knowledge, no Anglo-Saxon or Engliſh examples in exiſtence.

But, after all, the token exhibited by Douce before the antiquaries of London, in 1810, appears to have been nothing more than an example of the *feſting-penny*, familiar enough in the Northern counties of England, and no doubt properly identified with the Daniſh cuſtom of hiring or binding apprentice with ſome ſuch token. *Feſting* is, of courſe, a form of *faſting* or *faſtening*. The *fæſteninge-ring* was

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[1 Mr. Brand at firſt adopted Steevens's comment on the paſſages in Shakeſpeare's "Twelfth Night," above cited, but ſubſequently conſidered that his adheſion had been too haſty.]

2 "Rituel de Bourdeaux," pp. 98-9.

[3 There is another ſort inſcribed DENIER TOVRNOIS POVR EPOVSER.—DOUCE.]

ſimilarly *the betrothing-ring* or, as it is now called, *the engaged-ring*. To feſt, in the North of England, is to bind as an apprentice. Mr. Atkinſon, in his highly valuable "Gloſſary of the Cleveland Dialect," 1868, after obſerving that the feſting-penny of the North of England is analogous to the Scandinavian betrothing-penny (ſhown by Douce to have been alſo known in France), adds: "if a ſervant who has been duly hired and received her Hiring or Feſting-Penny, wiſhes to cancel her bargain . . . ſhe always ſends back the Feſting-penny. . . . Two inſtances of this kind have occurred in this [Danby] pariſh in the courſe of the Spring hiring-time of the preſent year, 1865."]

In the "Statiſtical Account of Scotland,"[1] 1792, the miniſter of Galſton, in Ayrſhire, informs us of a ſingular cuſtom there: "When a young Man wiſhes to pay his Addreſſes to his Sweetheart, inſtead of going to her Father's, and profeſſing his paſſion, he goes to a public-houſe; and having let the Landlady into the ſecret of his attachment, the object of his wiſhes is immediately ſent for, who never almoſt refuſes to come. She is entertained with Ale and Whiſky, or Brandy; and the Marriage is concluded on. The ſecond day after the Marriage *a Creeling*, as it is called, takes place. The young wedded pair, with their friends, aſſemble in a convenient ſpot. A ſmall Creel, or Baſket, is prepared for the occaſion, into which they put ſome ſtones: the young Men carry it alternately, and allow themſelves to be caught by the Maidens, who have a kiſs when they ſucceed. After a great deal of innocent mirth and pleaſantry, the Creel falls at length to the young Huſband's ſhare, who is obliged to carry it generally for a long time, none of the young women having compaſſion upon him. At laſt, his fair Mate kindly relieves him from his burden; and her complaiſance, in this particular, is conſidered as a proof of her ſatisfaction with the choice ſhe has made. The Creel goes round again; more merriment ſucceeds; and all the Company dine together and talk over the feats of the field." [Ramſay, in his "Poems," 1721, refers to the *creeling* uſage, and adds in a note: "'Tis a Cuſtom for the Friends to endeavour the next day after the Wedding to make the New-married Man as drunk as poſſible."]

"Perhaps the French phraſe, 'Adieu panniers, vendanges ſont faites,' may allude to a ſimilar Cuſtom."

[Mr. Brand] heard a gentleman ſay that he was told by Lord Macartney, that on the day previous to the marriage of the Duke of York (by proxy) to the Princeſs of Pruſſia, a whole heap of potſherds was formed at her Royal Highneſs's door, by perſons coming and throwing them againſt it with conſiderable violence, a cuſtom which obtains in Pruſſia, with all ranks, on the day before a virgin is married; and that during this ſingular ſpecies of battery the Princeſs, every now and then, came and peeped out at the door.

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[1] Vol. ii. p. 80.

[2. Flouncing. Bundling. Pitchering.

The cuſtom of *Flouncing* is ſaid to be peculiar to Guernſey. It is an entertainment given by the parents of a young couple, when they are engaged, and the match has received approval. The girl is introduced to her huſband's family and friends by her future father-in-law, and the man ſimilarly by hers: after this, they muſt keep aloof from all flirtation, however lengthy the courtſhip may prove. The belief is, that if either party break faith, the other ſide can lay claim to a moiety of his or her effects.

Bundling is a vulgar Welſh cuſtom before marriage: the betrothed or engaged pair go to bed in their clothes, and remain together for a certain time. The miſchievous conſequences ariſing from ſuch a practice are ſufficiently obvious. It was formerly cuſtomary in Cumberland and Weſtmoreland, and produced ſimilarly unfortunate and immoral conſequences in the majority of caſes. The uſage was, however, growing obſolete in 1839, when the author of the "W. and C. Dialect" wrote.

In Craven, there is a cuſtom known as *Pitchering*. The author of the "Dialect of Craven," 1828, deſcribes it thus: "One of the young inmates of the family takes a ſmall pitcher and half fills it with water; he then goes, attended by his companions, and, preſenting it to the lover, demands a preſent in money. If he (the lover) is diſpoſed to give any thing, he drops his contribution into the pitcher, and they retire without further moleſtation. He is thus made a *free-man*, and can quietly pay his viſits in future, without being ſubject to any ſimilar exaction. But, if after repeated demands, the lover refuſe to pay his contribution, he is either ſaluted with the contents of the pitcher, or a general *row* enſues, in which the water is ſpilled, and the pitcher is broken."]

[3. Marriage-banns.

The following account of this ſubject is derived from the information of my friend Mr. Yeowell:[1]

"We learn from Tertullian[2] that the Church, in the primitive ages, was forewarned of marriages. The earlieſt exiſting canonical enactment on the ſubject, in the Engliſh Church, is that in the 11th canon of the ſynod of Weſtminſter, or London, A.D. 1200, which enacts that 'no marriage ſhall be contracted without banns thrice publiſhed in the church, unleſs by the ſpecial authority of the biſhop.'[3]

"It is ſuppoſed by ſome that the practice was introduced into France as early as the ninth century; and it is certain that Odo, Biſhop of Paris, ordered it in 1176. The council of Lateran, in 1215, preſcribed it to the whole Latin Church.

[1 "Notes and Queries," 4th S. i. 149-50.]
[2 "Ad Uxorem," lib. ii. cap. 2 and 9, "De Pudicitia," cap. iv.]
[3 Wilkins, "Concilia Magnæ Britanniæ," i. 507.]

"Before publiſhing the banns, it was the cuſtom for the curate anciently to affiance the two perſons to be married in the name of the Bleſſed Trinity; and the banns were ſometimes publiſhed at veſpers, as well as during the time of maſs."[1]]

[4. Peascod Wooing.

Heywood, in his "Fayr Mayde of the Exchange," 1607, introduces a ſcene in front of the Cripple of Fanchurch's ſhop, and makes one of the characters ſay:

> "Now for my true loves handkercher! theſe flowers
> Are pretty toys, are very pretty toys.
> Oh, but methinks the peaſcod would do better,
> The peaſcod and the bloſſom wonderful!
>
> . . . . . .
>
> But here's the queſtion—whether my love, or no,
> Will ſeem content? Ay, there the game doth go;
> And yet I'll pawn my head he will applaud
> The peaſcod and the flow'r, my pretty choice.
> For what is he, loving a thing in heart,
> Loves not the counterfeit, tho' made by Art?"

Perhaps this is the oldeſt alluſion to the belief of our anceſtors, that the divination by the peaſcod was an infallible criterion in love affairs. Browne, in his "Paſtorals," 1614, ſays:

> "The peaſcod greene, oft with no little toyle,
> He'd ſeek for in the fatteſt fertil'ſt ſoile,
> And rend it from the ſtalke to bring it to her,
> And in her boſom for acceptance wooe her."

In "As You Like It," Touchſtone has theſe obſervations put into his mouth by the great author: "I remember, when I was in love, I broke my ſword upon a ſtone, and bid him take that for coming anight to Jane Smile: and I remember the kiſſing of her batlet, and the cow's dugs that her pretty chopp'd hands had milk'd; and I remember the wooing of a peaſcod inſtead of her; from whom I took two cods, and giving her them again, ſaid, with weeping tears, *Wear theſe for my ſake.*" This ſuperſtition is alſo illuſtrated by Gay, in his "Paſtorals;" and there are ſtill perſons who put faith in its efficacy. In the North of England and in Scotland, it is, or was, a cuſtom to rub with peaſtraw a girl to whom her lover had not been true. In Devonſhire there is a proverb:

> "Winter time for ſhoeing:
> Peaſcod time for wooing."[2]]

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[1] Bingham, "Antiquities," lib. xxii. cap. ii. ſec. 2; Martene, "De Ant. Rit." lib. ii. cap. ix. art. v. pp. 135-6.

[2] If a young woman, while ſhe is ſhelling peas, meets with a pod of nine, the firſt young man who croſſes the threſhold afterwards, is to be her huſband.]

5. Ring and Bride-cake.

Among the cuſtoms uſed at marriages, thoſe of the ring and bride-cake ſeem of the moſt remote antiquity. Confarreation and the ring[1] were uſed anciently as binding ceremonies by the heathens,[2] in making agreements, grants, &c. whence they have doubtleſs been derived to the moſt ſolemn of our engagements.

The ceremony uſed at the ſolemnization of a marriage was called *confarreation*, in token of a moſt firm conjunction between the man and the wife, with a cake of *wheat* or *barley*. This, Blount tells us, is ſtill retained in part, with us, by that which is called the bride-cake uſed at weddings.

Moffet informs us that "the Engliſh, *when the Bride comes from Church, are wont to caſt Wheat upon her Head;* and when the Bride and Bridegroom return home, one preſents them with a Pot of Butter, as preſaging plenty, and abundance of all good things."[3]

The connection between the bride-cake and wedding is ſtrongly marked in the following cuſtom, ſtill retained in Yorkſhire, where the former is cut into little ſquare pieces, thrown over the bride-groom's and bride's head, and then put through the ring. The cake is ſometimes broken over the bride's head, and then thrown away among the crowd to be ſcrambled for. This is noted by Aubanus[4] in his Deſcription of the Rites of Marriage in his country and time.

In the North, ſlices of the bride-cake are put through the wedding ring: they are afterwards laid under pillows, at night, to cauſe young perſons to dream of their lovers. Douce pointed out that this cuſtom is not peculiar to the North of England, it ſeems to prevail generally. The pieces of the cake muſt be drawn nine times through the wedding ring. [But it appears that the cake was not neceſſarily a wedding-cake. This cuſtom has already been mentioned in the Notes to *St. Faith's Day*.

Aubrey, writing about 1670,[5] relates that when he was a boy, it was uſual for the bride and bridegroom to kiſs over the cakes at the

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[1] Moreſini "Papatus," p. 12, who quotes Alexander ab Alexandro, lib. ii. ch. 5.

It is farther obſervable that *the joining together of the right hands* in the Marriage Ceremony, is from the ſame authority. Alex. ab Alexandro, lib ii. cap. 5 [quoted by Moreſin].

[2] Quintus Curtius, lib. i. "De Geſt. Alexandri M."

[3] "Health's Improvement," p. 218. This ceremony of Confarreation has not been omitted by Moreſin ("Papatus," p. 165.) Nor has it been overlooked by Herrick ("Heſperides," p. 128). See, alſo, Langley's "Polydore Vergil," fol. 9, *verſo*. It was alſo a Hebrew cuſtom. See Selden's "Uxor Hebraica" ("Opera," tom. iii. pp. 633, 668).

[4] "Peracta re divina Sponſa ad Sponſi domum deducitur, indeque Panis projicitur, qui a pueris certatim rapitur," fol. 68.

[5] "MS. Lanſd." 226, fol. 109, *verſo*.]

table. He adds that the cakes were laid, at the end of dinner, one on another, like the ſhew-bread in the old Bible-prints. The bridegroom was expected to wait at table on this occaſion.]

The following extract is from an old grant, cited in Du Cange, *v.* CONFARREATIO. "Miciacum concedimus et quicquid eſt Fiſci noſtri intra Fluminum alveos et *per ſanctam Confarreationem et Annulum* inexceptionaliter tradimus."

The ſuppoſed heathen origin of our marriage ring[1] had well nigh cauſed the abolition of it, during the time of the Commonwealth.

Leo Modena,[2] ſpeaking of the Jews' contracts and manner of marrying, ſays that before the writing of the bride's dowry is produced, and read, "the Bridegroom putteth a Ring upon her Finger, in the preſence of two Witneſſes, which commonly uſe to be the Rabbines, ſaying withal unto her: 'Behold, thou art my eſpouſed Wife, according to the Cuſtome of Moſes and of Iſrael.'"

Vallancey,[3] ſays that "there is a paſſage in Ruth, chap. iv. v. 7, which gives room to think the Ring was uſed by the Jews as a Covenant." He adds, that the Vulgate has tranſlated *Narthick* (which ought to be a ring) a ſhoe. "In Iriſh Nuirt is an Amulet worn on the Finger, or Arm, a Ring." Sphæra Solis eſt Narthick, ſays Buxtorf in his Chaldee Lexicon.

[Swinburne[4] writes:] "The firſt Inventor of the Ring, as is reported, was one Prometheus. The workman which made it was Tubal-Cain: and Tubal-Cain, by the counſel of our firſt parent Adam, (as my Author telleth me) gave it unto his Son to this end, that therewith he ſhould eſpouſe a Wife, like as Abraham delivered unto his Servant Bracelets and Ear-rings of Gold. *The form of the Ring being circular, that is round and without end*, importeth thus much, *that their mutual love and hearty affection ſhould roundly flow from the one to the other as in a Circle, and that continually and for ever.*"

In the Hereford, York, and Saliſbury Miſſals, the ring is directed to be put firſt upon the thumb, afterwards upon the ſecond, then on the third, and laſtly on the fourth finger, where it is to remain, "quia in illo digito eſt quedam vena procedens uſque ad Cor"—[an opinion exploded by modern anatomy.

The practice of placing the wedding-ring on the bride's thumb is mentioned and reprehended by Butler:

> "Others were for aboliſhing
> That Tool of Matrimony, a Ring,
> With which th' unſanctifi'd Bridegroom
> Is married only to a *Thumb*."[5]]

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[1] See Herrick, p. 72.

[2] "Hiſtory of the Rites," &c. of the Jews, tranſl. by Chilmead, 1650, p. 176.

[3] "Collectanea," vol. xiii. p. 98.

[4] "On Spouſals," p. 207. He cites Alberic de Roſa "Dict." *in v.* ANNULUS.

[5] "Hudibras," 1678, Part iii. c. 2, ed. 1694, p. 100. In reference to the ring formerly worn by women as an emblem of widowhood on the thumb, the

It is very obſervable that none of the above Miſſals mentions the hand, whether right or left, upon which the ring is to be put. This has been noticed by Selden in his "Uxor Hebraica."[1]

The "Hereford Miſſal" inquires: "Quæro quæ eſt ratio iſta, quare Anulus ponatur in quarto digito cum pollice computato, quam in ſecundo vel tercio? Iſidorus dicit quod quædam vena extendit ſe a digito illo uſque ad Cor, et dat intelligere unitatem et perfectionem Amoris." [The ſame rubric occurs in the "Sarum Miſſal:"—"ibique (ſponſus) dimittat annulum, quia in medico eſt quædam vena procedens uſque ad cor—"]

"It is," ſays Wheatley, "becauſe from thence there proceeds a particular Vein to the Heart. This, indeed," he adds, "is now contradicted by experience; but ſeveral eminent authors, as well Gentiles as Chriſtians, as well Phyſicians as Divines, were formerly of this opinion, and therefore they thought this Finger the propereſt to bear this pledge of love, that from thence it might be conveyed, as it were, to the Heart."

[But the "Sarum Miſſal" lays down, with unmiſtakable preciſion, the mode in which the huſband ſhall take the ring from the miniſter—with the three firſt fingers of the right hand, and while he repeats after the miniſter, "With this ring I thee wed," &c. he is directed to hold his wife's right hand in his own left (*manu ſua ſiniſtra tenens dexteram ſponſæ*). This may rather favour the notion that the ring was placed on the woman's *left* hand.]

It appears from Aulus Gellius,[2] that the ancient Greeks and moſt of the Romans wore the ring "in eo digito qui eſt in manu ſiniſtra minimo proximus." He adds, on the authority of Appian, that a ſmall nerve runs from this finger to the heart; and that therefore it was honoured with the office of bearing the ring, on account of its connexion with that maſter mover of the vital functions.

Macrobius[3] aſſigns the ſame reaſon: but alſo quotes the opinion of Ateius Capito, that the right hand was exempt from this office, becauſe it was much more uſed than the left hand, and therefore the precious ſtones of the rings were liable to be broken: and that the finger of the left hand was ſelected, which was the leaſt uſed.

Lemnius tells us, ſpeaking of the ring-finger that "a ſmall branch of the Arterie, and not of the Nerves, as Gellius thought, is ſtretched forth from the Heart unto this Finger, the motion whereof you ſhall perceive evidently in Women with Child and wearied in Travel, and

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following paſſage from the "Spectator" may be worth giving: "It is common enough among ordinary people, for a ſtale virgin to ſet up a ſhop in a place, where ſhe is not known; where the *large thumb ring*, ſuppoſed to be given her by her huſband, quickly recommends her to ſome wealthy neighbour, who takes a liking to the jolly widow, that would have overlooked the venerable ſpinſter."]

[1] "Digito quarto, ſed non liquet dexteræ an ſiniſtræ manus."

[2] "Noctes," lib. x. c. 10.

[3] "Saturnal." lib. vii. c. 13. For the ring's having been uſed by the Romans at their Marriages, conſult Juvenal, Sat. vi. v. 27.

all Affects of the Heart, by the touch of your fore finger. I uſe to raiſe ſuch as are fallen in a Swoond by pinching this Joynt, and by rubbing the Ring of Gold with a little Saffron, for by this a reſtoring force that is in it, paſſeth to the Heart, and refreſheth the Fountain of Life, unto which this Finger is joyn'd: wherefore it deſerved that honour above the reſt, and Antiquity thought fit to compaſſe it about with Gold. Alſo the worth of this Finger that it receives from the Heart, procured thus much, that the old Phyſitians, from whence alſo it hath the name of *Medicus*, would mingle their Medicaments and Potions with this Finger, for no Venom can ſtick upon the very outmoſt part of it, but it will offend a Man, and communicate itſelf to his Heart."[1]

The "Britiſh Apollo"[2] affords, at all events, an utilitarian argument in favour of the fourth finger of the left hand. It ſays: "There is nothing more in this, than that the Cuſtom was handed down to the preſent age from the practice of our Anceſtors, who found the left Hand more convenient for ſuch Ornaments than the right, in that it's ever leſs employed, for the ſame reaſon they choſe the fourth Finger, which is not only leſs uſed than either of the reſt, but is more capable of preſerving a Ring from bruiſes, having this one quality peculiar to itſelf, that it cannot be extended but in company with ſome other Finger, whereas the reſt may be ſingly ſtretched to their full length and ſtreightneſs."[3]

Many married women are ſo rigid, not to ſay ſuperſtitious, in their notions[4] concerning their wedding rings, that neither when they waſh their hands, nor at any other time, will they take it off from their finger, extending, it ſhould ſeem, the expreſſion of "till Death us do part" even to this golden circlet, the token and pledge of matrimony. [This feeling ſtill remains very prevalent among all claſſes.]

It may have originated in the popiſh HALLOWING *of this ring*, of which the following form occurs in "The Doctrine of the Maſſe Booke," 1554. "*The Halowing of the Womans Ring at Wedding.* 'Thou Maker and Conſerver of Mankinde, Gever of ſpiritual Grace and Graunter of eternal Salvation, Lord, *ſend thy* ✠ *bleſſing upon this Ring*,' (Here the Proteſtant Tranſlator obſerves in the margin, 'Is not here wiſe geare?') *that ſhe which ſhall weare it, maye be armed wyth the vertue of heavenly defence*, and that it maye profit her to eternall Salvation, thorowe Chriſt, &c.

'A Prayer.

✠'Halow thou Lord this Ring which we bleſſe in thy holye Name: *that what Woman ſoever ſhall weare it, may ſtand faſt in thy peace, and*

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[1] "Engliſh Tranſlat." fol. Lond. 1658, p. 109.

[2] 1708, vol. i. No. 18.

[3] See alſo Vol. i. No. 3, Supernumerary for June.

[4] In Jorden's "Diſcourſe of the Suffocation of the Mother," 1603, the Author mentions a whimſical ſuperſtition relating to the wedding ring, which need not be repeated.

continue in thy wyl, and live and grow and waxe old in thy love, and be multiplied into that length of daies, thorow our Lord, &c.'

"Then let holy Water be ſprinkled upon the Ryng."

[The loſs of the wedding-ring was conſidered an evil portent even in the time of Charles I. In the "Autobiography of Sir John Bramſton," under the date of 1631, where he deſcribes the voyage over from Dublin to Holyhead, with his father and new ſtep-mother, there is an account of the latter dropping her wedding-ring *into the ſea*, near the ſhore, as they were riding on horſeback along the beach. The writer ſays: "As ſhee [his ſtep-mother] rode over the ſands behind me, and pulling off her glove, her wedding-ringe fell off, and ſunck inſtantly. She cauſed her man to alight; ſhe ſate ſtill behind me, and kept her eye on the place. Directed her man, but he not gueſſing well, ſhe leaped off, ſaying ſhe would not ſtirr without her ringe, *it beinge the moſt vnfortunate thinge that could befall any one to looſe the weddinge ringe.*" The ring was at laſt, after great ſearch and trouble, recovered.]

There is an old proverb on the ſubject of Wedding Rings, which has no doubt been many a time quoted for the purpoſe of encouraging and haſtening the conſent of a diffident or timorous miſtreſs:

"As your Wedding-Ring wears,
You'll wear off your cares."

Columbiere, ſpeaking of Rings, ſays: "The Hieroglyphic of the Ring is very various. Some of the Antients made it to denote Servitude, alledging that the Bridegroom was to give it to his Bride, to denote to her that ſhe is to be ſubject to him, which Pythagoras ſeemed to confirm, when he prohibited wearing a ſtreight Ring, that is, not to ſubmit to over-rigid ſervitude."

Rings appear to have been given away formerly at Weddings. In Wood's "Athenæ,"[1] we read in the account of the famous philoſopher of Queen Elizabeth's days, Edward Kelley, "Kelley, who was openly profuſe beyond the modeſt limits of a ſober Philoſopher, did give away in *Gold-wire Rings*, (or Rings twiſted with three gold-wires,) at the marriage of one of his Maid-Servants, to the value of 4000*l.*" This was in 1589, at Trebona.

In Daviſon's "Rapſody,"[2] occurs a beautiful ſonnet, "Upon ſending his Miſtreſſe a Gold Ring, with this Poeſie, Pure and Endleſſe," and another and later alluſion to the emblematical properties of the Wedding Ring occurs in a "Collection of Poems," printed at Dublin in 1801. [It is difficult to concur with Mr. Brand, who printed this ſecond Sonnet entire, in his opinion, that it is "more beautiful" than Daviſon's.]

Woodward, in his Poems, 1730, has the following lines:

"*To Phœbe, preſenting her with a Ring.*

"Accept, fair Maid, this *earneſt of my Love*,
Be this the Type, let this my Paſſion prove:

[1] Vol. i. p. 280.

[2] Edit. 1611, p. 98.

Thus may our joy in endleſs Circles run,
Freſh as the Light, and reſtleſs as the Sun:
Thus may our Lives be *one perpetual round*,
Nor Care nor Sorrow ever ſhall be found."

[The ſuperſtition that a wife is a marketable commodity, was entertained, to his misfortune, by one Parſon Cheken, or Chicken, in the reign of Queen Mary, for in his "Diary," Henry Machyn notes under the year 1553: "The xxiiij of November, dyd ryd in a cart Cheken, parſon of Sant Necolas Coldabbay, round abowt London, *for he ſold ys wyff to a bowcher.*"]

This ſuperſtition ſtill prevails among the loweſt of our vulgar, that a man may lawfully ſell his wife to another, provided he deliver her over with a halter about her neck. It is painful to obſerve, that inſtances of this occur frequently in our newſpapers, [but it is becoming of more and more rare occurrence, and may be ſecurely regarded as one of thoſe veſtiges of barbarous ignorance which are faſt dying out from among us.[1]]

Every one knows that in England, during the time of the Commonwealth, juſtices of peace were empowered to marry people. A *jeu d'eſprit* on this ſubject may be found in Flecknoe's "Diarium," 1656, p. 83, "On the Juſtice of Peace's making Marriages, and the crying them in the Market."

[I obſerve in the will of Anne Barett, of Bury St. Edmunds, made in 1504, a curious proviſion, by which the teſtatrix bequeathed to Our Lady of Walſingham, her "corall bedys of thrys fyfty, and *my maryeng ryng, w^h all thyngys hangyng theron.*"[2] I do not underſtand this alluſion thoroughly; but I ſuppoſe that it may have ſome reference to charms at that time worn ſuſpended from the wedding-ring.

In the will of William Lenthall, the celebrated Speaker of the Houſe of Commons, made in 1662, the teſtator deſires that his ſon will wear his mother's wedding-ring *about his arm*, in remembrance of her. I preſume he meant, tied to the arm by a ribbon.[3]]

[1 Yet in the *Daily Telegraph* newſpaper for January 18, 1868, there is the following extract: "The *Blackburn Standard* reports that on Saturday afternoon laſt a mechanic, named Thomas Harland, ſold his wife to another man, named Lomax, for the ſum of 20*s.*, and all parties being agreeable to the bargain, Mrs. Harland has been transferred to her new huſband. The following agreement has been drawn up and ſigned by the parties: 'Blackburn, Jan. 11, 1868: This is to certify to all whom it may concern, that I, Thomas Harland, of Blackburn, do relinquiſh all my conjugal rights to my wife, Sarah Ellen Harland, in favour of Henry Lomax, for the ſum of 1*l.* ſterling. As witneſs our hands, &c., Thomas Harland; witneſs, Philip Thomas and George Swarbrick." Harland has ſince announced that he will not be anſwerable for any debts his late wife may contract."]

[2 "Bury Wills and Inventories," 1850, p. 95.]

[3 "Wills from Doctors' Commons," 1863, p. 118.]

6. Rush Rings.

A cuſtom extremely hurtful to the intereſts of morality appears anciently to have prevailed both in England and other countries, of marrying with a Rush Ring; chiefly practiſed, however, by deſigning men, for the purpoſe of debauching their miſtreſſes, who ſometimes were ſo infatuated as to believe that this mock ceremony was a real marriage. [This abuſe was ſtrictly prohibited by the Conſtitutions of Richard, Biſhop of Saliſbury, in 1217.[1]

It ſeems, however, that this deſcription of ring was in a manner countenanced by the authorities in civil contracts in France, where the contracting parties had been imprudent, and it was thought deſirable to cover the ſhame of the families concerned.[2]] Douce refers Shakeſpeare's expreſſion, "Tib's Ruſh for Tom's forefinger," which has ſo long puzzled the Commentators, to this cuſtom.

7. Bride Favours.

> "What poſies for our wedding-rings,
> What gloves we'll give, and ribbanings."
> *Herrick.*

A knot, among the ancient Northern Nations, ſeems to have been the ſymbol of love, faith, and friendſhip, pointing out the indiſſoluble tie of affection and duty. Thus the ancient Runic inſcriptions, as we gather from Hickes's "Theſaurus,"[3] are in the form of a knot. Hence, among the Northern Engliſh and Scots, who ſtill retain, in a great meaſure, the language and manners of the ancient Danes, that curious kind of knot, a mutual preſent between the lover and his miſtreſs, which, being conſidered as the emblem of plighted fidelity, is therefore called a True-love Knot: a name which is not derived, as one would naturally ſuppoſe it to be, from the words "True" and "Love," but from the Daniſh verb "*Trulofa*," *fidem do*, I plight my troth, or faith. Thus we read, in the Iſlandic Goſpels, the following paſſage in the firſt chapter of St. Matthew, which confirms, beyond a doubt, the ſenſe here given: "til einrar Meyar er trulofad var einum Manne," &c. *i. e.* to a Virgin eſpouſed, that is, who was promiſed, or had engaged herſelf to a man, &c. [and Iſidorus appears to have been clearly of opinion that this bond was binding and indiſſoluble.][4]

Browne, in his "Vulgar Errors," ſays: "The True-Lover's Knot is much magnified, and ſtill retained in preſents of love among

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[1] Du Cange, "Gloſſar." *v.* Annulus.

[2] Du Breul, "Theatre des Antiquitez de Paris," 1622, p. 90; "Le Voyageur de Paris," tom. iii. p. 156; and compare Thiers, "Traité des Superſtitions," tom. iii. p. 462.

[3] "Gramm. Iſland," p. 4. Many of theſe Runic knots are engraved in Sturleſon's "Hiſtory of Stockholm."

[4] Selden's "Uxor Hebraica, (Opera, tom. iii. p. 670.)"

us; which, though in all points it doth not make out, had, perhaps, its origin from Nodus Herculanus, or that which was called Hercules his Knot, reſembling the ſnaky complication of the Caduceus, or Rod of Hermes, and in which form the Zone or woollen Girdle of the bride was faſtened, as Turnebus obſerves in his 'Adverſaria.'"

Hence, evidently, the bride favours, or the top-knots, at marriages, which have been conſidered as emblems of the ties of duty and affection between the bride and her ſpouſe, have been derived.

Bride favours appear to have been worn by the peaſantry of France, on ſimilar occaſions, on the arm. In England theſe knots of ribbons were diſtributed in great abundance formerly, even at the marriages of perſons of the firſt diſtinction. They were worn at the hat, (the gentleman's, I ſuppoſe,) and conſiſted of ribbons of various colours. If I miſtake not, white ribbons are the only ones uſed at preſent.

[An elegant madrigal entitled "The True-love's Knot," is printed in the "Poetical Rapſody," 1611, and is reproduced entire by Mr. Brand and his editors, but in truth it does not contain a ſyllable of illuſtration, and beſides, the Rapſody is ſufficiently acceſſible.]

I find the following paſſage in the "Merry Devil of Edmonton, 1608:

> "With pardon, Sir, that name is quite undon,
> This True-Love-Knot cancelles both maide and nun."

Gay, in his paſtoral called the "Spell," thus beautifully deſcribes the ruſtic manner of knitting the true-love knot:

> "As Lubberkin once ſlept beneath a tree,
> I twitch'd his dangling Garter from his knee;
> He wiſt not when the hempen ſtring I drew;
> Now mine I quickly doff of Inkle blue;
> Together faſt I tie the Garters twain,
> And, while I knit the Knot, repeat this Strain—
> Three times a True-Love's Knot I tye ſecure:
> Firm be the Knot, firm may his Love endure."

Another ſpecies of knot divination is given in the "Connoiſſeur," No. 56, "Whenever I go to lye in a ſtrange bed, I always tye my Garter nine times round the bed-poſt, and knit nine Knots in it, and ſay to myſelf:

> 'This Knot I knit, this Knot I tye,
> To ſee my Love as he goes by,
> In his apparel'd array, as he walks in every day.'"[1]

Ozell[2] ſays: "The Favour was a large knot of ribbands, of ſeveral colours, gold, ſilver, carnation, and white. This is worn upon the hat for ſome weeks. [He adds elſewhere:[3]] "It is ridiculous to

[1] See Miſſon's "Travels in England, 1696," p. 317: "Autrefois en France on donnoit des livrees de Noces; quelque Noeud de Ruban que les Conviez portoient attaché ſur le bras: mais cela ne ſe pratique plus que parmi les paiſans. En Angleterre on le fait encore chez les plus grands Seigneurs. Ces Rubans s'appellent des Faveurs," &c.

[2] Note to his tranſlation of Miſſon, p. 350.

[3] *Ibid.* Note, p. 351.

go to a wedding without *new cloaths*. If you are in mourning, you throw it off for ſome days, unleſs you are in mourning for ſome near relation that is very lately dead."

In "Paradoxical Aſſertions and Philoſophical Problems," by R. H. 1664, p. 19, we read: "I ſhall appeal to any Enamoreto but newly married, whether he took not more pleaſure in *weaving innocent True-love Knots* than in untying the virgin zone, or knitting that more than Gordian Knot, which none but that invincible Alexander, Death, can untye?"

In "The Fifteen Comforts of Marriage," a conference is introduced,[1] concerning bridal colours in dreſſing up the bridal bed by the Bride-maids—not, ſay they, with *yellow ribbands*, theſe are the emblems of jealouſy—not with "*Fueille mort*," that ſignifies fading love—but with *true-blue*, that ſignifies conſtancy, and *green* denotes youth—put them both together, and there's youthful conſtancy. One propoſed *blew and black*, that ſignifies conſtancy till death; but that was objected to, as thoſe colours will never match. *Violet* was propoſed as ſignifying religion; this was objected to as being too grave: and at laſt they concluded *to mingle a gold tiſſue with graſs-green*, which latter ſignifies youthful jollity.

For the Bride's *Favours*, *Top-knots*, and *Garters*, the Bride propoſed *Blew*, *Gold-colour*, *Popingay-Green*, and *Limon colour*,—objected to, *Gold-colour* ſignifying avarice—*Popingay-Green*, wantonneſs.

The younger Bride-maid propoſed mixtures—*Flame-colour*—*Fleſh-colour*—*Willow*—and *Milk-white*. The ſecond and third were objected to, as Fleſh-colour ſignifies laſciviouſneſs, and Willow forſaken.

It was ſettled that *Red* ſignifies juſtice, and *Sea-green* inconſtancy. The milliner, at laſt, fixed the colours as follows: for the Favours, Blue, Red, Peach-colour, and Orange-tawney: for the young ladies' Top-knots, Flame-colour, ſtraw-colour, (ſignifying plenty,) Peach-colour, Graſs-green, and Milk-white: and for the Garters, a perfect Yellow, ſignifying honour and joy.

To this variety of colours in the bride favours uſed formerly, the following paſſage, wherein Lady Haughty addreſſes Moroſe, in Jonſon's "Silent Woman," evidently alludes:

> "Let us know your Bride's colours and yours at leaſt."

The bride favours have not been omitted in "The Collier's Wedding":

> "The blithſome, buckſome country Maids,
> With *Knots of Ribbands* at their heads,
> And pinners flutt'ring in the wind,
> That fan before and toſs behind," &c.

And, ſpeaking of the youth, with the bridegroom, it ſays:

> "Like ſtreamers in the painted ſky,
> At every breaſt the Favours fly."

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[1] Pp. 44, 47-8.

8. Bride Maids.

The uſe of bride maids at weddings appears as old as the time of the Anglo-Saxons: among whom, as Strutt informs us, "the Bride was led by a Matron, who was called the Bride's Woman, followed by a company of young Maidens, who were called the Bride's Maids."[1]

The Bride Maids and Bridegroom Men are both mentioned by the Author of the "Convivial Antiquities," in his Deſcription of the Rites of Marriages in his Country and Time.[2]

In later times it was among the offices of the bride maids to lead the bridegroom to church, as it was the duty of the bridegroom's men to conduct the bride thither.

It is ſtated in the Account of the Marriage Ceremonials of [Sir] Philip Herbert and the Lady Suſan, performed at Whitehall in the reign of James I., that "the Prince and the Duke of Holſtein led the Bride to church."

In Deloney's "Jack of Newbury [1597]" ſpeaking of his bride, it is ſaid, that "after hee, came the chiefeſt maidens of the country, ſome bearing bridecakes, and ſome garlands, made of wheat finely gilded, and ſo paſſed to the church. She was led to church between two ſweet boys, with bridelaces and roſemary tied about their ſilken ſleeves; the one was Sir Thomas Parry, the other Sir Francis Hungerford."

In Field's "A Woman is a Weathercock," act i. ſc. 1. on a marriage going to be ſolemnized, Count Fredericke ſays: "My bride will never be readie, I thinke; heer are *the other ſiſters*." Pendant obſerves: "Looke you, my lorde; theres Lucida weares the willow-garland for you, and will ſo go to church, I hear." As Lucida enters with a willow-garland, ſhe ſays:

> "But ſince my ſiſter he hath made his choiſe,
> This wreath of willow, that begirts my browes,
> Shall never leave to be my ornament
> Till he be dead, or I be married to him."

In [an Epithalamium by Chriſtopher Brooke] in "Englands Helicon, [1614]" we read:

> "Forth, honour'd groome; behold, not farre behind,
> Your willing bride, led by *two ſtrengthleſſe boyes*."[3]

This has not been overlooked in the "Collier's Wedding:"

> "Two luſty lads, well dreſt and ſtrong,
> Step'd out to lead the Bride along:
> And two young Maids, of equal ſize,
> As ſoon the Bridegroom's hands ſurprize."

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[1] "Manners and Cuſtoms," vol. i. p. 76.

[2] "Antequam eatur ad Templum Jentaculum Sponſæ et invitatis apponitur, Serta atque Corollæ diſtribuuntur. Poſtea certo ordine Viri primum cum Sponſo, deinde Puellæ cum Sponſa in Templum procedunt."—*Antiquitat. Convivial.* fol. 68.

[3] Marked in the margin oppoſite, "Going to church—bride boyes."

It was an invariable rule for the men always to depart the room till the bride was undreſſed by her maids and put to bed.

Waldron,[1] ſpeaking of the Manx weddings, ſays: "They have bridemen and brides-maids, who lead the young couple as in England, only with this difference, that the former have ozier wands in their hands, as an emblem of ſuperiority."

In the "Gentleman's Magazine" for October, 1733, are "Verſes ſent by a young lady, lately married, to a quondam lover, incloſing a *green ribbon noozed:*

"Dear D.
In Betty loſt, conſider what you loſe,
And, for the *bridal knot*, accept this nooze;
The healing ribbon, dextrouſly apply'd,
Will make you bear the loſs of ſuch a bride."

9. Bridegroom Men.

Theſe appear anciently to have had the title of Bride-knights.[2] Thoſe who led the bride to church [by the arms, as if committing an act of force,] were always bachelors;[3] but ſhe was to be conducted home by two married perſons. Polydore Vergil[4] informs us that a third married man, in coming home from church, preceded the bride, bearing, inſtead of a torch, a veſſel of ſilver or gold.

We read in the account of the Marriage of Jack of Newbury [1597], where ſpeaking of the bride's being led to church, it is added by the writer that "there was a fair Bride Cup, of Silver gilt, carried before her, wherein was a goodly Branch of Roſemary, gilded very fair, and hung about with ſilken ribbands of all colours."

In "A Pleaſant Hiſtory of the Firſt Founders,"[5] we read: "At Rome the manner was that two Children ſhould lead the Bride, and a third bear before her a Torch of White-Thorn in honour of Ceres, which cuſtome was alſo obſerved here in England, ſaving that in place of the Torch, there was carried before the Bride a Baſon of Gold or Silver; a Garland alſo of Corn Eares was ſet upon her head, or elſe

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[1] "Deſcription of the Iſle of Man," Works, p. 169.

[2] "Paranymphi ejuſmodi ſeu Sponſi amici appellantur etiam *υἱοὶ τῶ νυμφωνος* (Matt. ix. 15) filii thalami nuptialis; quâ de re optimè vir præſtantiſſimus Hugo Grotius. Singulare habetur et apud nos nomen ejuſmodi eorum quos *Bride-Knights*, id eſt, Miniſtros Sponſalitios qui Sponſam deducere ſolent, appellitamus." Seldeni "Uxor Hebraica;" Opera, tom. iii. p. 638.

He gives, ibid. a Chapter "de Paranymphis Hebreorum Sponſi Amicis, in utroque Fœdere dictis et in Novo Filiis Thalami nuptialis."

[3] Fletcher's "Scornful Lady," 1616, (Dyce's B. and F. vol. iii. p. 16).]

[4] "In Anglia ſervatur ut duo pueri, velut Paranymphi, id eſt, Auſpices, qui olim pro nuptiis celebrandis Auſpicia capiebant, nubentem ad Templum — et inde domum duo viri deducant, et tertius loco facis, Vasculum *aureum*, vel *argenteum* præferat."

[5] 8vo. p. 57.

ſhe bare it on her hand; or, if that were omitted, Wheat was ſcattered over her head in token of Fruitfulneſs; as alſo before ſhe came to bed to her Huſband, Fire and Water were given her, which, having power to purifie and cleanſe, ſignified that thereby ſhe ſhould be chaſt and pure in her body. Neither was ſhe to ſtep over the Threſhold, but was to be borne over to ſignifie that ſhe loſt her Virginity unwillingly, with many other ſuperſtitious Ceremonies, which are too long to rehearſe."

Moreſin relates that to the bachelors and married men who led the bride to and from church, ſhe was wont to preſent cloves for that ſervice during the time of dinner.[1]

It was part of the bridegroom man's office to put him to bed to the bride, after having undreſſed him.

10. Strewing Herbs, &c. before the Couple on their way to Church: with the use of Nosegays.

There was anciently a cuſtom at marriages of ſtrewing herbs and flowers, as alſo ruſhes, from the houſe or houſes where perſons betrothed reſided, to the church. Herrick[2] and Braithwaite[3] refer to this uſage. The latter writes:

> "All haile to Hymen and his Marriage Day,
> *Strew Ruſhes* and quickly come away;
> Strew Ruſhes, Maides, and ever as you ſtrew,
> Think one day, Maydes, like will be done for you."

[Browne, who wrote his "Paſtorals" before 1614, evidently, in the following lines, deſcribes ſome village wedding in his native Devon:

> "As I haue ſeene vpon a Bridall day
> Full many Maids clad in their beſt array,
> In honour of the Bride come with their Flaſkets
> Fill'd full with flowers: others in wicker baſkets
> Bring from the Mariſh Ruſhes, to o'er-ſpread
> The ground, whereon to Church the Louers tread;
> Whilſt that the quainteſt youth of all the Plaine
> Vſhers their way with many a piping ſtraine."]

Every one will call to mind the paſſage in Shakeſpeare to this purpoſe:

> "Our *Bridal Flowers* ſerve for a buried Corſe."

Armin's "Hiſtory of the Two Maids of Moreclacke," 1609, opens thus, preparatory to a Wedding: "Enter a Maid *ſtrewing Flowers*,

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[1] "Papatus," [1594] pp. 114, 115.
[2] "Heſperides," 1648, p. 129.
[3] "Strappado for the Divell," 1615, p. 74.

and a Serving-man perfuming the door. The Maid ſays 'ſtrew, ſtrew'—the man, 'the Muſcadine ſtays for the Bride at Church.'"

So in Brooke's "Epithalamium."[1]

> "Now buſie Maydens ſtrew ſweet Flowres."

The ſtrewing herbs and flowers on this occaſion, as mentioned in a note upon Barrey's play of "Ram Alley"[2] to have been practiſed formerly, is ſtill kept up in Kent and many other parts of England.

In the drama juſt cited, we read: "Enter Adriana, and another ſtrawing hearbes."

> "*Adr.* Come ſtraw apace, Lord ſhall I never live,
> To walke to Church on flowers? O 'tis fine,
> To ſee a Bride trip it to Church ſo lightly,
> As if her new Choppines would ſcorne to bruze
> A ſilly flower!"

In "Oxford Drollery," 1671, p. 118, is a poem ſtyled "A Suppoſition," in which the cuſtom of ſtrewing herbs is thus alluded to:

> "Suppoſe the way *with fragrant Herbs* were ſtrowing,
> All things were ready, we to Church were going:
> And now ſuppoſe the Prieſt had joyn'd our hands," &c.

[In a volume publiſhed more than a century ſince, it is ſaid]: "'Tis worthy of remark that ſomething like the antient cuſtom of ſtrewing the threſhold of a new married Couple with Flowers and Greens, is, at this day, practiſed in Holland. Among the Feſtoons and Foliage, the Laurel was always moſt conſpicuous: this denoted, no doubt, that the Wedding Day is a Day of Triumph."[3]

With regard to noſegays, called by the vulgar in the North of England [and elſewhere pretty generally] Poſies, Stephens [in his "Eſſayes," 1615,] has a remarkable paſſage in his character of A plaine Country Bridegroom. "He ſhews," ſays he, "neere affinity betwixt Marriage and Hanging: and to that purpoſe he provides a great Noſegay, and ſhakes hands with every one he meets, as if he were now preparing for a condemned Man's Voyage." Noſegays occur in "The Collier's Wedding."

[In the poem of "The Milkmaids," printed in "Wit Reſtor'd," 1658, the milkmaids are repreſented as wearing jet-rings, with poeſies —*Yours more then his owne.*

In 1561, one of the officials at the Queen's Bench was put in the pillory for coming to ſeveral gentlemen and ladies, and preſenting them

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[1] "England's Helicon," 1614, ſign. R 1, *verſo*.

[2] Dodſley's "O. P." 1780, vol. v. p. 503.

[3] "Hymen, or an accurate Deſcription of the Ceremonies uſed in Marriage in every Nation of the World," 1760, p. 39. Among the alluſions of modern poetry to this practice, may be mentioned Geo. Smith's "Paſtorals," 1770, and "The Happy Village," among the Poems of the Rev. Henry Rowe, 1796.

with noſegays, alleging that he was going to be married. This epiſode reſts on the authority of Machyn the Diariſt; but unluckily the paſſage where it is related, is imperfect in the MS.]

In Hacket's "Marriage Preſent," a Wedding Sermon, the author introduces among Flowers uſed on this occaſion, *Prim-roſes*, *Maidens-bluſhes*, and *Violets*. Herrick plays upon the names of flowers ſelected for this purpoſe.[1] In "Vox Graculi," 1623, "Lady Ver, or the Spring," is called "The Noſe-gay giver to Weddings."

11. Rosemary and Bays at Weddings.

Roſemary, which was anciently thought to ſtrengthen the memory, was not only carried at funerals, but alſo worn at weddings.[2]

[It might be difficult to meet with a better illuſtration of this than Herrick's lines:

"*The Roſemarie Branch.*
"Grow for two ends, it matters not at all,
Be't for *my Bridall* or my Buriall."

The preſentation of a roſemary-branch ſeems to have been held equivalent to a wiſh for the long life and health of the recipient. In Tottels Miſcellany, 1557, are ſome lines "Of a Roſemary braunche ſente:"

"Suche grene to me as you haue ſent,
Such grene to you I ſende agayn:
A flow'ring hart that wyll not feint,
For drede of hope or loſſe of gaine:—"]

In Hacket's "Marriage Preſent," 1607, he thus expatiates on the uſe of Roſemary at this time. "The laſt of the Flowers is the Roſemary, (Roſmarinus, the Roſemary is for married Men) the which by name, nature, and continued uſe, Man challengeth as properly belonging to himſelfe. It overtoppeth all the Flowers in the Garden, boaſting Man's rule. It helpeth the Braine, ſtrengtheneth the Memorie, and is very medicinable for the head. Another property of the Roſemary is, it affects the Hart. Let this Ros Marinus, this Flower of Men, Enſigne of your Wiſdome, Love, and Loyaltie, be carried not only in your Hands, but in your Heads and Harts."

In Rowley's "Faire Quarrel," 1617, act v. ſc. 1, we read:

"*Phis.* Your Maiſter is *to be married to-day?*
"*Trim. Elſe all this* Rosemary is loſt."

In Barrey's "Ram Alley," 1611, ſign. F 4, is the following alluſion to this old cuſtom:

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[1] "Heſperides," p. 131.

[2] Reed's "Shakſpeare," 1803, ix. 335; xviii. 295; xx. 121. Alſo Dodſley's "O. P." 1780, ix. 370.

"Know, varlet, I will be wed this morning;
Thou ſhalt not be there, nor once be grac'd
With a peece of Roſemary."

Hacket adds: "Smell ſweet, O ye flowers in your native ſweetneſs: be not gilded with the idle arte of man."

Both Roſemary and Bays appear to have been gilded on theſe occaſions.[1]

It appears from a paſſage in Stephens's "Character of a plaine Countrey Bride," that the Bride gave alſo, or wore, or carried, on this occaſion, "gilt Raſes of Ginger." "Guilt Raſes of Ginger, Roſemary, and Ribbands, be her beſt magnificence. She will therefore beſtow a livery, though ſhe receives back wages."

In ["The Paſſage of our moſt drad Soueraigne Lady Quene Elyzabeth through the citie of London, &c." 1558,] ſign. D 3, is the following paſſage: "How many Noſegayes did her Grace receyve at poore womens hands? How oftentimes ſtayed ſhe her chariot when ſhe ſaw any ſimple body offer to ſpeake to her Grace? A braunch of Roſemary given to her Grace, with a ſupplication, by a poor woman about Fleet Bridge, was ſeene in her chariot till her Grace came to Weſtminſter."

In an account of a Wedding, in 1560,[2] "of three ſiſters together," we read: "*fine flowers and Roſemary* [were] *ſtrewed for them coming home:* and ſo to the Father's Houſe, where was a great Dinner prepared for his ſaid three Bride-Daughters, with their Bridegrooms and Company." In the year 1562, July 20, a wedding at St. Olaves, "a daughter of Mr. Nicolls (who ſeems to have been the Bridge Maſter) was married to one Mr. Coke." "At the celebration whereof were preſent, my Lord Mayor, and all the Aldermen, with many Ladies, &c. and Mr. Becon, an eminent Divine, preached a Wedding Sermon. Then all the Company went home to the Bridge Houſe to Dinner: where was as good cheer as ever was known, with all manner of Muſick and Dancing all the remainder of the day: and at night a goodly Supper; and then followed a Maſque till midnight. The next day the Wedding was kept at the Bridge Houſe, with great cheer: and after Supper came in Maſquers. One was in cloth of gold. The next Maſque conſiſted of Friars, and the third of Nuns. And after, they danced by times: and laſtly, the Friars and the Nuns danced together."

In [one of the Diurnals[3]] is the following paſſage: "Nov. 28.—That Afternoon Maſter Prin and Maſter Burton came into London, being met and accompanied with many thouſands of Horſe and Foot, and rode *with Roſemary and Bayes in their Hands and Hats;* which is generally eſteemed the greateſt affront that ever was given to the Courts of Juſtice in England."

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[1] Herrick's "Heſperides," pp. 208, 252.

[2] Strype's edit. of Stow's "Survey," 1754, lib. i. p. 259.

[3] "A Perfect Diurnall of that memorable Parliament begun at Weſtminſter, &c. Nov. 3rd, 1640," vol. i. p. 8.]

The Roſemary uſed at Weddings was previouſly dipped, it ſhould ſeem, in ſcented water.

In Dekker's "Wonderfull Yeare," 1603, ſignat. E 2 *verſo*, ſpeaking of a bride, who died of the plague on her wedding day, he ſays: "Here is a ſtrange alteration, for the Roſemary that was waſht in ſweet water to ſet out the Bridall, is now wet in Teares to furniſh her Buriall."

And in Fletcher's "Scornful Lady," 1616, it is aſked:

"Were the Roſemary Branches dipped?"

Stephens, as cited above, ſays: "He is the fineſt fellow in the pariſh, and hee that miſinterprets my definition, deſerves no Roſemary nor Roſewater." He adds: "He muſt ſavour of gallantry a little: though he perfume the table with Roſe-cake: or appropriate Bone-lace and Coventry-blew:" and is paſſing witty in deſcribing the following trait of our Bridegroom's clowniſh civility: "He hath Heraldry enough to place every man by his armes."

Coles, in his "Adam in Eden," ſpeaking of Roſemary ſays: "The Garden Roſemary is called Roſemarinum Coronarium, the rather becauſe women have been accuſtomed to make crowns and garlands thereof." [The ſame author confirms] the obſervation of Roſemary, that it "ſtrengthens the ſenſes and memory."

Parkinſon writes:[1] "The Bay-leaves are neceſſary both for civil uſes and for phyſic, yea, both for the ſick and for the ſound, both for the living and for the dead. It ſerveth to adorne the Houſe of God as well as Man—to crowne or encircle, as with a garland, the heads of the living, and to ſticke and decke forth the bodies of the dead: ſo that, from the cradle to the grave, we have ſtill uſe of it, we have ſtill need of it." [Again]: "Roſemary is almoſt of as great uſe as Bayes—as well for civill as phyſical purpoſes: for civil uſes, as all doe know, at Weddings, Funerals, &c. to beſtow among friends."

In "A ſtrange Metamorphoſis of Man," &c. 1634, it is obſerved, that "hee (the Bay) is fit for *halls* and *ſtately roomes*, where if there be a Wedding kept, or ſuch like feaſt, he will be ſure to take a place more eminent then the reſt. He is a notable ſmell-feaſt, and is ſo good a fellow in them, that almoſt it is no feaſt without him. He is a great companion with the *Roſemary*, who is as good a goſſip in all feaſts as he is a trencher-man."

In the "Elder Brother," 1637, act iii. ſc. 3, in a ſcene immediately before a wedding:

"*Lew.* Pray take a peece of Roſemary. *Mir.* I'll wear it
But for the Lady's ſake, and none of yours."

In the firſt ſcene of Fletcher's "Woman's Prize," [the ſtage-direction is: "*Enter* Moroſo, Sophocles, *and* Tranio, *with roſemary as from a wedding.*"] So in the "Pilgrim," [by Fletcher, 1621:]

"*Alph.* Well, well, ſince wedding will come after wooing,
Give me ſome Roſemary, and letts be going."

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[1] "Paradiſus Terreſtris," 1629, pp. 426, 598.

We gather from Jonſon's "Tale of a Tub," that it was cuſtomary for the Bride Maids, on the Bridegroom's firſt appearance in the morning, to preſent him with a bunch of Roſemary, bound with ribbons. "Look, an the wenches ha' not found un out, and do preſent un with a van of Roſemary and Bays enough to vill a bow-pott, or trim the head of my beſt vore horſe: we ſhall all ha' Bride-laces, or Points, I zee."

Similarly to this, in the "Marrow of Complements," 1655, a ruſtic lover tells his miſtreſs, that, at their wedding, "Wee'l have Roſemary and Bayes to vill a bow-pot, and with the zame Ile trim that vorehead of my beſt vore-horſe."

In the "Knight of the Burning Peſtle," 1613, act v. ſc. 1, we read: "I will have no great ſtore of company at the Wedding, a couple of neighbours and their wives, and we will have a capon in ſtewed broth, with marrow, and a good piece of beef ſtuck with Roſemary."

So late as 1698, the old country uſe appears to have been kept up, of *decking the Bridal Bed with ſprigs of Roſemary:* it is not however mentioned as being general.[1]

12. Garlands at Weddings.

Nuptial Garlands are of the moſt remote antiquity. They appear to have been equally uſed by the Jews and the Heathens.[2]

"Among the Romans, when the Marriage Day was come, the Bride was bound to have a Chaplet of Flowers or Hearbes upon her Head, and to weare a Girdle of Sheeps Wool about her Middle, faſtned with a True-Loves-Knot, the which her Huſband muſt looſe. Hence roſe the Proverb: He hath undone her Virgin's Girdle: that is, of a Mayde he hath made her a Woman."[3]

Aubanus, in his Deſcription of the Rites at Marriages in his country and time, has not omitted *Garlands*.[4]

Among the Anglo-Saxons, after the benediction in the church, both the bride and bridegroom were crowned with crowns of flowers, kept in the church for that purpoſe.[5] In the Eaſtern Church the chaplets uſed on theſe occaſions appear to have been bleſſed.[6]

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[1] See "Lex Forcia," 1698, p. 11.

[2] Seldeni "Uxor Hebraica." Opera, tom. iii. p. 655.

[3] Vaughan's "Golden Grove," [1600,] ed. 1608. Signat. O 2.

[4] "Antiq. Conv." fol. 68.

[5] "Strutt's Manners and Cuſtoms," vol. i. p. 76.

[6] Selden, *ubi ſuprâ*, p. 661. "Coronas tenent a tergo paranymphi, quæ Capitibus Sponſorum iterum a Sacerdote non ſine benedictione ſolenni aptantur." The form is given, p. 667. "Benedic, Domine, Annulum iſtum et Coronam iſtam, ut ſicut Annulus circumdat digitum hominis et Corona Caput, ita Gratia Spiritus Sancti circumdet Sponſum et Sponſam, ut videant Filios et Filias uſque ad tertiam aut quartam Generationem, &c."

The nuptial garlands were ſometimes made of myrtle.[1] In England, in the time of Henry VIII. the bride wore a garland of corn ears, ſometimes one of flowers.[2]

In dreſſing out Griſild for her marriage in the "Clerk of Oxenford's Tale" in Chaucer, the chaplet is not forgotten: "A Corune on hire hed they han ydreſſed."

In "Dives and Pauper," 1493, "The ſixte Precepte," chap. 2, is the following curious paſſage: "Thre Ornamentys longe pryncypaly to a Wyfe. A Rynge on hir fynger, a Broch on hir breſt, and *a Garlond on hir hede.* The Ringe betokenethe true Love, as I have ſeyd, the Broch betokennethe Clenneſſe in Herte and Chaſtitye that ſhe oweth to have, *the* GARLANDE *bytokeneth Gladneſſe and the Dignitye of the Sacrament of Wedlok.*"

In the Churchwardens' Accounts of St. Margaret's Weſtminſter, under 1540, is the following item: "Paid to Alice Lewis, a Goldſmiths Wife of London, for *a Serclett to marry Maydens* in, the 26th Day of September, 3*l.* 10*s.*"

In Field's "Amends for Ladies," 1618, ſcene the laſt, when the marriages are agreed upon, there is a ſtage direction to *ſet Garlands upon the heads of the Maid and Widow that are to be married.*[3]

Dallaway[4] tells us that "Marriage is by them (of the Greek Church) called the Matrimonial Coronation, *from the Crowns or Garlands with which the Parties are decorated*, and which they ſolemnly diſſolve on the eighth Day following." [Brand likewiſe refers to a French work,[5] where it is mentioned that, at the weddings of the poorer ſort, a chaplet or wreath of *roſes* was cuſtomary in France; but theſe illuſtrations, even when they are very apt, which is not often, it muſt be owned, the caſe, are only intereſting parallel examples.]

[Goſſon, in his "Ephemerides of Phialo," 1579, remarks:] "In ſom Countries *the Bride is crowned by the Matrons with a* GARLAND OF PRICKLES, and ſo delivered unto her Huſband that hee might know he hath tied himſelf to a thorny pleſure."

13. GLOVES AT WEDDINGS.

The giving of gloves at marriages is a cuſtom of remote antiquity; [and the ſame may be ſaid of ante-nuptial gifts of the ſame kind—a cuſtom undoubtedly old, yet overlooked by Brand and his editors. Mr. Halliwell prints[6] a poſy ſuppoſed to accompany the preſent of a

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[1] Selden *ubi ſuprâ.* "*Spicea* autem *Corona* (interdum *florea*) *Sponſa redimita caput, præſertim ruri deducitur, vel manu gerit ipſam Coronam.*"—Polyd. Vergil, Langley's Tranſl. fol. 9 *verſo.*)

[2] See alſo Leland, "Collect." ed. 1770, no. v. p. 332.

[3] In Ihre's "Gloſſarium," 1769, *v.* KRONA, we read: "Sponſarum ornatus erat *Coronæ geſtamen*, qui mos hodieque pleno uſu apud Ruricolas viget."

[4] "Conſtantinople," &c. 1797, p. 375.

[5] "Les Origines de quelques Coutumes anciennes," 1672, pp. 53, 70.

[6] "Popular Rhymes and Nurſery Tales," 1849, p. 250.]

pair of gloves from a gentleman to his miſtreſs, and notices the incident in "Much Ado about Nothing," where the Count ſends Hero a pair of perfumed gloves. The poſy runs as follows:

"Love, to thee I ſend theſe gloves;
If you love me,
Leave out the G,
And make a pair of loves."

Felix, in his Anglo-Saxon "Life of St. Guthlac, Hermit of Crowland," *circâ* A.D. 749, mentions the uſe of gloves as a covering for the hand in chap. xi.]

Sir Dudley Carleton,[1] deſcribing to Winwood, in a letter of January, 1604-5, the marriage between Sir Philip Herbert and the Lady Suſan, ſays: "No ceremony was omitted of Bride-Cakes, Points, Garters, and Gloves."

The bride's gloves are noticed by Stephens: "She hath no rarity worth obſervance, if her Gloves be not miraculous and ſingular: thoſe be the trophy of ſome forlorne Sutor, who contents himſelf with a large Offering, or this glorious ſentence, that ſhe ſhould have bin his bedfellow."

It appears from Selden, that the Belgic cuſtom at marriages was for the prieſt to aſk of the bridegroom the ring, and, if they could be had, a pair of red gloves, with three pieces of ſilver money in them (arrhæ loco)—then putting the gloves into the bridegroom's right hand, and joining it with that of the bride, the gloves were left, on looſing their right hands, in that of the bride.[2]

In Arnold's Chronicle, [1502,] among "the artycles upon whiche is to inquyre in the viſitacyons of ordynaryes of chyrches," we read: "Item, whether the curat refuſe to do the ſolemnyſacyon of lawfull matrymonye before he have gyfte of money, hoſes, or *gloves*."

In Jonſon's "Silent Woman," Lady Haughty obſerves to Moroſe: "We ſee no Enſigns of a Wedding here, no Character of a Bridale; where be our Skarves and our Gloves?"

The cuſtom of giving away gloves at weddings occurs in "The Miſeries of inforced Marriage" [by George Wilkins the Elder, 1607, and in Herrick]. White gloves ſtill continue to be preſented to the gueſts on this occaſion.

There is ſome pleaſantry in the [very common notion, and not excluſively *vulgar* one, as Brand alleged,] that if a woman ſurprizes a man ſleeping, and can ſteal a kiſs without waking him, ſhe has a right to demand a pair of gloves. Thus Gay in his Sixth Paſtoral:

"Cic'ly, briſk maid, ſteps forth before the rout,
And kiſſ'd with ſmacking lip the ſnoring lout:

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[1] "Memorials," vol. ii. p. 43. See alſo "Gent. Mag." for Feb. 1787.

[2] "Uxor Hebraica," Opera, tom. iii. p. 673: "*De More Veterum mittendi Chirothecam in rei fidem cum Nuntio*, quem quopiam ablegabant, alibi agetur, vocabatur id genus Symbolum *Jertekn*." Ihre's "Gloſſarium," *v.* HANDSKE. Du Cange ſays: "Chirothecam in ſignum conſenſus dare." "Etiam Rex in ſignum ſui Conſenſus, ſuam ad hoc mittere debet Chirothecam."

For Cuſtom ſays, whoe'er this venture proves,
For ſuch a Kiſs demands a pair of Gloves."

A cuſtom ſtill prevails at maiden aſſizes, *i. e.* when no priſoner is capitally convicted, to preſent the Judges, &c. with white gloves.[1] It ſhould ſeem, by a paſſage in Clavell's "Recantation of an ill-led life," 1628, that anciently this preſent was made by ſuch priſoners as received pardon after condemnation.[2]

Fuller ſays:[3] "It paſſeth for a generall Report of what was cuſtomary in former times, that *the Sheriff of the County* uſed to preſent the Judge with a pair of *white Gloves*, at thoſe which we call *Mayden-Aſſizes, viz.* when no malefactor is put to death therein."

Among the lots in "A Lottery preſented before the late Queenes Maieſty at the Lord Chancellers [Keeper's] houſe, 1601," is, *A Paire of Gloues*, with a poſy.[4]

Can the cuſtom of *dropping* or *ſending the Glove*, as the ſignal of a challenge have been derived from the circumſtance of its being the cover of the hand, and therefore put *for the hand itſelf?* The giving of the hand is well known to intimate that the perſon who does ſo will not deceive, but ſtand to his agreement. To "*ſhake hands upon it*" would not, it ſhould ſeem, be very delicate in an agreement to fight, and therefore *gloves* may, poſſibly, have been deputed as ſubſtitutes. We may, perhaps, trace the ſame idea in wedding gloves.

"At Wrexham in Flintſhire," ſays Dr. Lort,[5] "on occaſion of the Marriage of the Surgeon and Apothecary of the place, Auguſt 1785, I ſaw at the Doors of his own and neighbours' Houſes, throughout the Street where he lived, large Boughs and Poſts of Trees, that had been cut down and fixed there, filled with white paper, cut in the ſhape of Women's Gloves, and of white Ribbons."

[Gloves were not leſs common at funerals than at weddings. In ſome caſes, where the family was rich, or at leaſt in good circumſtances, as many as an hundred pairs were given away. In our time, the undertaker provides gloves for the mourners, and the friends of the departed uſually get kid gloves, the ſervants worſted. But only thoſe who are preſent, or are unavoidably abſent, receive any.]

14. Garters at Weddings.

Garters at weddings have been already noticed under the head of gloves. There was formerly a cuſtom in the North of England,[6]

[1] Mr. Brand ſuppoſed that it was peculiar to the North of England, which is not the fact.]

[2] It occurs in his Dedication "to the impartiall Judges of his Majeſties Bench, my Lord Chiefe Juſtice and his other three honourable Aſſiſtants."

[3] "Mixt Contempl. on theſe Times," 1660, p. 62.

[4] Daviſon's "Poetical Rapſodie," 1611, p. 44. Alſo at p. 44, of ed. 1621, and in Nicolas's ed. vol. i. p. 7. This lottery is given rather differently in "Early Poetical Miſcellanies" (Percy Soc.) The Lord Keeper was Sir T. Egerton.]

[5] Note in Brand's own copy of Brand and Bourne, 1777.]

[6] From the information of a perſon at Newcaſtle-upon-Tyne, who had often ſeen it done.

which will be thought to have bordered very cloſely upon indecency, and ſtrongly marks the groſſneſs of manners that prevailed among our anceſtors: it was for the young men preſent at a wedding to ſtrive immediately after the ceremony, who could firſt pluck off the bride's garters from her legs. This was done before the very altar. The bride was generally gartered with ribbons for the occaſion. Whoever were ſo fortunate as to be victors in this ſingular ſpecies of conteſt, during which the bride was often obliged to ſcream out, and was very frequently thrown down, bore them about the Church in triumph.

[Brand ſays:] "A clergyman in Yorkſhire told me, that to prevent this very indecent aſſault, it is uſual for the bride to give garters out of her boſom. I have ſometimes thought this a fragment of the ancient ceremony of looſening the virgin zone, or girdle, a cuſtom that needs no explanation."[1] From paſſages in different works, it ſhould ſeem that the ſtriving for garters was originally after the bride had been put to bed.[3]

In Brooke's "Epithalamium,"[3] we read:

> "Youths; take his Poynts; your wonted right:
> And Maydens; take your due, her Garters."

A Note to [George Stuart's] "Diſcourſe between a Northumberland Gentleman and his Tenant," 1686, p. 24, tells us: "The Piper at a Wedding has always a piece of the Brides Garter ty'd about his pipes."

Miſſon[4] ſays: "When Bed-time is come, the Bride-Men pull of the Bride's Garters, which ſhe had before unty'd, that they might hang down and ſo prevent a curious Hand from coming too near her Knee. This done, and *the Garters being faſten'd to the Hats of the Gallants,* the Bride Maids carry the Bride into the Bride-Chamber, where they undreſs her and lay her in Bed." It is the cuſtom in Normandy for the bride to beſtow her garter on ſome young man as a favour, or ſometimes it is taken from her. In Aylet's Poems, 1654, is a Copy of Verſes "on ſight of a moſt honorable Lady's *Wedding Garter.*" I am of opinion that the origin of the ORDER OF THE GARTER is to be traced to this nuptial cuſtom, anciently common to both court and country.

Among the lots in the lottery preſented in 1601,[5] there occurs:

> "*A Payre of Garters.*
>
> "Though you have Fortunes Garters, you muſt be
> More ſtaid and conſtant in your ſteps than ſhe."

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[1] Compare alſo the "Britiſh Apollo," 1710, vol. iii. no. 91.

[2] "Folly in Print; or a Book of Rhymes," 1664, p. 121; Stephens's "Eſſayes," 1615, p. 359; the old ſong of "Arthur of Bradley;" R. Fletcher's "Poems," 1656, p. 230; Ritſon's "Ant. Songs," 1792, p. 297; and Herrick's "Heſperides," p. 128.

[3] "England's Helicon," 1614, ſign. R 3.

[4] "Travels" tranſlated by Ozell, p. 352.

[5] Daviſon's "Rapſody," p. 44, ed. 1611 or 1621.]

Sir Abraham Ninny, in Field's "A Woman's a Weather-Cocke," 1612, act i. ſc. 1, declares:

> "Well, ſince I am diſdain'd; *off Garters blew*;
> Which ſignifies Sir Abram's love was true.
> Off Cypreſſe blacke, for thou befits not me;
> Thou art not Cypreſſe of the Cypreſſe Tree,
> Befitting Lovers: out green Shoe-ſtrings, out,
> Wither in pocket, ſince my Luce doth pout."

Theſe garters, it ſhould ſeem, were anciently worn as trophies in the hats.[1]

15. Skarves, Points, and Bride-laces.

That Skarves, now confined to funerals, were anciently given at marriages, has been already noticed in a former ſection, from Ben Jonſon's "Silent Woman." In the ſame author's "Tale of a Tub," Turf is introduced as ſaying on this occaſion: "We ſhall all ha' Bride-Laces or Points I zee."

In the Lottery of 1601,[2] the three following occur, in a Liſt of Prizes for Ladies: *A Dozen of Points*, *A Scarfe*, *and A Lace*.

Herrick, in his "Epithalamie on Sir Clipſeby Crew and his Lady," thus cautions the bridegroom's men againſt offending the delicacy of the new-married lady:

> "We charge ye that no ſtrife
> (Farther than gentleneſs tends) get place
> Among ye, *ſtriving for her* Lace:"

And it was obſerved before, in the account of the marriage of Jack of Newbury, that his Bride was led to Church between two ſweet boys, "with *Bride-Laces* and Roſemary tied about their ſilken Sleeves."

In "Obſervations on a Monthes Journey into France," [a MS. in 4to. *circâ* 1626, by an Oxford graduate, according to Mr. Brand,] is the following paſſage: "A Scholler of the Univerſity never diſfurniſhed ſo many of his Freindes to provide for his Jorney, as they (the French) doe Neighbours, to adorne their Weddings. At my beinge at Pontoiſe, I ſawe Miſtres Bryde returne from the Church. The day before ſhee had beene ſomewhat of the condicion of a Kitchen Wench, but now ſo tricked up with Scarfes, *Rings* and *Croſſe-Garters*, that you never ſawe a Whitſun-Lady better rigged. I ſhould much have applauded the Fellowes fortune, if he could have maryed the Cloathes; but (God be mercifull to hym) he is chayned to the Wench; much joy may they have together, moſt peerleſſe Couple,

> Hymen Hymenæi, Hymen, Hymen O Hymenæe!

The Match was now knytt up amongſt them. I would have a French Man marie none but a French Woman."

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[1] "Hudibras," P. 1. c. ii. l. 524. [2] Daviſon, *ubi ſuprâ*.

In [the ſecond Part of] Dekker's "Honeſt Whore," 1630, ſignat. K 3 *verſo*, we read: "Looke yee, doe you ſee the BRIDE-LACES *that I give at my Wedding* will ſerve to tye Roſemary to both your Coffins, when you come from hanging."

16. BRIDE KNIVES.

Strange as it may appear, it is however certain that knives were formerly part of the accoutrements of a bride. This perhaps will not be difficult to account for, if we conſider that it anciently formed part of the dreſs for women to wear a knife or knives ſheathed and ſuſpended from their girdles: a finer and more ornamented pair of which would very naturally be either purchaſed or preſented on the occaſion of a marriage.[1]

A bride ſays to her jealous huſband, in Dekker's "Match me in London," 1631:

> "See at my Girdle hang *my Wedding Knives!*
> With thoſe diſpatch me."

From a paſſage in the "Raigne of Edward the third," 1596, there appear to have been two of them.[2]

So in the Lottery of 1601, No. xi. is:

> "*A Pair of Knives.*
>
> "Fortune doth give theſe paire of Knives to you,
> To cut the thred of Love if 't be not true."

In Field's "A Woman's a Weather-Cocke," act v. ſc. 1, Bellafront [is introduced with a knife hanging at her girdle, with which ſhe threatens to ſtab herſelf if her father forces her to marry any other than Scudmore.]

In Erondel's "French Garden," 1605,[3] in a dialogue deſcribing a lady's dreſs, the miſtreſs thus addreſſes her waiting-woman: "Give me my *Girdle*, and ſee that all the Furniture be at it: looke if my Cizers, the Pincers, the *Pen-knife*, the *Knife to cloſe Letters*, with the Bodkin, the Ear-picker, and the Seale be in the Caſe: where is my Purſe to weare upon my Gowne," &c.

In Rowlands' "Well met, Goſſip: or 'Tis merry when Goſſips meet," [firſt printed in 1602][4] the Widow ſays:

> "For this you know, that all the wooing Seaſon,
> Sutors with gifts continuall ſeeke to gaine
> Their Miſtreſſe loue —"

The wife anſwers:

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[1] See Douce's Eſſay on this ſubject in "Archæol." vol. xii.
[2] Reed's "Shakſp." vol. xx. p. 206.
[3] Edit. 1621, ſign. E 6, *verſo*.
[4] Edit. 1675, ſign. A 2, *verſo*.

"That's very true ——
In conſcience I had twenty paire of gloues
When I was Maid, giuen to that effect;
Garters, kniues, purſes, girdles, ſtore of rings,
And many a hundred dainty pretty things."

In the "Witch of Edmonton," already quoted, Old Carter tells his daughter and her ſweetheart: "Your Marriage-money ſhall be receiv'd before your *Wedding Shooes* can be pulled on. Bleſſing on you both."

So in Dekker's "Match me in London": "I thinke your *Wedding Shoes* have not beene oft unty'd." Down anſwers, "Some *three times*."

The ſubſequent, no leſs curious, I find in Northbrooke's[1] "Treatiſe" [1577:] "In olde time (we reade) that there was vſually caried before the mayde when ſhe ſhoulde be maried and came to dwell in her huſbandes houſe, *a diſtaffe charged with Flaxe, and a ſpyndle hanging at it*, to the intente ſhee might bee myndefull to lyue by hir labour."

In the "Witch of Edmonton," 1658, Somerton ſays: "But ſee, the Bridegroom and Bride comes: *the new pair of Sheffield Knives fitted both to one Sheath.*"

Chaucer's "Miller of Trumpington" is repreſented as wearing a Sheffield knife:

"A Shefeld thwitel bare he in his Hoſe:"

and it is obſervable that all the portraits of Chaucer give him a knife hanging at his breaſt. I have an old print of a female Foreigner entitled "Forma Pallii Mulieris Clevenſis euntis ad forum," in which are delineated, as hanging from her girdle, her purſe, her keys, and *two ſheathed knives*. Among the women's trinkets about 1540, in the four P's of John Heywood, occur:

"Silkers Swathbonds, Ribands, and Sleeve-laces,
Girdles, *Knives*, Purſes, and Pin-Caſes;"[2]

[17. The Hour appointed for Marriages.

This is not fixed by the Church, but is left entirely to the diſcretion of the parties concerned. It uſually takes place between eight or nine o'clock in the morning and one in the afternoon; but noontide is the moſt uſual time for the better ſort of weddings. Theſe rites were formerly celebrated much earlier, however, even among perſons of the higheſt rank. In the arrangements for the marriage of Catharine of

[1] Edit. 1579, p. 35 [or Shakeſp. Soc. repr. of ed. 1577, p. 58.]

[2] [This ſeems to have been a forerunner of the modern chatelaines, which about thirty years ago, or leſs, were ſo favourite an article of ornament among our country-women, and were made receptacles for trinkets, keys, ſciſſors, &c.] "An olde Marchant had hanging at his Girdle, a Pouch, a Spectacle-caſe, a Punniard, a Pen and Inckhorne, and a Hand-kertcher, with many other Trinkets beſides: which a merry Companion ſeeing, ſaid, it was like a Haberdaſhers ſhop of ſmall wares."—Copley's *Wits, Fits, and Fancies*, 1595.

Arragon to Arthur, Prince of Wales, in 1501, the following paſſage occurs: "Item, that the maryage take begynnynge ſomewhat before ix at the clocke."][1]

18. The Marriage Ceremony, or part of it, performed anciently in the Church-porch, or Before the Door of the Church.

Vallancey informs us that the antient Etruſcans always were married in the ſtreets, before the door of the houſe, which was thrown open at the concluſion of the ceremony;[2] [but it is ſcarcely ſafe, perhaps, to draw analogies between the practice of a people living in ſo different a climate from our own, and under ſuch different conditions. As for the early Italians, in ſome of their republics it appears to have been uſual to hear ſuits at law in the porch of the houſe; but in the Lombard architecture of the middle ages, the porch enjoyed a prominence which among us it never poſſeſſed.] All the antient miſſals mention at the beginning of the nuptial ceremony, the placing of the man and woman before the door of the church,[3] and direct, towards the concluſion, that here they ſhall enter the church as far as the ſtep of the altar.[4]

Selden[5] aſſerts that no where elſe, but before the face of, and at the door of the church, could the marriage-dower have been lawfully aſſigned; [which may derive ſupport from the following paſſage:] "Robert Fitz Roger, in the 6th Ed. I. entered into an engagement with Robert de Tybetot, to marry, within a limited time, John his ſon and heir, to Hawiſia, the daughter of the ſaid Robert de Tybetot, *to endow her at the Church-door* on her Wedding-day with Lands amounting to the value of one hundred pounds per annum."[6]

Chaucer alludes to this cuſtom in his "Wife of Bath" thus:

> "She was a worthy woman all her live,
> Huſbands at the Church dore had ſhe five."

[In Fletcher's "Scornful Lady," 1616, the Lady ſays:

> "Were my feet in the door; were 'I John' ſaid;—
> If John ſhould boaſt a favour done by me,
> I would not wed that year."]

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[1] "The traduction and mariage of the princeſſe" (1502), ſign. A 4 *verſo*.]

[2] "Collectanea," No. xiii. p. 67.

[3] "Miſſale ad Uſum Sarum," 1555. See alſo the Formula in the Appendix to Hearne's "Hiſt. and Antiq. of Glaſtonb." p. 309.

[4] The vulgar reaſon aſſigned for the firſt part of this practice, *i.e.* "that it would have been indecent to give permiſſion within the church for a man and a woman to ſleep together," is too ridiculous to merit any ſerious anſwer.

[5] "Uxor Hebraica" (Opera, tom. iii. p. 680). "Neque alibi quam in facie Eccleſiæ et ad oſtium Eccleſiæ, atque ante deſponſationem in initio Contractus (ut Juris Conſultus noſtri veteres aiunt) ſic fundi dos legitimè aſſignari potuit."

[6] Brydges' "Northamptonſhire," vol. i. p. 135.

In a collection of prints, illuſtrating ancient cuſtoms [which Brand ſaw] in the library of Douce, there was one that repreſented a marriage ſolemnizing at the church door.

In a MS.[1] cited in the "Hiſtory of Shrewſbury," 1779, it is obſerved that "the Pride of the Clergy and the Bigotry of the Laity were ſuch, that both rich and poor were married at the Church Doors."

By the Parliamentary reformation of marriage and other rites under King Edward the Sixth, the man and woman were firſt permitted to come into the body or middle of the church, ſtanding no longer as formerly at the door: yet [from the ſuperſcription of Herrick's poem called "The Entertainment, or PORCH-verſe, at the Marriage of Mr. Hen. Northly," &c.] one would be tempted to think that this cuſtom had ſurvived the Reformation.

In a miſſal of the date of Richard II.'s reign, formerly the property of Univerſity College in Oxford, in the marriage ceremony, the man ſays: "Ich M. take the N. to my weddid Wyf, to haven and to holden, for fayrere for fouler, for bettur for wors, for richer for porer, in ſekneſſe and in helthe, for thys tyme forward, til dethe us departe, ȝif holichirche will it orden, and ȝerto iche pliȝt the my treuthe:" and on giving the ring: "With this Ring I the wedde and ȝis *Gold and Selver Ich the ȝeve*[2] and with my Bodi I the worſchepe, and with all my worldly Catelle I the honoure." The woman ſays: "Iche N. take the M. to my weddid huſbond, to haven and to holden, for fayrer for fouler, for better for wors, for richer for porer, in ſekneſſe and in helthe, to be bonlich and buxum in Bed and at Burde, tyl deth us departe, fro thys tyme forward, and if holichirche it wol orden, & ȝerto Iche pliȝt my truthe."

The variations of theſe miſſals on this head are obſervable. The Hereford Miſſal makes the man ſay: "I N. underfynge the N. for my wedde wyf, for betere for worſe, for richer for porer, yn ſekenes & in helthe, tyl deth us departe as holy Church hath ordeyned, and therto Y plygth the my trowthe." The woman ſays: "I N. underfynge the N. &c. to be boxum to the tyl deth us departe," &c.

In the "Sarum Manual" there is this remarkable variation in the woman's ſpeech: "to be bonere and buxum in Bedde and at Borde," &c. Bonaire and buxum are explained in the margin by "meek and obedient."

In the "York Manual" the woman engages to be "buxom" to her huſband, and the man takes her "for fairer for fouler, for better for warſe," &c.

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[1] "Hiſtorical Paſſages concerning the Clergy in the Papal Times," ("H. of S." p. 92, Notes).

[2] So alſo the "Miſſale ad uſum Sarum," 1554, fol. 43.

19. Drinking Wine in the Church.

This cuſtom is enjoined in the Hereford Miſſal.[1] By the Sarum Miſſal it is directed that the ſops immerſed in this wine, as well as the liquor itſelf, and the cup that contained it, ſhould be bleſſed by the prieſt.[2] The beverage uſed on this occaſion was to be drunk by the bride and bridegroom and the reſt of the company.

Lyſons,[3] in his account of Wilſdon Pariſh, tells us of an "Inventory of the Goods and Ornaments belonging to Wilſdon Church about 1547" in which occur "two Maſers that were appointed *to remayne in the church for to drynk yn at Brideales*." The pieces of cake, or wafers, that appear to have been immerſed in the wine on this occaſion, were properly called ſops, and doubtleſs gave name to the flower termed "ſops in wine."

In the Churchwardens' Accounts of St. Lawrence's Pariſh, Reading, 1561,[4] is the following entry: "*Bryde-Paſt.* It. receyved of John Radleye, *vis.* viij*d*." A note ſays: "Probably *the Wafers*, which, together with ſweet Wine, were given after the ſolemnization of the Marriage."[5] See the "Account of the Ceremony of the Marriage between the Elector Frederick and Elizabeth, eldeſt daughter of James I. on St. Valentine's Day, 1613-14," in Leland. So, at the marriage of Queen Mary and Philip of Spain [in Wincheſter Cathedral, 1554,] "Wyne and Sopes were hallowed."[6]

In the Workes of John Heiwood,[7] the following paſſage occurs:

> "*The Drinke of my Brydecup* I ſhould have forborne,
> Till temperaunce had tempred the taſte beforne.
> I ſee now, and ſhall ſee while I am alive
> Who wedth or he be wiſe ſhall die or he thrive."

---

[1] "Poſt Miſſam, Panis, et Vinum, vel aliud bonum potabile in Vaſculo proferatur, et guſtent in nomine Domini, Sacerdote primò ſic dicente: 'Dominus vobiſcum.'"

[2] "*Benedicatur* Panis et Vinum vel aliud quid potabile in Vaſculo, et guſtent in nomine Domini, Sacerdote dicente 'Dominus vobiſcum.'" The form of Benediction ran thus: "Benedic Domine panem iſtum et hunc potum et hoc vaſculum, ſicut benedixiſti quinque panes in Deſerto et ſex hydrias in Chanaan Galileæ, ut ſint ſani et ſobrii atque immaculati omnes guſtantes ex iis," &c.

[3] "Environs," vol. iii. p. 624. [4] "Coates's Reading," p. 225.

[5] "Collectanea," ed. 1770, no. vi. p. 335. [6] *Ibid.* no. iv. p. 400.

[7] Edit. 1576, ſign. B 4. In the "Compleat Vintner," &c. a poem, 1720, p. 17, it is aſked:

> "What Prieſt can join two Lovers hands,
> But Wine muſt ſeal the Marriage-bands?
> * * * * * *
> As if celeſtial Wine was thought
> Eſſential to the ſacred Knot,
> And that each Bridegroom and his Bride
> Believ'd they were not firmly ty'd,
> Till Bacchus, with his bleeding tun,
> Had finiſh'd what the Prieſt begun."

This cuſtom too has its traces in Gentiliſm. It is of high antiquity ſays Malone, for it ſubſiſted among our Gothic anceſtors.[1]

In the articles ordained by Henry VII. for the regulation of his houſehold, "Article for the Marriage of a Princeſs," we read: "Then Pottes of Ypocrice to bee ready, and to be put into the cupps with Soppe, and to be borne to the Eſtates; and to take a ſoppe and a drinke," &c. In Dekker's "Satiro-Maſtix," 1602, we read: "And when we are at Church bring the Wine and Cakes."

Farmer has adduced a line in an old canzonet on a wedding, ſet to muſic by Morley, 1606: "*Sops in Wine*, *Spice Cakes* are a dealing."

The alluſions to this cuſtom in our old plays are very numerous; as in Shakeſpeare's "Taming of the Shrew," where Gremio calls for wine, gives a health, and having quaffed off the Muſcadel, throws the ſops in the ſexton's face. In the beginning of Armin's "Hiſtory of the Two Maids of Moreclacke," 1609, the ſerving-man, who is perfuming the door, ſays: "*The Muſcadine ſtays for the Bride at Church.*" Again, in Fletcher's "Scornful Lady," act i. ſc. 1, [there is an alluſion to the *Hippocras and Cakes.*] In Jonſon's "Magnetic Lady," the wine drunk on this occaſion is called "a Knitting Cup."

The Jews have a cuſtom at this day, when a couple are married, to break the glaſs in which the bride and bridegroom have drunk, to admoniſh them of mortality.[2] This cuſtom of nuptial drinking appears to have prevailed in the Greek Church.[3]

In Piers' "Deſcription of Weſtmeath,"[4] 1682, it is ſtated, that "in their Marriages, eſpecially in thoſe countries where cattle abound, the parents and friends on each ſide meet on the ſide of a hill, or, if the weather be cold, in ſome place of ſhelter about mid-way between both dwellings. If agreement enſue, they drink *the Agreement-Bottle*, as they call it, which is a bottle of good Uſquebaugh," (*i. e.* Whiſky, the Iriſh *aqua vitæ*, and not what is now underſtood by Uſquebaugh,) "and this goes merrily round. For payment of the portion, which generally is a determinate number of cows, little care is taken. Only the father, or next of kin to the Bride, ſends to his neighbours and friends *ſub mutuæ viciſſitudinis obtentu*, and every one gives his cow or heifer, which is all one in the caſe, and thus the portion is quickly paid; nevertheleſs, caution is taken from the Bridegroom, on the day

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[1] "Ingreſſus domum convivalem Sponſus cum pronubo ſuo, ſumpto poculo, quod maritale vocant, ac paucis a Pronubo de mutato vitæ genere prefatis, in ſignum conſtantiæ, virtutis, defenſionis et tutelæ, propinat Sponſæ et ſimul Morgennaticam (Dotalitium ob virginitatem) promittit, quod ipſa grato animo recolens, pari ratione et modo, paulo poſt mutato in uxorium habitum operculo Capitis, ingreſſa, poculum ut noſtrates vocant, uxorium leviter delibans, amorem, fidem, diligentiam, et ſubjectionem promittit."—Stiernhook *De Jure Sueorum et Gothorum vetuſto*, 1672, p. 163, quoted by Malone.

[2] "Wedding Sermons," 1732, vol. i. p. 29. A wedding ſermon was anciently preached at almoſt every marriage of perſons of any conſequence.

[3] "Certe et in Græcorum ritibus, Compotatio eſt in Eccleſia nuptialis, quæ Confarreationis vicem videtur præſtare."—Seldeni *Uxor Hebraica*, Opera, tom. iii. p. 668. [This is a cuſtom alſo among the modern Ruſſians.]

[4] Vallancey, vol. i. p. 122.

of delivery, for reſtitution of the cattle, in caſe the Bride die childleſs within a certain day limited by agreement, and in this caſe every man's own beaſt is reſtored. Thus care is taken that no man ſhall grow rich by often Marriages. On the day of bringing home, the Bridegroom and his friends ride out, and meet the Bride and her friends at the place of treaty. Being come near each other, the cuſtom was of old to caſt ſhort darts at the company that attended the Bride, but at ſuch a diſtance that ſeldom any hurt enſued: yet it is not out of the memory of man that the Lord Hoath on ſuch an occaſion loſt an eye: this cuſtom of caſting darts is now obſolete."

The following is from the "Gentleman's Magazine" for March, 1767: "The antient cuſtom of ſeizing wives by force, and carrying them off, is ſtill practiſed in Ireland. A remarkable inſtance of which happened lately in the county of Kilkenny, where a farmer's ſon, being refuſed a neighbour's daughter of only twelve years of age, took an opportunity of running away with her; but being purſued and recovered by the girl's parents, ſhe was brought back and married by her father to a lad of fourteen. But her former lover, determining to maintain his priority, procured a party of armed men, and beſieged the houſe of his rival; and in the conteſt the father-in-law was ſhot dead, and ſeveral of the beſiegers were mortally wounded, and forced to retire without their prize."

20. The Nuptial Kiss in the Church.

This Nuptial Kiſs in the church is enjoined both by the York Miſſal,[1] and the Sarum Manual.[2] It is expreſsly mentioned in the following line from Marſton's "Inſatiate Counteſs":

"The Kiſſe thou gav'ſt me in the Church, here take."

It [was once] cuſtomary among perſons of middling rank as well as the vulgar, in moſt parts of England, for the young men preſent at the marriage ceremony to ſalute the bride, one by one, the moment it is concluded.[3] This, after officiating in the ceremony [himſelf, Mr. Brand ſaw] frequently done.[4] [But it is now uſual only among the common people.]

The ſubſequent curious particulars, relating to the *Nuptial Kiſs*

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[1] "Accipiat Sponſus pacem" (the Pax) "a Sacerdote, et ferat Sponſæ, oſculans eam, et neminem alium, nec ipſe nec ipſa."

[2] 1553, Rubrick, fol. 69. "Surgant ambo, Sponſus et Sponſa, et accipiat Sponſus pacem a Sacerdote, et ferat Sponſæ, oſculans eam, et neminem alium, nec ipſe nec ipſa."

[3] Reed's "Shakſpeare," vol. xi. p. 142.

[4] In "The Collier's Wedding," the bride is introduced as being waylaid, after the ceremony, at the church ſtile, for this purpoſe.

in the Church, &c. are from Randolph's "Letters."[1] He is ſpeaking of the marriage of Mary Queen of Scots to Lord Darnley: "She had on her back the great mourning gown of black, with the great wide mourning hood, &c. The rings, which were three, the middle a rich diamond, were put on her finger. They kneel together, and many prayers were ſaid over them; ſhe tarrieth out the maſs, and *he taketh a Kiſs*, and leaveth her there, and went to her chamber, whither, within a ſpace, ſhe followeth, and being required (according to the ſolemnity) to caſt off her cares, and leave aſide theſe ſorrowful garments, and give herſelf to a more pleaſant life, after ſome pretty refuſal, (more, I believe, for manner ſake than grief of heart), ſhe ſuffereth them that ſtood by, every man that could approach, to take out a pin; and ſo, being committed to her ladies, changed her garments, but went not to bed: to ſignifie to the World that it was not luſt that moved them to marry, but only the neceſſity of her country, not, if God will, to leave it without an heir."

Vaughan, in his "Golden-groue," 1600,[2] ſays: "Among the Romans, the future couple ſent certain pledges one to another, which, moſt commonly they themſelves afterwards being preſent, would confirme with *a religious Kiſſe*."

By a note in Reed's "Shakſpeare" we learn that in dancing, "a Kiſs was antiently the eſtabliſh'd fee of a lady's partner." So in Lovel's "Dialogue between Cuſtom and Veritie," [1581:]

> "But ſome reply, what foole would daunce,
> If that when daunce is doone,
> He may not have at ladyes lips
> That which in daunce he woon."

This cuſtom is ſtill prevalent among the country people in many, perhaps all, parts of the kingdom; [and Brand here introduces two or three other illuſtrations of this ſufficiently well-known uſage, which have, after all, no bearing on the ſubject.

It ſeems from the account left us by Guthrie, that in the laſt century the nuptial kiſs deſcribed by Theocritus in his fifth Idyl as uſual among his countrymen, that is to ſay, the form, where the man takes the woman *by the ears* to kiſs her, was ſtill preſerved among the Ruſſians.[3]]

21. Care Cloth.

Among the Anglo Saxons the nuptial benediction was performed under a veil, or ſquare piece of cloth, held at each corner by a tall man, over the bridegroom and bride, to conceal her virgin bluſhes: but if the bride was a widow, the veil was eſteemed uſeleſs.[4]

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[1] Cited by Andrews in his Continuation of Henry's Hiſtory, 1796, p. 148. Note.

[2] Ed. 1608, ſign. O 2.

[3] "Diſſert. ſur les Antiquités de Ruſſie," p. 129.

[4] Strutt's "Manners and Cuſtoms," vol. i. p. 76.

According to the Sarum uſe, when there was a marriage before maſs, the parties kneeled together and had a fine linen cloth (called the Care Cloth) laid over their heads during the time of maſs, till they received the benediction, and then were diſmiſſed.[1]

In the Hereford Miſſal it is directed that at a particular prayer, the married couple ſhall proſtrate themſelves, while four clerks hold the pall, *i. e.* the care cloth over them.[2]

The rubric in the Sarum Manual is ſomewhat different.[3]

The York Manual alſo differs here.[4]

[The moſt rational explanation of the meaning of *Care*[5] here is that ſuggeſted in the laſt edition of Nares, 1859, making it equivalent to the Fr. *carré*. But I am afraid that Palſgrave, 1530, is wrong, as he and the author of the "Promptorium" (ed. Way, *in voce*) intend an altogether different thing when they ſpeak of Carde. See Scheller's Lex. art. DISCERPICULUM.]

Something like this care cloth is uſed by the modern Jews: from whom it has probably been derived into the Chriſtian Church. [Leo Modena ſays:] "There is a ſquare Veſtment called Taleth, with pendants about it, put over the Head of the Bridegroom and the Bride together,"[6] [and Levi[7] ſeems to ſhow that this "ſquare veſtment," or canopy, was of velvet.]

In the "Statiſtical Account of Scotland,"[8] the miniſter of Logierait in Perthſhire ſays: "Immediately before the Celebration of the Marriage Ceremony, every Knot about the Bride and Bridegroom (Garters, Shoe-ſtrings, Strings of Petticoats, &c.) is carefully looſened. After leaving the Church, the whole company walk round it, keeping the Church walls always upon the right hand. The Bridegroom, however, firſt retires one way with ſome young men to tie the Knots that were looſened about him; while the young married woman, in the ſame manner, retires ſomewhere elſe to adjuſt the diſorder of her Dreſs."

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[1] Blount, *in verbo.* [2] App. to Hearne's "Glaſtonbury," p. 309, *et ſeq.*

[3] "Proſternant ſe Sponſus et Sponſa in Oratione ad gradum Altaris, extenſo ſuper eos Pallio, quod teneant quatuor Clerici per quatuor cornua in Superpelliceis."

[4] "Miſſa dein celebratur, illis genuflectentibus ſub Pallio ſuper eos extento, quod teneant *duo* Clerici in Superpelliceis."

[5] Selden's "Uxor Hebraica," cap. 15 (Opera, tom. iii. p. 633), treats "de Velaminibus item quibus obtecti Sponſi."

[6] See Leo Modena's "Hiſtory of the Rites, &c. of the preſent Jews throughout the World," by Chilmead, 1650, p. 176.

In the Appendix to Hearne's "Hiſt. and Antiq. of Glaſtonbury," p. 309, is preſerved "Formula antiqua nuptias in iis partibus Angliæ (occidentalibus nimirum) quæ Eccleſiæ Herefordenſis in ritibus Eccleſiaſticis ordine ſunt uſi, celebrandi." The Care-Cloth ſeems to be deſcribed in the following paſſage: "Hæc Oratio '*S. propiciare Domini*,' ſemper dicatur ſuper Nubentes ſub pallio proſternentes."

[7] "Succinct Acc. of the Rites and Cerem. of the Jews," p. 132.]

[8] Vol. v. p. 88.

22. Bride-ale.[1]

Bride-ale, Bride-buſh, and Bride-ſtake are nearly ſynonymous terms. "The expence of a Bride-Ale was probably defrayed by the Relations and Friends of a happy Pair, who were not in circumſtances to bear the Charges of a Wedding Dinner."[2]

In the "Chriſten State of Matrimony," 1543, fol. 48, *verſo*, we read: "When they come home from the Church, then beginneth exceſſe of eatyng and dryncking—and as much is waiſted in one daye, as were ſufficient for the two newe maried Folkes halfe a year to lyve upon."

The following is from the Court Rolls of Hales-Owen Borough, Salop, of the 15th Eliz.:[3]

"*Cuſtom of Bride-Ale.*

"Item, a payne is made that no perſon or perſons that ſhall brewe any Weddyn Ale to ſell, ſhall not brewe above twelve ſtrike of Mault at the moſt, and that the ſaid perſons ſo married ſhall not keep nor have above eight meſſe of perſons at his dinner within the burrowe: and before his brydall daye he ſhall keep no unlawfull Games in hys houſe, nor out of hys houſe, on pain of 20 ſhillings."

In Harriſon's "Deſcription of Britain" it is remarked: "In feaſting alſo the Huſbandmen do exceed after their manner, eſpecially at Bridales, &c. where it is incredible to tell what meat is conſumed and ſpent, ech one brings ſuch a Diſh, or ſo manie with him, as his Wife and he doo conſult upon, but alwaies with this conſideration, that the leefer Friend ſhall have the better proviſion."

Thus it appears that among perſons of inferior rank a contribution was expreſsly made for the purpoſe of aſſiſting the bridegroom and bride in their new ſituation. This cuſtom muſt have doubtleſs been often abuſed: it breathed however a great deal of philanthropy, and would naturally help to increaſe population by encouraging matrimony. This cuſtom of making preſents at weddings ſeems alſo to have prevailed amongſt thoſe of the higher order. From the account before cited of the nuptials of the Lady Suſan with Sir Philip Herbert, in the reign of James I. it appears that the preſents of plate and other things given by noblemen were valued at £2500, and that the king gave £500 for the bride's jointure. His majeſty gave her away, and, as his manner was, archly obſerved on the occaſion that "if he were unmarried he would not *give her*, but *keep her* for himſelf."

Bride-ales are mentioned by Puttenham in his "Arte of Poeſie:"[4] "During the courſe of Queen Elizabeth's Entertainments at Kenil-

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[1] Called alſo Bride-buſh, Bride-ſtake, Bidding, and Bride-wain.

[2] "Archæol." vol. xii. p. 12.

[3] Communicated to the "Antiq. Repertory" (vol. iii. p. 24) by Mr. Aſtle.

[4] 4to. Lond. 1589, p. 69. See Warton, "H. E. P." 4to. ed. vol. iii. p. 129.

worth Caſtle, in 1575, a Bryde-Ale was celebrated with a great variety of ſhews and ſports."

From a paſſage in Jonſon's "Silent Woman," Andrews[1] infers that it ſeems to have been a general cuſtom to make preſents to the married pair, in proportion to the gay appearance of their wedding.

Newton,[2] ſpeaking of ruſhes, ſays: "Herewith be made manie pretie imagined Deviſes for *Bride-Ales*, and other Solemnities, as little Baſkets, Hampers, Paniers, Pitchers, Diſhes, Combes, Bruſhes, Stooles, Chaires, Purſes with ſtrings, Girdles, and manie ſuch other pretie, curious, and artificiall Conceits, which at ſuch times many do take the paines to make and hang up in the Houſes, as tokens of good-will to the new married Bride: and after the ſolemnitie ended, to beſtow abroad for Bride-Gifts or Preſents." In reference to the roſe, he ſays: "At *Bride-Ales* the Houſes and Chambers were woont to be ſtrawed with theſe odoriferous and ſweet Herbes: to ſignifie, that in Wedlocke all penſive ſullennes, and lowring cheer, all wrangling ſtrife, jarring, variance, and diſcorde, ought to be utterly excluded and abandoned; and that, in place thereof, al Mirth, Pleaſantnes, Cheerfulnes, Mildnes, Quietnes, and Love ſhould be maintained, and that in matters paſſing betweene the Huſband and the Wife, all ſecreſie ſhould be uſed."[3]

Gough[4] ſays: "At Therfield, as at Braughing, was till lately a ſet of Kitchen Furniture lent to the poor at Weddings."

Hutchinſon,[5] ſpeaking of the pariſh of Whitbeck, ſays: "*Newly married Peaſants* beg Corn to ſow their firſt Crop with, and are called *Cornlaiters*."

Morant, ſpeaking of Great Yeldham in Hinckford Hundred, ſays: "A Houſe near the Church, was antiently uſed and appropriated for dreſſing a Dinner for poor Folks when married: and had all Utenſils and Furniture convenient for that purpoſe. It hath ſince been converted into a School." Again, ſpeaking of Matching in Harlow Half-hundred, he ſays: "A Houſe cloſe to the Church yard, ſaid to be built by one . . . . . Chimney, was deſigned for the entertainment of poor people on their Wedding Day. It ſeems to be very antient but ruinous."[6]

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[1] "Continuation of Henry's Hiſt." p. 529.

[2] "Herbal for the Bible," 1587, p. 92.

[3] According to Johnſon, the ſecondary ſenſe of "Buſh" is a bough of a tree fixed up at a door to ſhew that liquors are ſold there. Hence the well-known proverb, "Good Wine needs no Buſh." There is a wedding ſermon by Whateley of Banbury, entitled, "a Bride-Buſh," as is another preached to a new-married couple at Œſen in Norfolk. See "Wedding Sermons," 12mo. Lond. 1732.

[4] Edit. of "Camden," 1789, vol. i. p. 341 (Herts).

[5] "Hiſt. of Cumberland," vol. i. p. 553. Owen, in his "Welſh Dictionary," *v.* CAWSA, ſays: "It is cuſtomary in ſome parts of Wales for poor Women newly married to go to Farmers' Houſes to aſk for Cheeſe: which is called Cawſa." Alſo, *ibid.* in *v.* CYMHORTH. "The poor people in Wales have a Marriage of Contribution, to which every Gueſt brings a preſent of ſome ſort of proviſion or money, to enable the new Couple to begin the World."

[6] "Hiſt. of Eſſex," vol. ii. p. 303, 499.

A buſh at the end of a ſtake or pole was the ancient badge of a country alehouſe.[1] Around this Bride-ſtake, the gueſts were wont to dance as about a May pole.

Thus Jonſon:

> "With the Phant'ſies of Hey-troll
> Troll about the Bridal Bowl,
> And divide the broad Bride Cake
> Round about the *Brides Stake*."

[A nuptial ſcene is introduced into Heywood's "Woman Kilde with Kindneſſe," 1607. Among the ſteps in dancing mentioned there, I obſerve the *horſe-trick* and the *croſs-point*. Theſe two terpſichorean accompliſhments are unnoticed by Strutt, Halliwell, Nares, and others. The ſame drama alludes to the noſegays and *bride laces* worn by the country laſſes on this occaſion in their hats. Theſe were the ſame to which Laneham makes reference in his "Letter from Kenilworth," 1575.

The following paſſage is curious, from its enumeration of ſeveral old dances, which were uſual at weddings:

"*J. Slime.* I come to dance, not to quarrel. Come, what ſhall it be? Rogero?

Jem. Rogero! no! we will dance *the beginning of the world.*

Siſly. I love no dance ſo well as *John come kiſs me now.*

Nich. I that have ere now deſerv'd a cuſhion, call for the Cuſhion-dance.

R. Brick. For my part, I like nothing ſo well as *Tom Tyler.*

Jem. No; we'll have *the hunting of the Fox.*

J. Slime. The hay; the hay! there's nothing like the hay—

Nich. I have ſaid, do ſay, and will ſay again—

Jem. Every man agree to have it as Nick ſays.

All. Content.

Nich. It hath been, it now is, and it ſhall be—

Siſly. What, Maſter Nicholas? What?

Nich. Put on your ſmock o' Monday.

Jem. So the dance will come cleanly off. Come, for God's ſake agree of ſomething: if you like not that, put it to the muſicians; or let me ſpeak for all, and we'll have *Sellengers round.*"

In Heywood's "Fayre Mayd of the Exchange," 1607, Bernard enters with news of a wedding in Gracechurch Street, where dancing is going on:

> "*Bernard.* By Jeſu! the rareſt dancing in Chriſtendom.
> *Bowdler.* Sweet raſcal, where? Oh, do not kill my ſoul
> With ſuch delays . . . .
> *Ber.* At a wedding in Gracious Street.
> *Bowd.* Come, come away; I long to ſee the man
> In dancing art that does more than I can.
> *Ber.* Than you, ſir? he lives not.
> *Bowd.* Why, I did underſtand thee ſo.
> *Ber.* You only excepted, the world beſides
> Cannot afford more exquiſite dancers
> Than are now cap'ring at that bride-ale houſe."

It ſeems to have been cuſtomary at weddings, in the time of Eliza-

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[1] Dekker's "Wonderfull Yeare," 1603, ſign. F.

beth, for the party, on their return from church, to have an entertainment like our breakfaſt, when the bride was placed in the centre by herſelf, in the ſeat of honour; but, afterwards, when the gifts were preſented to the newly-made couple, the man and his wife were ſeated ſide by ſide. I collect ſo much from the "Jeſte of the Wife Lapped in Morelles Skin" (*circâ* 1570), where there is this deſcription of the latter part of the ceremony:

> "The father and mother fyrſt began
> To order them in this wiſe:
> The Brydegrome was ſet by the Brydes ſyde than,
> *After the countrey guiſe.*
> Then the father the fyrſt preſent brought,
> And preſented them there richly, in fay,
> With deedes of his land in a boxe well wrought,
> And made them his heyres for aye—"]

The Bride-ale appears to have been called in ſome places a Bidding, from the circumſtance of the bride and bridegroom's bidding, or inviting the gueſts.

A writer in the "Gentleman's Magazine" for May, 1784, mentions this cuſtom in ſome parts of South Wales, peculiar, he thinks, to that country, and ſtill practiſed at the marriages of ſervants, tradeſfolks, and little farmers. "Before the Wedding an Entertainment is provided, to which all the Friends of each party are *bid* or invited, and to which none fail to bring or ſend ſome Contribution, from a Cow or Calf down to Half-a-crown, or a Shilling. An account of each is kept, and if the young Couple do well, it is expected that they ſhould give as much at any future bidding of their generous gueſts. I have frequently known of £50 being thus collected, and have heard of *a Bidding*, which produced even a hundred."

In a publication of the laſt century[1] we read: "Welſh Weddings are frequently preceded, on the evening before the Marriage, by preſents of Proviſions and articles of Houſehold Furniture, to the Bride and Bridegroom. On the Wedding-Day, as many as can be collected together accompany them to the Church, and from thence home, where a Collection is made in money from each of the Gueſts, according to their Inclination or Ability; which ſometimes ſupplies a conſiderable aid in eſtabliſhing the newly married couple, and in enabling them 'to begin the World,' as they call it, with more comfort: but it is, at the ſame time, conſidered as a debt to be repaid hereafter, if called upon, at any future Wedding of the Contributors, or of their Friends or their Children, in ſimilar circumſtances. Some time previous to theſe Weddings, where they mean to receive Contributions, a Herald with a Crook or Wand, adorned with ribbons, makes the circuit of the neighbourhood, and makes his 'Bidding' or Invitation in a preſcribed form. The knight-errant Cavalcade on horſeback, the Carrying off the Bride, the Reſcue, the wordy War in rythm between the parties, &c. which formerly formed a ſingular Spectacle of mock conteſt at the celebration of Nuptials, I believe

[1] "The Cambrian Regiſter," 1796, p. 430.

to be now almoſt, if not altogether, laid aſide every where through the Principality."

The following is from the "Gentleman's Magazine," for 1789:

"*Bidding.*

"As we intend entering the Nuptial State, we propoſe having a Bidding on the occaſion on Thurſday the 20th day of September, inſtant, at our own Houſe on the Parade: where the favour of your good Company will be highly eſteemed; and whatever Benevolence you pleaſe to confer on us, ſhall be gratefully acknowledged and retaliated on a ſimilar occaſion by your moſt obedient humble ſervants,

William Jones, } Caermarthen,
Ann Davies, } Sept. 4, 1787.

"N.B. The Young Man's Father (Stephen Jones) and the Young Woman's Aunt (Ann Williams) will be thankfull for all favours conferred on them that Day."

Another writer in the "Gentleman's Magazine" for 1784 mentions a ſimilar cuſtom in Scotland called Penny Weddings.

In the "Statiſtical Account of Scotland,"[1] we are told, "*a Penny Wedding* is when the expence of the Marriage entertainment is not defrayed by the young Couple, or their Relations, but by a Club among the Gueſts. Two hundred people, of both ſexes, will ſometimes be convened on an occaſion of this kind."

In the ſame work,[2] under the date of 1799, ſpeaking of the time of "our Fathers," the miniſter of Monquhitter obſerves: "Shrove Tueſday, Valentine Eve, the Rood-day, &c. &c. were accompanied by Paſtimes and Practices congenial to the youthful and ignorant mind. The Market place was to the Peaſant what the Drawing-room is to the Peer, the Theatre of Shew and of Conſequence. The Scene, however, which involved every Amuſement and every Joy of an idle and illiterate age, was the PENNY BRIDAL. When a Pair were contracted, they for a ſtipulated conſideration beſpoke their Wedding at a certain Tavern, and then ranged the Country in every direction to ſolicit Gueſts. One, two, and even three hundred would have convened on theſe occaſions, to make merry at their own expence for two or more days. This ſcene of feaſting, drinking, dancing, wooing, fighting, &c. was always enjoyed with the higheſt reliſh, and, until obliterated by a ſimilar ſcene, furniſhed ample Materials for rural Mirth and rural Scandal. But now *the Penny Bridal is reprobated as an Index of want of Money and of want of Taſte.* The Market-place is generally occupied by people in buſineſs. Athletic amuſements are confined to School-Boys. Dancing taught by itinerant Maſters, Cards and Converſation, are the Amuſements now in vogue; and the pleaſures of the Table, enlivened by a moderate Glaſs, are frequently enjoyed in a ſuitable degree by people of every claſs."

Again,[3] it is ſaid: "Marriages in this place are generally conducted

[1] Vol. iv. p. 86, pariſh of Drainy, co. Elgin.
[2] Vol. xxi. p. 146.
[3] Vol. xv. p. 636, pariſh of Avoch, co Roſs.

in the ſtile of *Penny Weddings*. Little other fare is provided except Bread, Ale, and Whiſky. The Relatives, who aſſemble in the morning, are entertained with a dram and a drink gratis. But, after the ceremony is performed, every Man pays for his drink. The neighbours then convene in great numbers. A Fiddler or two, with perhaps a boy to ſcrape on an old violoncello, are engaged. A barn is allotted for the dancing, and a houſe for drinking. And thus they make merry for two or three days, till Saturday night. On the Sabbath, after returning from church, the married Couple give a ſort of Dinner or Entertainment to the preſent friends on both ſides. So that theſe Weddings, on the whole, bring little gain or loſs to the parties."

In Cumberland it had the appellation of a Bride-wain, a term which will be beſt explained by the following extract from the Gloſſary [1710] to Douglas's Virgil, *v.* Thig: "There was a Cuſtom in the Highlands and North of Scotland, where new married perſons, who had no great ſtock, or others low in their fortune, brought Carts and Horſes with them to the Houſes of their Relations and Friends, and received from them Corn, Meal, Wool, or whatever elſe they could get."

The ſubſequent is extracted from the "Cumberland Packet," a newſpaper:

"*Bride Wain.*

There let Hymen oft appear
In Saffron robe and Taper clear,
And Pomp and Feaſt and Revelry,
With Maſk and antient Pageantry.

"George Hayton, who married Ann, the daughter of Joſeph and Dinah Collin of Croſſley Mill, purpoſes having a Bride Wain at his Houſe at Croſſley near Mary Port on Thurſday May 7th next, (1789) where he will be happy to ſee his Friends and Well-wiſhers, for whoſe amuſement there will be a Saddle, two Bridles, a pair of Gands d'amour Gloves, which whoever wins is ſure to be married within the Twelve Months, a Girdle (Ceinture de Venus) poſſeſſing qualities not to be deſcribed, and many other Articles, Sports, and Paſtimes, too numerous to mention, but which can never prove tedious in the exhibition, &c."

A ſhort time after a match is ſolemnized, the parties give notice as above, that on ſuch a day they propoſe to have a Bride-wain. In conſequence of this, the whole neighbourhood for ſeveral miles round aſſemble at the bridegroom's houſe, and join in all the various paſtimes of the country. This meeting reſembles our wakes and fairs: and a plate or bowl is fixed in a convenient place, where each of the company contributes in proportion to his inclination and ability, and according to the degree of reſpect the parties are held in: and by this very laudable cuſtom a worthy couple have frequently been benefited at ſetting out in life, with a ſupply of money of from ten to fourſcore pounds.

Eden, in "The State of the Poor," 1797,[1] obſerves, "The Cuſtom of a general Feaſting at Weddings and Chriſtenings is ſtill continued

[1] Vol. i. p. 598.

in many Villages in Scotland, in Wales, and in Cumberland: Diſtricts, which, as the refinements of Legiſlation and Manners are ſlow in reaching them, are moſt likely to exhibit Veſtiges of Cuſtoms deduced from remote antiquity, or founded on the ſimple dictates of Nature: and indeed it is not ſingular, that Marriages, Births, Chriſtenings, Houſewarmings, &c. ſhould be occaſions in which people of all Claſſes and all Deſcriptions think it right to rejoice and make merry. In many parts of theſe Diſtricts of Great Britain, as well as in Sweden and Denmark, all ſuch inſtitutions, now rendered venerable by long uſe, are religiouſly obſerved. It would be deemed ominous, if not impious, to be married, have a Child born, &c. without ſomething of a Feaſt. And long may the cuſtom laſt: for it neither leads to drunkenneſs and riot, nor is it coſtly; as alas! is ſo commonly the caſe in convivial Meetings in more favoured regions. On all theſe occaſions, the greateſt part of the proviſions is contributed by the Neighbourhood: ſome furniſhing the Wheaten Flour for the Paſtry; others, Barley or Oats for Bread and Cakes; ſome, Poultry for Pies; ſome, Milk for the Frumenty; ſome, Eggs; ſome, Bacon; and ſome, Butter; and, in ſhort, every article neceſſary for a plentiful Repaſt. Every Neighbour, how high or low ſoever, makes it a point to contribute ſomething.

"At *a Daubing* (which is the erection of a Houſe of Clay,) or at a Bride Wain, (which is the carrying of a Bride home,) in Cumberland, many hundreds of perſons are thus brought together, and as it is the Cuſtom alſo, in the latter inſtance, to make preſents of money, one or even two hundred pounds are ſaid to have been ſometimes collected. A deſerving young Couple are thus, by a public and unequivocal Teſtimony of the good will of thoſe who beſt know them, encouraged to perſevere in the paths of Propriety: and are alſo enabled to begin the world with ſome advantage. The birth of a Child alſo, inſtead of being thought or ſpoken of as bringing on the parents new and heavy burthens, is thus rendered, as it no doubt always ought to be, a Comfort and a Bleſſing: and in every ſenſe, an occaſion of rejoicing." "I own," adds this honourable advocate in the cauſe of humanity, "I cannot figure to myſelf a more pleaſing, or a more rational way of rendering ſociableneſs and mirth ſubſervient to prudence and virtue."

["Some of the Cumbrians," obſerves the compiler of the "Weſtmoreland and Cumberland Dialect," 1839, "particularly thoſe who are in poor circumſtances, have, on their entrance into the married ſtate, what is called a Bidding, or Bidden-Wedding, [over which a ſort of maſter of the Revels, called a Birler, preſides] and at which a pecuniary collection is made among the company for the purpoſe of ſetting the wedded pair forward in the world. It is always attended with muſic and dancing, and the fiddler, when the contributions begin, takes care to remind the aſſembly of their duties by notes imitative of the following couplet:

'Come, my friends, and freely offer;
Here's the bride who has no tocher (dowry).'"

In Cumberland, among the lower, but not pooreſt, claſs, the wedding entertainment is called the *Bride-wain*, and conſiſts of cold pies, furmety, and ale. "At the cloſe of the day," ſays the author of the "Weſtmoreland and Cumberland Dialect," 1839, "the bride and bridegroom are placed in two chairs, in the open air, or in a large barn, the bride with a pewter diſh on her knee, half covered with a napkin; into this diſh the company put their offerings, which occaſionally amount to a conſiderable ſum."

Brockett notices the Cumberland uſage, by which the friends of a newly-married couple met together, and erected them a cottage, before ſeparating. This (he ſays) was called *clay-daubin*.]

"In moſt parts of Eſſex it is a common Cuſtom,[1] [we read,] when poor people marry, to make a kind of Dog-hanging or Money-gathering, which they call a Wedding-Dinner, to which they invite Tag and Rag, all that will come: where, after Dinner, upon ſummons of the Fidler, who ſetteth forth his Voice like a Town-Crier, a Table being ſet forth, and the Bride ſet ſimpering at the upper end of it: the Bridegroom ſtanding by with a white Sheet athwart his ſhoulders, whilſt the people march up to the Bride, preſent their money and wheel about. After this offering is over, then is a Pair of Gloves laid upon the Table, moſt monſtrouſly bedaubed about with Ribbon, which by way of auction is ſet to ſale, at who gives moſt, and he whoſe hap it is to have them, ſhall withall have a Kiſs of the Bride."

In the "Statiſtical Account of Scotland,"[2] pariſh of Gargunnock, co. Stirling, we read: "It is ſeldom there are ſocial Meetings. Marriages, Baptiſms, Funerals, and the Concluſion of the Harveſt, are almoſt the only occaſion of Feaſting. At theſe times there is much unneceſſary expence. Marriages uſually happen in April and November. The Month of May is cautiouſly avoided. A principal tenant's ſon or daughter has a crowd of attendants at Marriage, and the Entertainment laſts for two days at the expence of the Parties. The Company at large pay for the Muſick."

Waldron,[3] ſpeaking of the Manks Wedding Feaſts, ſays: "Notice is given to all the Friends and Relations on both ſides, tho' they live ever ſo far diſtant. Not one of theſe, unleſs detained by ſickneſs, fails coming and bringing ſomething towards the Feaſt: the neareſt of kin, if they are able, commonly contribute the moſt, ſo that they have vaſt quantities of Fowls of all ſorts: I have ſeen a dozen of Capons in one platter, and ſix or eight fat Geeſe in another; Sheep and Hogs roaſted whole, and Oxen divided but into quarters."[4]

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[1] "Hiſtory of S^r. Billy of Billericay, & his Squire Ricardo," (a very admirable parody on Don Quixote,) chap. ix. [2] Vol. xxiii. p. 122.

[3] "Deſcription of the Iſle of Man," Works, p 169.

[4] In Ihre's "Gloſſarium Suio-Gothicum," 1769, we read: *v.* "BRUDSKAL. *Gifwa i Brudſkålen* dicitur de Erano vel munere collectitio, quod Sponſæ die Nuptiarum a Convivis in pateram mittitur, habito antea brevi Sermone a præſente Sacerdote. Neſcio, an huc quicquam faciat Tributum illud, quod in Gallia Sponſæ dabatur *Eſcuellatta* dictum, et de quo Du-Freſne in Gloſs. Lat."

Ibid. v. JUL. p. 1005: "HEMKOMOL, *Convivium quod novi Conjuges in ſuis ædibus inſtruunt.*"

[Among the entries in the "Privy Purſe Expenſes of Henry VII." are ſeveral denoting that Henry was in the habit of making "offerings" at the weddings of people whom he liked, or who were in his ſervice. This does not, I think, neceſſarily imply that the king was preſent on all theſe occaſions; but that he adopted that plan of paying a compliment to the wedded pair.

There are two inſtances in the "Privy Purſe Expenſes of the Princeſs Mary," under April, 1537, and April, 1538-9, of the princeſs contributing to the wedding-portions of poor girls. The earlier entry runs thus: "It'm geven to a pore maydenes mariage by my ladies grace at the requeſt of Mr. Tyrrell ... vij*s.* vj*d.*" In the ſecond caſe, Mary gave only 3*s.* 4*d.*]

[Sir W. Vaughan of Merioneth obſerves:[1]] "The Marriage Day being come, (in ſome Shires of England,) the invited Gheſts do aſſemble together, and at the very inſtant of the Marriage, doe caſt their Preſents (which they beſtowe upon the new-married Folkes) into a Baſon, Diſh, or Cup, which ſtandeth upon the Table in the Church, ready prepared for that purpoſe. But this Cuſtome is onely put in uſe amongſt them which ſtand in need."

[In the "Second Part of Queen Elizabeths Troubles," by T. Heywood, 1606, the author introduces Lady Ramſey, ſaying:

> "—— I have known old Hobſon
> Sit with his neighbour Gunter, a good man,
> In Chriſts Church, morn by morn, to watch poor couples
> That come there to be married, and to be
> Their common fathers, and give them in the church,
> And ſome few angels for a dower to boot."

Mead, in one of his letters to Sir Martin Stuteville, giving an account of the acceſſion and marriage of Charles I. ſays: "I ſaw *one of the pieces of money flung about at the marriage.* On one ſide is Cupid, holding in one hand Lillies, in the other Roſes. The Motto, Fundit Amor Lilia mixta Roſis. On the other ſide, the picture of King and Queene with this, *Carolus Mag. et Henrietta Maria Rex et Regina Magnæ Britanniæ.*"]

The following remarkable paſſage occurs in "The Praiſe of Muſicke,"[2] 1586: "I come to Mariages, wherein as our Anceſtors, (I do willingly harp upon this ſtring, that our yonger Wits may know they ſtand under correction of elder Judgements,) did fondly and with a kind of doting maintaine many Rites and Ceremonies, ſome whereof were either Shadowes or Abodements of a pleaſant Life to come, as *the eating of a Quince Peare*, to be a preparative of ſweete and delightfull dayes between the maried perſons."

[A preſent of *quinces*, from a huſband to his bride, is noticed as part of the wedding entertainment at an Engliſh marriage in 1725. The correſpondent of "Notes and Queries," who commented on this uſage (if ſuch it was), obſerves, that it is apt to remind one of the

[1] "Golden Groue," edit. 1608, ſign. o 4.
[2] Aſcribed to Dr. Caſe [perhaps not correctly,] ſign. F 3.

ancient Greek cuſtom, that the married couple ſhould eat a quince together. There is no explicit ſtatement, however, or even ſuggeſtion in the record, from which this gentleman quotes, that the ceremony was actually obſerved on the occaſion to which he refers.]

It appears from Allan Ramſay's "Poems," 1721, p. 120, that it was a faſhion in Scotland for the friends to aſſemble in the new-married couple's houſe, before they had riſen out of the bed, and to throw them their ſeveral preſents upon the bed-clothes:

> "As fou's the Houſe cou'd pang,
> To ſee the young Fouk or they raiſe,
> Goſſips came in ding dang,
> And wi' a ſoſs aboon the claiths,
> Ilk ane their Gifts down flang," &c.

Here a note informs us, "They commonly throw their Gifts of Houſehold Furniture above the Bed-cloaths where the young Folks are lying." One gives twelve horn ſpoons; another a pair of tongs, &c.[1]

[The *Bride's Pie* ſhould alſo be noticed as an important part of the wedding-feaſt, at leaſt in ſome places or diſtricts. It is thus referred to by Carr, in the "Dialect of Craven," 1828: "The Bride's pie was ſo eſſential a diſh on the dining-table, after the celebration of the marriage, that there was no proſpect of happineſs without it. This was always made round, with a very ſtrong cruſt, ornamented with various devices. In the middle of it was a fat laying hen, full of eggs, probably intended as an emblem of fecundity. It was alſo garniſhed with minced and ſweet meats. It would have been deemed an act of neglect and rudeneſs, if any of the party omitted to partake of it."

In connection with the preſent ſubject, muſt be noticed an uſage perhaps peculiar to Northamptonſhire, and known as *Propping*. It is confined to marriages where the parties are well-known, or people of ſtation, and conſiſts "in placing pieces of timber or poles round the

[1] Park in his "Travels into the Interior of Africa," deſcribes a wedding among the Moors, p. 135: "April 10, in the evening, the Tabala or large drum was beat, to announce a Wedding. A great number of people of both ſexes aſſembled. A Woman was beating the drum, and the other Women joining at times in chorus, by ſetting up a ſhrill ſcream. Mr. Park ſoon retired, and having been aſleep in his hut, was awakened by an old Woman, who ſaid ſhe had brought him a Preſent from the Bride. She had a wooden Bowl in her hand; and before Mr. Park was recovered from his ſurprize, diſcharged the contents full in his face. Finding it to be the ſame ſort of *Holy Water* with which a Hottentot prieſt is ſaid to ſprinkle a new-married couple, he ſuppoſed it to be a miſchievous frolic, but was informed it was a nuptial benediction from the Bride's own perſon, and which on ſuch occaſions is always received by the young, unmarried Moors, as a mark of diſtinguiſhed favour. Such being the caſe, Mr. Park wiped his face, and ſent his acknowledgments to the Lady. The Wedding-drum continued to beat, and the Women to ſing all night. About nine in the morning the Bride was brought in ſtate from her Mother's Tent, attended by a number of Women, who carried her Tent, (a preſent from the huſband,) ſome bearing up the poles, others holding by the ſtrings, and marched ſinging until they came to the place appointed for her reſidence, where they pitched the Tent. The Huſband followed with a number of Men, leading four Bullocks, which they tied to the Tent-ſtrings, and having killed another and diſtributed the Beef among the people, the Ceremony cloſed."

houſe and againſt the door of the newly-married couple." Baker adds: "An action, in connection with this curious practice, was tried at Northampton Aſſizes in 1842. At the marriage of a gentleman at Bugbrook, ſome of the villagers *propped* his houſe; and he being annoyed at the proceedings, fired from a window, and wounded the plaintiff, ſince which time the practice has been diſcontinued in that village, but is partially obſerved in ſome others (1854.)"

Wafers and hippocras were cuſtomary at weddings and funerals alike. This ſort of refection is mentioned in the "Account of the Coronation of Richard III." 1483, printed in "Excerpta Hiſtorica," 1833.

Mr. Halliwell, in a note upon the marriage of the Princeſs Elizabeth to the Elector Frederick of Bohemia, in 1613, in his edition of the "Autobiography of Sir Simonds D'Ewes," 1845, deſcribes the wedding-ceremonial, quoting Wilſon's "Life and Reign of James I." "Her veſtments were white, the emblem of innocency; her hair diſhevelled, hanging down her back at length, an ornament of virginity; a crown of pure gold upon her head, the cognizance of majeſty . . . . . her train ſupported by twelve young ladies in white garments, ſo adorned with jewels, that her paſſage looked like a milky way. She was led to church by her brother Prince Charles, and the Earl of Northampton."

In MS. Lanſdowne, 33, is preſerved an account of the expenſes at the wedding of Mr. William Wentworth, ſon of Lord Wentworth, and Elizabeth Cecil, daughter of the Lord Treaſurer Burleigh. The affair was unuſually ſumptuous, and laſted three days. A curious letter on the ſubject of the lady's fortune and jointure is printed by Ellis in his Third Series.]

23. Winning the Kail.[1]

This is mentioned in "The Collier's Wedding":

> "Four ruſtic Fellows wait the while
> To kiſs the Bride at the Church-ſtile:
> Then vig'rous mount their felter'd ſteeds—
> —To ſcourge them going, head and tail,
> To win what Country call 'the Kail.'"

The Gloſſary to Burns, 1787, deſcribes "Broose" (a word which has the ſame meaning with "Kail,") to be "a Race at Country Weddings, who ſhall firſt reach the Bridegroom's Houſe on returning from Church." The meaning of words is every where moſt ſtrangely

[1] In Scotland termed Brooſe, in Weſtmoreland called Riding for the Ribbon. The race from the church to the bride's door uſed to be formerly on horſeback, and was called "Riding the bruſe;" and he who reached the goal firſt, won the bruſe, a ſpecies of ſpice-broth, otherwiſe called *kail.*—Atkinſon's *Cleveland Gloſſary*, 1868.]

corrupted. "Brooſe" was originally, I take it for granted, the name of the prize on the above occaſion, and not of the race itſelf: for whoever firſt reaches the houſe to bring home the good news, wins the "Kail," *i.e.* a ſmoking prize of ſpice broth, which ſtands ready prepared to reward the victor in this ſingular kind of race.

I know not whether the following paſſage is to be referred to this, or is given only as deſcribing the bridegroom's awkwardneſs in ſupping broth. Stephens,[1] ſpeaking of a plain country bridegroom, ſays: "Although he points out his bravery with Ribbands, yet he hath no vaine glory; for he contemnes fine cloathes with dropping pottage in his boſome."

[In the early part of the preſent century, the riding for the brooſe was ſtill kept up in North Britain.[2]]

Macaulay ſays:[3] "A Cuſtom formerly prevailed in this Pariſh and neighbourhood, of *Riding for the Bride-Cake*, which took place when the Bride was brought home to her new habitation. A Pole was erected in the front of the Houſe, three or four yards high, with the Cake ſtuck upon the top of it. On the inſtant that the Bride ſet out from her old habitation, a company of young Men ſtarted off on horſeback; and he who was fortunate enough to reach the Pole firſt, and knock the Cake down with his ſtick, had the honour of receiving it from the hands of a Damſel on the point of a wooden Sword; and with this trophy he returned in triumph to meet the Bride and her attendants, who, upon their arrival in the village, were met by a party, whoſe office it was to adorn their Horſes' heads with Garlands, and to preſent the Bride with a Poſey. The laſt Ceremony of this ſort that took place in the pariſh of Claybrook was between ſixty and ſeventy years ago, and was witneſſed by a perſon now living in the pariſh. Sometimes the Bride Cake was tried for by perſons on foot, and then it was called, '*throwing the Quintal*,' which was performed with heavy bars of iron; thus affording a trial of muſcular ſtrength as well as of gallantry.

"This Cuſtom has been long diſcontinued as well as the other. The only Cuſtom now remaining at Weddings, that tends to recall a claſſical image to the mind, is that of ſending to a diſappointed Lover *a Garland* made of willow, variouſly ornamented; accompanied, ſometimes, with a pair of Gloves, a white Handkerchief, and a Smelling Bottle."

Macaulay mentions that in Minorca [in the earlier part of the eighteenth century,] a cuſtom as old as Theocritus and Virgil was kept up, *i.e.* the ceremony of throwing nuts and almonds at weddings, that the boys might ſcramble for them.[4]

Malkin[5] ſays: "Ill may it befal the Traveller, who has the misfortune of meeting a Welſh Wedding on the road. He would be inclined to ſuppoſe that he had fallen in with a company of Lunatics

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[1] "Eſſayes," edit. 1631, p. 353.
[2] "Courier," Jan. 16, 1813.
[3] "Hiſt. of Claybrook," 1791, p. 130.
[4] "Spargite, Marite, Nuces."—*Virg.*
[5] "Tour in South Wales, Glamorganſhire," p. 67.

eſcaped from their confinement. It is the cuſtom of the whole party who are invited, both Men and Women, to ride full ſpeed to the Church-porch; and the perſon who arrives there firſt has ſome privilege or diſtinction at the Marriage Feaſt. To this important object all inferior conſiderations give way; whether the ſafety of his Majeſty's ſubjects, who are not going to be married, or their own, be inceſſantly endangered by boiſterous, unſkilful, and contentious jockeyſhip. The Natives, who are acquainted with the Cuſtom, and warned againſt the Cavalcade by its vociferous approach, turn aſide at reſpectful diſtance: but the Stranger will be fortunate if he eſcapes being overthrown by an onſet, the occaſion of which puts out of ſight that urbanity ſo generally characteriſtic of the people."

A reſpectable clergyman informed [Brand], that riding in a narrow lane near Macclesfield in Cheſhire, in the ſummer of 1799, he was ſuddenly overtaken (and indeed they had well nigh rode over him) by a nuptial party at full ſpeed, who before they put up at an inn in the town, where they ſtopped to take ſome refreſhment, deſcribed ſeveral circles round the market-place, or rode, as it were, ſeveral rings.

[Mr. Atkinſon, in his "Cleveland Gloſſary," 1868, ſays, after deſcribing the race to the *Bride-Door* for the ribbon, which uſually, as he obſerves, went to the "winner's ſweetheart:" "From a MS. I have been permitted to make uſe of, it appears that much or all of what is thus deſcribed is ſtill 'practiſed at St. Helen's, Auckland, and other villages in Durham, only the handkerchief [or ribbon] is ſuppoſed to be a delicate ſubſtitute for the bride's garter, which uſed to be taken off as ſhe knelt at the altar.'"

It appears that the "Running for the Ribbon" ſtill prevails, and Mr. Atkinſon ſpeaks of a tradition that the practice uſed to be to run from the gate of the church to the bride's houſe, and for the firſt to have the privilege not only of receiving the garter (before the ribbon or handkerchief was ſubſtituted), but of removing it with his own hands from the lady's leg. This was ſometimes, as it may be conceived, accompliſhed only by main force: and it is to be ſuſpected, indeed, that ſo coarſe an uſage was at all times very rare among the more educated claſſes.]

This ſame kind of conteſt is called in Weſtmoreland "Riding for the Ribbon." In "The Weſtmorland Dialect," 1790, a country wedding is deſcribed with no little humour. The clergyman is repreſented as chiding the parties for not coming before him nine months ſooner. The ceremony being over, we are told that "Awe raaid haam fearful wele, *an the youngans raaid for th' Ribband*, me Cuſen Betty banged awth Lads and gat it for ſure."

24. Foot-ball Money.

In the North of England, among the colliers, &c. it is cuſtomary for a party to watch the bridegroom's coming out of church after the

ceremony, in order to demand Money for a Foot-Ball, a claim that admits of no refuſal.[1]

Coles, in his "Dictionary," ſpeaks of another kind of Ball Money given by a new bride to her old playfellows.

It is the cuſtom in Normandy for the bride to throw a ball over the church, which bachelors and married men ſcramble for. They then dance together.[2]

25. Torches used at Weddings.

At Rome the manner was that two children ſhould lead the bride, and a third bear before her a torch of white thorn, in honour of Ceres. I have ſeen foreign prints of marriages, where torches are repreſented as carried in the proceſſion. I know not whether this cuſtom ever obtained in England, though from the following lines in Herrick[3] one might be tempted to think that it had:

"*Upon a Maid that dyed the Day ſhe was marryed.*

"That Morne which ſaw me made a Bride,
The Ev'ning witneſt that I dy'd.
Thoſe holy Lights, wherewith they guide
Unto the Bed the baſhful Bride,
Serv'd but as Tapers for to burne
And light my Reliques to their Urne.
This Epitaph, which here you ſee,
Supply'd the Epithalamie."

Gough,[4] ſpeaking of funeral torches, ſays: "The uſe of Torches was however retained alike in the day-time, *as was the caſe at* Weddings; whence Propertius, beautifully,

"Viximus inſignes inter *utramque facem*:"

[which is] illuſtrated by Ovid;[5]

"Et *face* pro *thalami* fax mihi mortis adeſt;"

and [the ſame poet,[6]] ſpeaking of February, a month ſet apart for Parentalia, or funeral anniverſaries, and therefore not proper for marriage, writes:

"Conde *tuas*, *Hymenæe*, *faces*, et ab ignibus atris
Aufer, habent alias mœſta Sepulchra faces."

[According to Sir Thomas Browne,] "The Romans admitted but five Torches in their Nuptial Solemnities."[7]

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[1] Thiers' "Traité des Superſtitions," 1704, tom. iii. p. 477 [refers to an analogous abuſe in France, and deſcribes ſuch practices as "inſolences proſcrites."]

[2] [Mr. Brand] was informed of this by the Abbé de la Rue.

[3] "Heſperides," p. 194.

[4] "Sepulchr. Mon." ii. Introd.

[5] "Epiſt. Cydippes ad Acontium," l. 172.

[6] "Faſti," ii. l. 561.

[7] ["Garden of Cyrus,"] or the Quincunx myſtically conſidered [1658,] p. 191.

Swinburne has the following remark: "At their [the gipſies'] Weddings *they carry Torches*, and have Paranymphs to give the Bride away, with many other unuſual Rites."[1]

Lamps and flambeaux are in uſe at preſent at Japaneſe weddings. "The *Nuptial Torch*," (ſays the author of "Hymen, &c. an Account of the Marriage Ceremonies of different Nations," p. 149) "uſed by the Greeks and Romans, has a ſtriking conformity to the Flambeaux of the Japaneſe. The moſt conſiderable difference is, that amongſt the Romans, this Torch was carried before the Bride by one of her Virgin Attendants; and among the Greeks, that office was performed by the Bride's Mother." In the Greek Church the bridegroom and bride enter the church with lighted wax tapers in their hands; *torches* are uſed at Turkiſh marriages.[2]

26. Music at Weddings.

At the marriages of the Anglo-Saxons, the parties were attended to church by muſic.[3]

In "The Chriſten State of Matrimony," 1543, p. 48, we read as follows: "Early in the mornyng the Weddyng people begynne to excead in ſuperfluous eatyng and drinkyng, wherof they ſpytte untyll the halfe Sermon be done, and when they come to the preachynge, they are halfe droncke, ſome all together. Therfore regard they neyther the prechyng nor prayer, but ſtond there only becauſe of the Cuſtome. Such folkes alſo do come to the Church with all manner of pompe and pride, and gorgiouſnes of rayment and jewels. They come *with a great noyſe of* Harpes, Lutes, Kyttes, Basens, and Drommes, wherwyth they trouble the whole Church and hyndre them in matters pertayninge to God.—And even as they come to the Churche, *ſo go they from the Churche agayne*, lyght, nyce, in ſhameful pompe and vaine wantoneſſe."

The following is from Veron:[4] "I knewe a Prieſt (this is a true tale that I tell you, and no Lye) whiche when any of his pariſhioners ſhould be maryed, woulde take his Backe-pype, and go fetche theym to the Churche, playnge ſweetelye afore them, and then would he laye his Inſtrument handſomely upon the Aultare, tyll he had maryed them and ſayd Maſſe. Which thyng being done, he would gentillye bringe them home agayne with Backe-pype. Was not this Prieſt a true Miniſtrell, thynke ye? for he dyd not conterfayt the Miniſtrell, but was one in dede."

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[1] "Journey through Calabria," p. 304.

[2] "Deductio ſequitur in Domum, *nec ſine* Facibus, et Sponſa Matri Sponſi traditur. Quamprimum vero Sponſa Cubiculum ingreditur, Maritus pede ſuo Uxoris pedem tangit ſtatimque ambo recluduntur."—Selden's *Uxor Hebraica* (Opera, tom. iii. p. 686).

[3] Strutt's "Manners and Cuſtoms," vol. i. p. 76.

[4] "Hunting of Purgatory to Death," 1561, fol. 51 *verſo*.

Puttenham[1] ſpeaks of "*blind Harpers* or ſuch like Tauerne Minſtrels that give a fit of mirth for a groat, and their matters being for the moſt part Stories of old time, as *the Tale of Sir Topas*, the *Reportes of Bevis of Southampton*, *Guy of Warwicke*, *Adam Bell*, and *Clymme of the Clough*, and ſuch other old Romances, or hiſtoricall Rimes, made purpoſely for recreation of the common people at Chriſtmaſſe diners and *Brideales*, and in Tauernes and Ale-houſes, and ſuch other places of baſe reſort."

In [Deloney's] "Hiſtory of Jack of Newbury," [1597,] ſpeaking of his marriage and the bride's going to church, the writer obſerves, "there was a noiſe of Muſicians that play'd all the way before her."

Dame Sibil Turfe, a character in Jonſon's "Tale of a Tub," is introduced reproaching her huſband as follows: "A Clod you ſhall be called, to let no Muſic go afore your Child to Church, to chear her heart up!" and Scriben, ſeconding the good old Dame's rebuke, adds: "She's ith' right, Sir; for your Wedding Dinner is ſtarved without Muſic."[2]

The rejoicing by ringing of bells at marriages of any conſequence, is every where common. On the fifth bell at the church of Kendall in Weſtmorland is the following inſcription, alluding to this uſage:

"In Wedlock bands,
All ye who join with hands,
Your hearts unite;
So ſhall our tuneful tongues combine
To laud the nuptial rite."[3]

In Brooke's "Epithalamium," 1614, already quoted, we read:

"Now whiles ſlow Howres doe feed the Times delay,
Confus'd Diſcourſe, *with Muſicke mixt among*,
Fills up the Semy-circle of the Day."

In the margin oppoſite is put "*Afternoone Muſicke.*"

An old writer has the following on marriage feaſts:[4] "Some cannot be merry without a noiſe of Fidlers, who ſcrape acquaintance at the firſt ſight; nor ſing, unleſſe the Divell himſelfe come in for a part, and the ditty be made in Hell," &c. He had before ſaid: "We joy indeed at Weddings; but how? Some pleaſe themſelves in breaking broad, I had almoſt ſaid bawdy Jeſts."

Speaking of wedding entertainments, the ſame author ſays: "Some drink healths ſo long till they looſe it, and (being more heatheniſh in this than was Ahaſuerus at his Feaſt) they urge their Companions to drinke by meaſure, out of meaſure."

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[1] "Arte of Engliſh Poeſie," 1589, p. 69.

[2] This requiſite has not been omitted in the "Collier's Wedding":

"The Pipers wind and take their poſt,
And go before to clear the coaſt."

[3] Nicolſon and Burn's "Weſtmorland and Cumberland," vol. i. p. 620.

[4] Griffith's "Bethel, or a Forme for Families," 1634, p. 279.

Waldron[1] tells us that at the marriages of the Manx people, "they are preceded (to Church) by Muſick, who play all the while before them the Tune, *the Black and the Grey*, and no other is ever uſed at Weddings." He adds, "that when they arrive at the Church-yard, they walk three times round the Church before they enter it."

27. Sports at Weddings.

Among the Anglo-Saxons,[2] after the nuptial feaſt, "the remaining part of the day was ſpent by the youth of both ſexes in mirth and dancing, while the graver ſort ſat down to their drinking bout, in which they highly delighted." Among the higher ranks there was, in later times, a wedding ſermon, an epithalamium, and at night a maſque. It was a general cuſtom between the wedding dinner and ſupper to have dancing.[3]

In "The Chriſten State of Matrimony," 1543, fol. 49, we read: "After the Bancket and Feaſt, there begynnethe a vayne, madde, and unmanerlye faſhion, for the Bryde muſt be brought into an open *dauncynge place*. Then is there ſuch a rennynge, leapynge and flyngyng amonge them, then is there ſuche a lyftynge up and diſcoverynge of the Damſelles clothes and other Womennes apparell, that a Man might thynke they were ſworne to the Devels Daunce. Then muſte the poore Bryde kepe foote with al Dauncers and refuſe none, how ſcabbed, foule, droncken, rude, and ſhameles ſoever he be. Then muſt ſhe oft tymes heare and ſe much wyckedneſſe and many an uncomely word; and that noyſe and romblyng endureth even tyll Supper."

So, in the "Summe of the Holy Scripture," 1547, ſignat. H 3 *verſo*: "Suffer not your Children to go to Weddings or Banckettes; for nowe a daies one can learne nothing there but ribaudry and foule wordes."[4]

[Brand himſelf notices the maſque, which was repreſented at the nuptials of Sir Philip Herbert, in the time of James I., and evidently ſuppoſed it to be a cuſtom peculiar to people of rank.]

The cuſhion dance at weddings is thus mentioned in the "Apophthegms of King James," 1658, p. 60. A wedding entertainment is ſpoken of. "At laſt when the Maſque was ended and Time had brought in the Supper, *the Cuſhion led the Dance out of the Parlour into the Hall*," &c.

In "The Dancing Maſter," 1698, p. 7, is an account of "*Joan Sanderſon or the Cuſhion Dance, an old Round Dance.* This Dance

[1] "Deſcription of the Iſle of Man" (Works, fol. edit. p. 1695).

[2] Strutt's "Manners and Cuſtoms," vol. i. p. 76.

[3] In Herrick's "Heſperides," p. 258, are ten ſhort ſongs, or rather choral gratulations, entitled "Connubii Flores, or the Well Wiſhes at Weddings." See "Antiq. Convivial." fol. 68: "Quas epulas omnes Tripudia atque Saltationes comitantur. Poſtremo Sponſa adrepta ex Saltatione ſubito atque Sponſus in Thalamum deducuntur."

[4] Compare alſo Steevens's "Shakeſpeare," vol. ii. p. 193, note.

is begun by a ſingle perſon, (either Man or Woman,) who taking a Cuſhion in his hand, dances about the Room, and at the end of the Tune he ſtops and ſings, *This Dance it will no farther go.* The Muſician anſwers, *I pray you, good Sir, why ſay you ſo?* Man. *Becauſe Joan Sanderſon will not come to.* Muſick. *She muſt come to, and ſhe ſhall come to, and ſhe muſt come whether ſhe will or no.* Then he lays down the Cuſhion before a Woman, on which ſhe kneels and he kiſſes her, ſinging, *Welcom, Joan Sanderſon, welcom, welcom.* Then ſhe riſes, takes up the Cuſhion, and both dance, ſinging, *Prinkum-prank'um is a fine Dance, and ſhall we go dance it once again, and once again, and ſhall we go dance it once again?* Then making a ſtop, the Woman ſings as before, *This Dance it will no farther go.* Muſick. *I pray you, Madam, why ſay you ſo?* Woman. *Becauſe John Sanderſon will not come to.* Muſick. *He muſt come to,* &c. (as before.) And ſo ſhe lays down the Cuſhion before a Man, who, kneeling upon it, ſalutes her, ſhe ſinging, *Welcome, John Sanderſon,* &c. Then he taking up the Cuſhion, they take hands and dance round, ſinging as before, and thus they do till the whole Company are taken into the Ring. Then the Cuſhion is laid before the firſt Man, the Woman ſinging, *This Dance,* &c. (as before,) only inſtead of *Come to,* they ſing *Go fro:* and, inſtead of *Welcome John Sanderſon,* &c. they ſing *Farewell John Sanderſon, farewell, farewell;* and ſo they go out, one by one, as they came in. *Note,* the Woman is kiſs'd by all the Men in the Ring, at her coming in, and going out, and likewiſe the Man by the Women."

Northbrooke ſays: "In the councell of Laoditia (holden in the yeare of our Lorde God 364, vnder Pope Liberius) it was decreed thus: It is not meete for Chriſtian Men to *daunce at their mariages.* Let them dyne and ſuppe grauely, giuing thanks vnto God for the benefite of marriages. Let the clergie aryſe and go their wayes, when the players on their inſtruments (which ſerue for dauncing) doe begynne to playe, leaſt by their preſence they ſhoulde ſeeme to allowe that wantonneſſe." [1]

In Scott's "Mock-Marriage," a comedy, 1696, p. 50, it is ſaid: "You are not ſo merry as Men in your condition ſhould be; *What! a Couple of Weddings and not a dance.*" So, in the ballad called "The Wincheſter Wedding:"

> "And now they had din'd, advancing
> Into the midſt of the Hall,
> The Fidlers ſtruck up for dancing,
> And Jeremy led up the Brawl.
> Sucky, *that danc'd with the Cuſhion,*" &c.

In [Selden's "Table Talk," firſt printed in 1689,] under the head "Excommunication," is an alluſion to the cuſtom of *dancing at weddings:* "Like the Wench that was to be Married: ſhe aſked her Mother, when 'twas done, if ſhe ſhould go to Bed preſently? No, ſays her Mother, you muſt dine firſt. And then to Bed, Mother? No, *you muſt dance after Dinner.* And then to Bed, Mother? No, you muſt go to Supper," &c.

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[1] "Treatiſe againſt Dicing," &c. (1577) [repr. 1845, p. 172.]

[At the nuptials of Margaret, ſiſter of Edward IV. of England, to Charles Duke of Burgundy, in 1468, the Lord Mayor of London, on the entry of the Princeſs into Cheap, preſented her with a pair of rich baſins, in each of which were an hundred pounds of gold. The embarkation of the bride at Margate, on her departure, preſents the earlieſt notice I have found of that now celebrated watering-place. "The Fryedaye next after the Nativite of Sainct John Baptiſt ſhe ſhippid at Margate, and ther ſhe toke leve of the Kinge and departid."[1] When ſhe landed at Sluys, in Holland, ſhe was received with great honour, and the contemporary narrative ſtates that "thei gave unto my ladie xii marke of golde, the whiche is in valewe twoo hundrithe pounde of Engliſhe monneye."[2]

In the thirty-ſixth volume of "Archæologia" will be found an account of the ſumptuous and coſtly wedding of Richard Polſted, Eſq., of Albury, to Elizabeth, daughter of William More, Eſq., of Loſeley, near Guilford, in 1567, with a liſt of all the marriage preſents and their ſenders. Mr. Secretary Cecil, afterwards Lord Burleigh, gave a doe.

The grandeur with which the nuptials of Alderman White were celebrated, in 1558, appears to have been ſomewhat unuſual, for after the ceremony, according to Machyn the diariſt, there was a maſque, with ſplendid dreſſes and appointments, and much dancing.

Machyn notices a ſtill more magnificent affair which was witneſſed at the nuptials of a citizen in 1562; every luxury which could be procured for money was there, and there were three maſques: one in cloth of gold, another of friars, and a third of nuns, and at the concluſion the friars and nuns danced together—a diverſion which would not have been ſanctioned in the previous reign. The celebrated Thomas Becon preached the wedding-ſermon on that occaſion.

Theſe maſques at citizens' nuptials about this time appear to have been in imitation of the ſplendid pageants on ſcriptural and other ſubjects introduced long before into the marriage-ceremonials of our kings and nobility.

Machyn deſcribes in his "Diary," under December, 1556, a wedding-ſupper, which was given at Henley-upon-Thames, for Maſter Venor and his wife, at which he and ſome other neighbours were preſent; "and as we wher at ſoper," ſays he, "and or whe had ſupt, ther cam a xij weſſells [viſors], with maydens ſyngyng with ther weſſells, and after cam the cheyff wyffes ſyngyng with ther weſſells; and the gentyll-woman had hordenyd a grett tabull of bankett, dyſſys of ſpyſſys and frut, as marmelad, gynbred [gingerbread], gele, comfett," &c.[3]]

[1 "Archæologia," vol. 31, p. 327.]

[2 *Ibid.* p. 328. This narrative is too long to be admitted here, even if it illuſtrated directly, which is not the caſe, our Engliſh wedding-uſages.]

[3 An odd, but very acceptable preſent is noticed in the accounts of Mrs. Joyce Jeffries, of Hereford, under 1647, as made by her to a bride: "September 5. Paid the butcher for a fatt weather to preſent this bridewoeman at her wedding day, 6*s.* 6*d.*"—*Archæol.* vol. 37, p. 221.]

In Strype's "Annals,"[1] anno 1575, among the various ſports, &c. uſed to entertain Queen Elizabeth at Kenilworth Caſtle, he tells us, "That afternoon (as the relator expreſſeth it) in honour of this Kenelworth Caſtle, and of God and St. Kenelme, (whoſe day by the Kalendar this was,) was a ſolemn Country Bridal, *with running at Quintin.*" The Queen ſtayed here nineteen days.

It appears from Kennet,[2] that the Quintain was anciently a cuſtomary ſport at weddings. He ſays it was uſed in his time at Blackthorne, and at Deddington, in Oxfordſhire.

Blount[3] bears ſimilar teſtimony; he ſays: "It is a Game or Sport ſtill in requeſt at Marriages, in ſome parts of this Nation, ſpecially in Shropſhire: the manner, now corruptly thus;—*a Quintin*, Buttreſs, or thick Plank of Wood, is ſet faſt in the Ground of the High-way, where the Bride and Bridegroom are to paſs; and Poles are provided; with which the young Men run a Tilt on horſeback, and he that breaks moſt Poles, and ſhews moſt activity, wins the Garland." [Something of this ſort ſeems intended in the burleſque account of the marriage of Tybbe the Reve's daughter, in the "Tournament of Tottenham," written probably in the fourteenth century.]

"On Off'ham Green," ſays Haſted,[4] "there ſtands *a Quintin*, a thing now rarely to be met with, being a Machine much uſed in former times by youth, as well to try their own activity, as the ſwiftneſs of their Horſes in running at it. (He gives an engraving of it.) The Croſs-piece of it is broad at one end, and pierced full of Holes; and a Bag of Sand is hung at the other, and ſwings round on being moved with any blow. The paſtime was for the youth on horſeback to run at it as faſt as poſſible, and hit the broad part in his career with much force. He that by chance hit it not at all, was treated with loud peals of deriſion; and he who did hit it, made the beſt uſe of his ſwiftneſs, leſt he ſhould have a ſound blow on his neck from the Bag of Sand, which inſtantly ſwang round from the other end of the Quintin. The great deſign of this ſport, was to try the agility of the Horſe and Man, and to break the board, which, whoever did, he was accounted chief of the day's Sport. It ſtands oppoſite the dwelling houſe of the Eſtate, which is bound to keep it up." The ſame author, ſpeaking of Bobbing pariſh, ſays: "there was formerly a Quintin in this pariſh, there being ſtill a Field in it, called from thence the *Quintin-Field.*"

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[1] Vol. ii. p. 394.
[2] "Parochial Antiquities," Gloſs. *in v.*
[3] "Gloſſographia," art. QUINTAIN.
[4] "Hiſtory of Kent," folio ed. vol. ii. pp. 224, 639.

28. Divinations at Weddings.

Divination at marriages was practiſed in times of the remoteſt antiquity. Vallancey tells us that in the "Memoirs of the Etruſcan Academy of Cortona" is the drawing of a picture found in Herculaneum, repreſenting a marriage. In the front is a ſorcereſs caſting the five ſtones. The writer of the memoir juſtly thinks ſhe is divining. The figure exactly correſponds with the firſt and principal caſt of the Iriſh purin: all five are caſt up, and the firſt catch is on the back of the hand. He has copied the drawing: On the back of the hand ſtands one, and the remaining four on the ground. Oppoſite the ſorcereſs is the matron, attentive to the ſucceſs of the caſt. No marriage ceremony was performed without conſulting the druideſs and her purin.[1]

Vallancey adds: "This is now played as a Game by the youths of both Sexes in Ireland. The Iriſh Seic Seona (Shec Shona) was readily turned into Jack Stones, by an Engliſh ear, by which name this Game is now known by the Engliſh in Ireland. It has another name among the Vulgar, viz. Gobſtones."

Pliny[2] mentions that in his time the circos, a ſort of lame hawk, was accounted a lucky omen at weddings.

In the North, and perhaps all over England, as has been already noticed, ſlices of the bride-cake are thrice, ſome ſay nine times, put through the wedding-ring, which are afterwards by young perſons laid under their pillows when they go to bed, for the purpoſe of making them dream of their lovers; or of exciting prophetic dreams of love and marriage.

[To break the cake over the head of the bride appears to have been ſometimes uſual in Drayton's time, for that writer, in his "Nimphidia, or the Court of Fairy," 1627, applies the cuſtom, with the licence habitual to poets, to the fairy Tita:

> "*Mertilla.* But coming back when ſhe is wed,
> Who breaks the cake above her head?
> *Claia.* That ſhall Mertilla."]

Thus Smollett:[3] "A Cake being broken over the head of Mrs. Tabitha Liſmahago, the Fragments were diſtributed among the Byſtanders, according to the Cuſtom of the antient Britons, on the ſuppoſition that every perſon who ate of this hallowed Cake, ſhould that Night have a Viſion of the Man or Woman whom Heaven deſigned ſhould be his or her wedded mate."

The "Spectator" obſerves alſo: "The Writer reſolved to try his Fortune, faſted all Day, and that he might be ſure of dreaming upon ſomething at night, procured an handſome Slice of Bride Cake, which he placed very conveniently under his pillow."

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[1] "Auſpices ſolebant nuptiis intereſſe."—*Juvenal*, Sat. xii.
[2] "Nat. Hiſt." book x. cap. 8.
[3] "Humphrey Clinker," vol. iii. p. 265, edit. 1771.

The "Connoiſſeur" ſays: "Couſin Debby was married a little while ago, and ſhe ſent me a piece of Bride-Cake to put under my pillow, and I had the ſweeteſt dream: I thought we were going to be married together."

The following occurs in a poem of the laſt century:[1]

> "But, Madam, as a Preſent take
> This little Paper of Bride-Cake:
> Faſt any Friday in the year,
> When Venus mounts the ſtarry ſphere,
> Thruſt this at Night in pillowber,
> In morning ſlumber you will ſeem
> T' enjoy your Lover in a Dream."

In the "St. James's Chronicle," April 16-18, 1799, are ſome lines on the "Wedding Cake."

For the ſun to ſhine upon the bride was a good omen.[2]

It was formerly a cuſtom among the noble Germans at weddings for the bride, when ſhe was conducted to the bride-chamber, to take off her ſhoe, and throw it among the byſtanders, which every one ſtrove to catch, and whoever got it, thought it an omen that they themſelves would ſhortly be happily married.[3]

There was an ancient ſuperſtition that for a bride to have good fortune it was neceſſary at her marriage that ſhe ſhould enter the houſe under two drawn ſwords placed in the manner of a St. Andrew's Croſs.[4]

In a letter from Carleton to Winwood, of Jan. 1604-5, among other notices relating to marriages at Court, is "At Night there was caſting off the Bride's left Hoſe, and many other pretty Sorceries."

Hutchinſon,[5] ſpeaking of a croſs near the ruins of the church in Holy Iſland, ſays: It is "now called the Petting Stone. Whenever a Marriage is ſolemnized at the Church, after the Ceremony, the Bride is to ſtep upon it; and if ſhe cannot ſtride to the end thereof, it is ſaid the Marriage will prove unfortunate." The etymology there given is too ridiculous to be remembered: it is called *petting*, leſt the bride ſhould take pet with her ſupper.

Groſe tells us of a vulgar ſuperſtition [which is not obſolete] that holds it unlucky to walk under a ladder, as it may prevent your being married that year.

[The month of May is generally conſidered as an unlucky one for the celebration of marriage. This is an idea, which has been tranſmitted to us by our popiſh anceſtors, and was borrowed by them from the ancients. Thus Ovid, in his "Faſti," lib. v.:

> "Nec viduæ tædis eadem, nec virginis apta
> Tempora. Quæ nupſit, non diuturna fuit.
> Hac quoque de cauſâ (ſi te proverbia tangunt),
> Menſe malas Maio nubere vulgus ait."]

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[1] "The Progreſs of Matrimony," 1733, p. 30.
[2] Herrick's "Heſperides," p. 252. [3] "Antiquitat. Convivial." fol. 229.
[4] "Delrio Diſquiſit. Magic." p. 494, from Beezius.
[5] "Hiſt. of Durham," vol. i. p. 32.

Our ruſtics retain to this day many ſuperſtitious notions concerning the times of the year when it is accounted lucky or otherwiſe to marry. It has been remarked in the former volume of this work that none are ever married on Childermas Day: for whatever cauſe, this is a black day in the calendar of impatient lovers.[1] Randle Holme, too, tells us: "Innocence Day on what Day of the week ſoever it lights upon, that Day of the week is by Aſtronomers taken to be a Croſs Day all the year through."[2]

The following proverb marks another ancient conceit on this head:

> "Who marries between the Sickle and the Scythe,
> Will never thrive."

We gather from Aubanus, that the heathen Romans were not without their ſuperſtitions on this ſubject.[3]

In the "Roman Calendar," ſeveral days are marked as unfit for marriages, "Nuptiæ non fiunt," *i. e.* "Feb. 11, Jun. 2, Nov. 2, Decemb. 1." On the 16th of September, it is noted, "Tobiæ ſacrum. Nuptiarum Ceremoniæ a Nuptiis deductæ, videlicet de Enſe, de Piſce, de Pompa, et de Pedibus lavandis." On the 24th of January, the Vigil of St. Paul's Day, there is this ſingular reſtriction, "Viri cum Uxoribus non cubant."

In an almanack for the year 1559, by Lewes Vaughan, "made for the merydian of Glouceſtre," are noted as follow: "the tymes of Weddinges when it begynneth and endeth." "Jan. 14. Weding begin. Jan. 21. Weddinge goth out. April 3. Wedding be. April 29. Wedding goeth out. May 22. Wedding begyn." And in another almanack for 1655, by Andrew Waterman, Mariner, we have pointed out to us, in the laſt page, the following days as "good to marry, or contract a Wife, (for then Women will be fond and loving,) viz. January 2, 4, 11, 19, and 21. Feb. 1, 3, 10, 19, 21. March 3, 5, 12, 20, 23. April 2, 4, 12, 20, and 22. May 2, 4, 12, 20, 23. June 1, 3, 11, 19, 21. July 1, 3, 19, 19, 21, 31. Auguſt 2, 11, 18, 20, 30. Sept. 1, 9, 16, 18, 28. Octob. 1, 8, 15, 17, 27, 29. Nov. 5, 11, 13, 22, 25. Decemb. 1, 8, 10, 19, 23, 29."

Groſe tells us of a ſingular ſuperſtition on this occaſion: *i.e.* that if

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[1] See Aubrey's "Miſcell." ed. 1748, p. 5.

[2] "Acad. of Armory," &c. 1688, lib. III. c. iii. p. 131.

[3] "Tempus quoque Nuptiarum celebrandarum" (ſays Stuckius) "certum a veteribus definitum et conſtitutum eſſe invenio. Concilii Ilerdenſis, xxxiii. 9, 4. Et in Decreto Ivonis lib. 6, non oportet a Septuageſima uſque in Octavam Paſchæ, et tribus Hebdomadibus ante Feſtivitatem S. Joannis Baptiſtæ, et ab adventu Domini uſque poſt Epiphaniam, nuptias celebrare. Quod ſi factum fuerit, ſeparentur."—*Antiquitat. Conviv.* p. 72. See alſo the Formula in the Append. to Hearne's "Hiſt. and Antiq. of Glaſtonbury," p. 309.

I find the following to our purpoſe,

> "*De Tempore prohibiti Matrimonii.*
>
> Conjugium Adventus tollit, ſed Stella reducit,
> Mox Cineres ſtringunt, Lux paſcha octava relaxat."

in a family, the youngeſt daughter ſhould chance to be married before her elder ſiſters, they muſt all dance at her wedding without ſhoes: this will counteract their ill luck, and procure them huſbands.

In Braithwaite's "Boulſter Lecture," 1640, p. 280, mention occurs of an ancient cuſtom, "when at any time a Couple were married, the ſoale of the Bridegroom's Shoe was to be laid upon the Bride's Head, implying with what ſubjection ſhe ſhould ſerve her Huſband."

Notice has been taken of the ſuperſtition that the bride was not to ſtep over the threſhold in entering the bridegroom's houſe, but was to be lifted over by her neareſt relations.[1] She was alſo to knit her fillets to the door-poſts, and anoint the ſides, to avert the miſchievous faſcinations of witches.[2] Previous to this, too, ſhe was to put on a yellow veil.[3]

In the ſtatiſtical "Account of Scotland,"[4] the miniſter of South Ronaldſay and Burray, Orkney, ſays: "No couple chuſes to marry except with a growing Moon, and ſome even wiſh for a flowing Tide."

Stephens, in his character of "a plaine Countrey Bride,"[5] ſays: "She takes it by tradition from her Fellow-Goſſips, that ſhe muſt weepe ſhoures upon her Marriage Day: though by the vertue of muſtard and onions, if ſhe cannot naturally diſſemble."

Tying the Point was another faſcination, illuſtrations of which may be found in Scot's "Diſcoverie of Witchcraft," 1584, and elſewhere.[6]

In "The Witch of Edmonton," 1658, young Banks ſays: "*Ungirt, unbleſs'd*, ſays the Proverb. But my Girdle ſhall ſerve *a riding Knit;* and a Fig for all the Witches in Chriſtendom."

29. Flinging the Stocking.

A Species of Devination uſed at Weddings.

Flinging the Stocking is thus mentioned in a ſcarce old book,[7] "The Sack Poſſet muſt be eaten and the Stocking flung, to ſee who can firſt hit the Bridegroom on the Noſe."

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[1] See the "Pleaſant Hiſtory of the Firſt Founders," &c. p. 57.

[2] Langley, in his ſummary of Polydore Vergil, [firſt printed in 1546] obſerves: "The Bryde anoynted the pooſtes of the Doores with Swynes greaſe, becauſe ſhe thought by that meanes to dryve awaye all misfortune, whereof ſhe had her name in Latin '*Uxor* ab unguendo.'" [Pennant, in his "Tour in Scotland," obſerved a ſimilar claſs of ſuperſtition. Mr. Brand cited Geſner to ſhow that witches were ſuppoſed to be able to deprive men of the faculty of generation by means of toads.]

[3] Herrick's "Heſperides," p. 57.

[4] Vol. xv. p. 311.

[5] "Eſſays," &c. 1615.

[6] "Fifteen Comforts of Marriage," p. 225; "The Britiſh Apollo," 1709, vol. ii. No 35.

[7] "The Weſt-Country Clothier undone by a Peacock," p. 65.

Miſſon, in his Travels, tells us of this cuſtom, that the young men took the bride's ſtocking, and the girls thoſe of the bridegroom: each of whom, ſitting at the foot of the bed, threw the ſtocking over their heads, endeavouring to make it fall upon that of the bride, or her ſpouſe: if the bridegroom's ſtockings, thrown by the girls, fell upon the bridegroom's head, it was a ſign that they themſelves would ſoon be married: and a ſimilar prognoſtic was taken from the falling of the bride's ſtocking, thrown by the young men.

In the "Fifteen Comforts of Marriage," p. 60, the cuſtom is repreſented a little different. "One of the young Ladies, inſtead of throwing the Stocking at the Bride, flings it full in the Baſon," (which held the Sack Poſſet,) "and then it's time to take the Poſſet away; which done, they laſt kiſs round and ſo depart."

So, in a little volume printed in the laſt century:[1] "The Men take the Bride's Stockings, and the Women thoſe of the Bridegroom: they then ſeat themſelves at the bed's feet, and throw the Stockings over their heads, and whenever one hits the owner of them, it is looked upon as an Omen that the perſon will be married in a ſhort time; and though this Ceremony is looked upon as mere play and foolery, new Marriages are often occaſioned by ſuch accidents. Meantime the Poſſet is got ready and given to the married Couple. When they awake in the morning, a Sack-Poſſet is alſo given them."

In "A Sing-Song on Clarinda's Wedding,"[2] is an account of this ceremony:

> "This clutter ore, Clarinda lay
> Half-bedded, like the peeping Day
> Behind Olimpus' Cap;
> Whiles at her head each twitt'ring Girle
> The fatal Stocking quick did whirle
> To know the lucky hap."

So in "Folly in Print," 1667, in the deſcription of a wedding, we read:

> "But ſtill the Stockings are to throw,
> Some threw too high, and ſome too low,
> There's none could hit the mark," &c.

In the "Progreſs of Matrimony," 1733, is another deſcription:

> "Then come all the younger Folk in,
> With Ceremony throw the Stocking;
> Backward, o'er head, in turn they toſs'd it,
> Till in Sack-poſſet they had loſt it.
> Th' intent of flinging thus the Hoſe,
> Is to hit him or her o' th' Noſe;
> Who hits the mark, thus, o'er left ſhoulder,
> Muſt married be, ere twelve months older.
> Deucalion thus, and Pyrrha threw
> Behind them ſtones, whence Mankind grew!"

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[1] "Hymen," &c. 1760, p. 174.
[2] R. Fletcher's "Ex Otio Negotium," 1656, p. 230.

Again, in "The Country Wedding," 1735:[1]

> "Bid the Laſſes and Lads to the merry brown bowl,
> While Raſhers of Bacon ſhall ſmoke on the coal:
> Then Roger and Bridget, and Robin and Nan,
> *Hit 'em each on the Noſe, with the Hoſe if you can.*"

In the "Britiſh Apollo,"[2] [it is ſaid, that this ceremony aroſe from a deſire on the part of the company to impreſs on the wedded couple that "ill or well, the act was all their own."]

Ramſay[3] introduces this cuſtom.

In the "Britiſh Apollo," before quoted, No. 133, is the following *Query:* "Why is the Cuſtom obſerved for the Bride to be placed in Bed next the left hand of her Huſband, ſeeing it is a general uſe in England for Men to give their Wives the right hand when they walk together. *A.* Becauſe it looks more modeſt for a Lady to accept the honour her Huſband does her as an act of generoſity at his hands, than to take it as her right, ſince the Bride goes to bed firſt."

[The following paſſage from the "Chriſten State of Matrimony," 1543, can ſcarcely be ſaid to be much to the purpoſe, yet it was quoted by Brand, and is curious in itſelf:] "As for Supper, loke how much ſhameleſs and dronken the evenynge is more then the mornynge, ſo much the more vyce, exceſſe, and myſnourtoure is uſed at the Supper. After Supper muſt they begynne to pype and daunce agayne of the new. And though the yonge perſonnes, beyng wery of the bablynge noyſe and inconvenience, come once towarde theyr reſt, yet canne they have no quietnes: for a man ſhall fynde unmannerly and reſtles people that wyll firſt go to theyr chambre dore, and there ſyng vicious and naughty Ballades, that the Dyvell maye have his whole tryumphe nowe to the uttermoſt."

It appears to have been a waggiſh cuſtom at weddings to hang a bell under the party's bed.[4]

Throwing the ſtocking has not been omitted in "The Collier's Wedding."

> "The *Stockings thrown*, the Company gone,
> And Tom and Jenny both alone."

30. Sack-Posset, &c.

Among the Anglo-Saxons, as Strutt informs us,[5] at night the bride was by the women attendants placed in the marriage-bed, and the

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[1] "Gent. Mag." for March, 1785.

[2] 1708, vol. i. No. 42.

[3] Poems, 1721, p. 116.

[4] See Fletcher's "Night Walker," act i. ſc. 1. "Il oult une riſée de jeunes hommes qui s'etoient expres cachez aupres de ſon *Lit*, comme on a coutume de faire en pareilles occaſions."—*Contes d'Ouville*, tom. i. p. 3.

[5] "Manners and Cuſtoms," vol. i. p. 77.

bridegroom in the ſame manner conducted by the men, where having both, with all who were preſent, drunk the marriage health, the company retired. In the old ſong of "Arthur of Bradley," we read:

> "And then they did foot it and toſs it,
> Till the cook had brought up *the poſſet;*
> The *bride-pye* was brought forth,
> A thing of mickle worth,
> And ſo all, at the bed-ſide,
> Took leave of Arthur and his bride."

The Romiſh rituals give the form of bleſſing the nuptial bed. We learn from "Articles ordained by King Henry VII. for the Regulation of his Houſehold," that this ceremony was obſerved at the marriage of a princeſs. "All men at her coming in to be voided, except woemen, till ſhe be brought to her bedd: and the man, both: he ſitting in his bedd, in his ſhirte, with a gowne caſt about him. Then the biſhoppe with the chaplaines to come in and bleſſe the bedd: then every man to avoide without any drinke, ſave the twoe eſtates, if they liſte priviely."[1]

In the evening of the wedding-day, juſt before the company retired, the Sack-Poſſet was eaten. Of this Poſſet the bride and bridegroom were always to taſte firſt.

The cuſtom of eating a poſſet at going to bed ſeems to have prevailed generally among our anceſtors. The Tobacconiſt, in a book of Characters printed in 1640,[2] ſays: "And at my going to bed, this is *my poſſet.*"[3]

Herrick has not overlooked the poſſet in his "Heſperides," p. 253; nor is it omitted in the "Collier's Wedding." It is mentioned too among the bridal rites in the "Hiſtory of Jack of Newbury" [1597], where we are told "the Sack-Poſſet muſt be eaten." In "The Fifteen Comforts of Marriage," p. 60, it is called "an antient Cuſtom of the Engliſh Matrons, who believe that Sack will make a Man luſty, and Sugar will make him kind."

I find this called *the Benediction Poſſet.* In the papal times no new married couple could go to bed together till the bridal bed had been bleſſed. In a MS. cited by Blakeway,[4] it is ſtated that "the Pride of the Clergy and the Bigotry of the Laity were ſuch that new married Couples were made to wait till Midnight, after the Marriage Day, before they would pronounce a Benediction, unleſs handſomely paid for it, and they durſt not undreſs without it, on pain of excommunication."

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[1] See alſo Hearne's "Hiſt. and Antiq. of Glaſtonb." App. 309.

[2] "The Wandering Jew telling fortunes to Engliſhmen," &c. p. 20. [But this tract is partly borrowed from one of a ſimilar claſs publiſhed in 1609.]

[3] Skinner derives the word from the French *poſer*, reſidere, to ſettle; becauſe, when the milk breaks, the cheeſy parts, being heavier, ſubſide. "Nobis proprie deſignat Lac calidum infuſo vino cereviſiâ, &c. coagulatum."—See Junii *Etymol. in verbo.*

[4] "Hiſtorical Paſſages," &c. *ut ſuprâ* ("Hiſt. of Shrewſbury," 1779, p. 92).

Miſſon[1] ſays: "The Poſſet is a kind of Cawdle, a potion made up of Milk, Wine, Yolks of Eggs, Sugar, Cinnamon, Nutmeg, &c." He adds: "They never fail to bring them another Sack-Poſſet next morning."

The ſame writer elſewhere obſerves: "The Bride Maids carry the Bride into the Bed-chamber, where they undreſs her, and lay her in the Bed. They muſt throw away and loſe all the Pins. Woe be to the Bride if a ſingle one is left about her; nothing will go right. Woe alſo to the Bride-Maids if they keep one of them, for they will not be married before Whitſontide." Or as we read in a book of the laſt century:[2] "till the Eaſter following at ſooneſt."

A ſingular inſtance of tantalizing, however incredible it may ſeem, was moſt certainly practiſed by our anceſtors on this feſtive occaſion, *i. e.* ſewing up the bride in one of the ſheets. Herrick, in his Nuptial Song on Sir Clipeſby Crew and his Lady, is expreſs to this purpoſe:

> "But ſince it muſt be done, diſpatch and ſowe
> Up in a Sheet your Bride, and what if ſo," &c.

It is mentioned too in the account of the marriage of Sir Philip Herbert: "At night there was *ſewing into the Sheet.*"

[31. The Feudal Mercheta Mulierum.

"*Merchet*," ſays Tomline,[3] "was a fine or compoſition paid by inferior tenants to the lord, for liberty to diſpoſe of their daughters in marriage. No baron or military tenant could marry his ſole daughter and heir, without ſuch leave purchaſed from the king, *pro maritandâ filiâ;* and many of our ſervile tenants could neither ſend their ſons to ſchool, nor give their daughters in marriage, without expreſs licence from their ſuperior lord." Freemen were not, it ſeems, liable to this mercheta,[4] at leaſt in all caſes. "Mercheta," obſerves Whitaker,[5] "is certainly Britiſh. This term, which has given riſe to that fiction of folly in the beſt hiſtories of Scotland,[6] that the lord had a privilege to ſleep with the bride of his vaſſal on her wedding night . . . is apparently nothing more than the merch-ed of Howel-Dhu, the daughterhood, or the fine for the marriage of a daughter." This view is ſupported by the paſſage, quoted by Brand himſelf from one of the Cottonian MSS.[7]]

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[1] "Travels in England," tranſlated by Ozell, p. 352. See Herrick's "Heſperides," p. 132, and "Humphrey Clinker," vol. iii. p. 265, ed. 1771.

[2] "Hymen," &c. 1760, p. 173.

[3] "Law Dictionary," edit. 1835, *in v.*]

[4] Blomefield's "Hiſt. of Norfolk," vol. iv. p. 221, quoted by Beckwith (edit. of Blount's "Fragm. Antiq." 1815, p. 483).]

[5] "Hiſtory of Manchester," lib. i. c. 8, ſect. 3.]

[6] Hect. Boec. lib. iii. c. 12; Spottiſw. "Hiſt." fol. 29.]

[7] Vitell. E 5. "Rentale de Tynemuth, factum A.D. 1378.—Omnes Tenentes de Tynemouth, cum contigerit, ſolvent Layrewite Filiabus vel Ancillis ſuis et etiam *Merchet* pro filiabus ſuis maritandis."]

32. Morning after the Marriage.

"Among the Anglo-Saxons,"[1] after the marriage, "next Morning the whole Company came into the Chamber of the new married Couple, before they aroſe, to hear the Huſband declare the Morning's Gift, when his Relations became Sureties to the Wife's Relations for the performance of ſuch promiſes as were made by the Huſband." This was the ancient pin-money, and became the ſeparate property of the wife alone.

Owen[2] explains that word as "ſignifying a Garment or Cloke with a veil, preſented by the Huſband to his Bride on the Morning after Marriage: and, in a wider ſenſe the ſettlement he has made on her of goods and chattels adequate to her rank. In more modern times there is a Cuſtom ſimilar to this in Pruſſia. There the Huſband may (is obliged if he has found her a Virgin) preſent to his Bride the Morgengabe or Gift on the Morning after Marriage, even though he ſhould have married a Widow."

The cuſtom of awaking a couple the morning after the marriage with a concert of muſic is of old ſtanding.

[According to Donne's "Epithalamium," at the marriage of the Princeſs Elizabeth of England and Frederic of Bohemia, 1613, there was a particular hour, at which it was uſual to wake the bride:

> "Othres neer you ſhall whiſperinge ſpeake,
> And wagers lay at whoſe ſide day will breake,
> And win by obſeruinge then whoſe hand it is,
> That opens firſt [a curtain,] hers or his:
> This wilbe try'd to morrow *after Nyne*,
> Till w^ch^ howre we thy day enlarge, O Valentine."[3]

The ballad of "The Bride's Good Morrow" is inſerted in Mr. Collier's "Roxburghe Ballads," 1847, and in Munday's "John A Kent and John A Cumber," is a paſſage which happily illuſtrates this portion of the ſubject. It is where Turnop and his companions ſerenade Marian and Sidanen, and afterwards do the ſame to the two bridegrooms. Tom Tabrer ſays: "Well, then tune all; for it drawes toward day; and if we wake not the bryde, why, then, it is woorth nothing." In 1557-8, William Pickering obtained licence to print a ballad entitled "A Ryſe and Wake." This was evidently a bride's good morrow, and perhaps the prototype of the compoſition found in the Roxburghe collection.]

In Carleton's account of the nuptials of Sir Philip Herbert, it is ſtated that "they were lodged in the Council Chamber, where the King gave them a *Reveille Matin* before they were up."

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[1] Strutt's "Mann. and Cuſtoms," vol. i. p 77

[2] "Welſh Dict." *voce* Cowyll.

[3] This extract is from an early MS. copy of Donne's "Epithalamium," now before me. It is contained in a MS. volume of poems by Donne and others, of which I have given ſome notices in "Notes and Queries," 4th ſer. ii.]

Of ſuch a Reveille Matin, as uſed on the marriages of reſpectable merchants of London in his time, Hogarth has left us a curious repreſentation in one of his prints of the "Idle and Induſtrious Apprentice." So, in the "Comforts of Wooing:" "Next morning, come the Fidlers and ſcrape him a wicked Reveillez. The Drums rattle, the Shaumes tote, the Trumpets ſound tan ta ra ra ra, and the whole Street rings with the benedictions and good wiſhes of Fidlers, Drummers, Pipers, and Trumpetters. You may ſafely ſay now the Wedding's *proclaimed*."

Miſſon,[1] ſpeaking of the Reveillez on the morning after a wedding, ſays: "If the Drums and Fiddles have notice of it, they will be ſure to be with them by Day-break, making a horrible racket, till they have got the pence." Gay, in his "Trivia," has cenſured the uſe of the drum in this concert.

"In North Wales," ſays Pennant, "*on the Sunday after Marriage*, the Company who were at it, come to Church, *i. e.* the Friends and Relations of the Party make the moſt ſplendid appearance, diſturb the Church, and ſtrive who ſhall place the Bride and Groom in the moſt honourable Seat. After Service is over, the Men, with Fidlers before them, go into all the Ale-houſes in the Town."

In the "Monthly Magazine" for 1798, p. 417, we read: "It is cuſtomary, in Country Churches, when a Couple has been newly married, for the Singers to chaunt, on the following Sunday, a particular Pſalm, thence called the Wedding Pſalm, in which are theſe words, 'Oh well is thee, and happy ſhalt thou be.'"

33. Dunmow Flitch of Bacon.[2]

A cuſtom formerly prevailed, and [is ſtill occaſionally] obſerved, at Dunmow in Eſſex, of giving a flitch of bacon to any married man or woman, who would ſwear that neither of them, in a year and a day, either ſleeping or waking, repented of their marriage.

[Blount] attributes the origin of this ceremony to an inſtitution of the Lord Fitzwalter, in the reign of Henry III. who ordered that "whatever married man did not repent of his marriage, or quarrel with his wife in a year and a day after it, ſhould go to his priory, and demand the bacon, on his ſwearing to the truth, kneeling on two ſtones in the Church-yard." The form and ceremony of the claim, as made in 1701, by William Parſley of Much Eaſton, in the County of Eſſex, butcher, and Jane his wife, are detailed in the ſame work.

[It is to be collected from a MS. in the College of Arms,[3] written by Sir Richard St. George, Garter, about 1640, that this notable uſage

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[1] "Travels in England," tranſlated by Ozell, p. 352.

[2] Dugdale, "Mon. Angl." vol. ii. p. 79. See alſo Morant's "Eſſex," vol. ii. p. 429.

[3] Inſerted in Dugdale's "Monaſticon," and again in "Antiq. Repert." edit. 1807, vol. iii. p. 341-4.]

originated either in Robert Fitzwater, a favourite of Henry II., or in one of his ſucceſſors in the lordſhip of Dunmow and its Priory. It is ſaid of this Fitzwater, by the writer of the MS., that "he betooke himſelf in his latter dayes to prayers and deeds of Charity ... and reedified the decayed priorie of Dunmow, ... in which Priorie aroſe a Cuſtome begune and inſtituted either by him or ſome other of his ſucceſſors. ... I have enquired of the manner of yt, and can learne no more but that yt continued untill the Diſſolution of that houſe as alſo the Abbey." St. George proceeds to ſay, that in his time two hard-pointed ſtones were to be ſeen in the churchyard, on which the claimant was required to take the oath kneeling humbly in the preſence of the prior, convent, and people; which proceſs, together with the length and elaborate character of the declaration exacted, "with ſolemn ſinging" into the bargain, ſeems to have brought St. George to the concluſion that the "partie or Pilgrim for Bacon," as he terms him, had rather a "painful pilgrimage." We are to infer, from Garter's account, that it was at that time conſidered ſufficient for the huſband to attend; and he acquaints us that, after the endurance of the ſolemn ordeal, he was, if his claim were admitted, carried in triumph through the town, with his flitch before him. The quantity given does not ſeem to have been ſtrictly uniform, for Garter ſays, "I find that ſome had a gammon and others a fleeke, or a flitch." The earlieſt record of the preſentation of the flitch appears to be in 7 Edw. IV., when Stephen Samuel, of Ayrton, in Eſſex, claimed and obtained his gammon, on ſatisfying the uſual conditions. In 23 Hen. VI., Richard Wright, of Badbourgh, near Norwich, was ſimilarly awarded the palm of conjugal harmony; but in his caſe it was only a flitch. Again, in 1510, 2 Hen. VIII., Thomas Lefuller, of Cogſhall, Eſſex, was allowed the full gammon. But on what ground this variation was made, we do not learn.[1]

Inſtead of one claimant, namely, the huſband, it became cuſtomary, it appears, at a later date, for both the man and the woman to attend, and a large oak chair was preſerved in Dunmow Church in the preſent century, in which the fortunate couple were inſtalled, ſo ſoon as the deciſion in their favour was made known. It is probably ſtill to be ſeen; at any rate an engraved view of it is given in the "Antiquarian Repertory."[2] It is there deſcribed as "undoubtedly of great antiquity, probably the official chair of the prior, or that of the lord of the manor."]

The ſingular oath adminiſtered to them ran thus [according to Dugdale:

> "You ſhall ſwear by the Cuſtom of our Confeſſion,
> That you never made any Nuptial Tranſgreſſion,
> Since you were married to your wife,
> By houſehold brawles, or contentious ſtrife;

[1 Theſe inſtances, all prior to the Diſſolution, are introduced by Garter into the MS. account printed as aforeſaid. Brand's text was here, as in ſo many other places, extremely faulty and *jejune*.]

[2 Vol. iii. p. 197, edit. 1807.]

Or otherwiſe in bed or board
Offended each other in deed or word;
Or ſince the Pariſh Clerk ſaid Amen,
Wiſhed yourſelves unmarried agen.
Or in a twelvemonth and a day
Repented not in thought any way,
But continued true and in deſire,
As when you joined hands in the Holy Quire.
If to theſe conditions without all fear
Of your own accord you will freely ſwear,
A Gammon of Bacon you ſhall receive,
And beare it Hence with Love and Good Leave;
For this is our Cuſtom in Dunmow well known,
Though the Sport be ours, the Bacon's your own."

It is ſcarcely neceſſary to obſerve, that the preceding lines have every mark of being a modern *local* verſion of the more ancient formula, now apparently not preſerved. Dugdale, however, thought them worth printing in his "Monaſticon."]

The parties were to take this oath before the prior and convent and the whole town, humbly kneeling in the churchyard upon the two hard pointed ſtones, which have been juſt noticed. They were afterwards taken upon men's ſhoulders, and carried, firſt, about the priory churchyard, and after through the town, with all the friars and brethren, and all the townsfolk, young and old, following them with ſhouts and acclamations, with their bacon before them.[1]

[Brand deſcribes] a large print, entitled "An exact perſpective View of Dunmow, late the Priory in the County of Eſſex, with a repreſentation of the Ceremony and Proceſſion in that Mannor, on Thurſday the 20th of June, 1751, when Thomas Shapeſhaft of the Pariſh of Weathersfield in the County aforeſaid, Weaver, and Ann his Wife, came to demand, and did actually receive a Gammon of Bacon, having firſt kneeled down upon two bare ſtones within the Church Doore and taken the Oath, &c. N.B. Before the Diſſolution of Monaſteries it does not appear, by ſearching the moſt antient Records, to have been demanded above three times, and, including this, juſt as often ſince.

"Taken on the ſpot and engraved by David Ogborne."[2]

The Author of "Piers Ploughman" (1362) and Chaucer in his "Wife of Bath's Prologue,"[3] refer to the Dunmow flitch. A ſimilar uſage exiſted at Whichnovre in Staffordſhire,[4] [with the addition of a preſent of corn. According to the "Contes d'Eutrapel," cited by Tyrwhitt, it was a Breton uſage, prevailing at Sainte Helaine, near Rennes. But Dr. Bell, in his erudite reſearches into Shakeſpeare's "Puck" has ſhown that the uſage has alſo a German counterpart; and

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[1] Blount's "Jocular Tenures," by Beckwith, [1815, p. 519-23.]

[2] "The Gent. Mag." vol. xxi. p. 282, calls him "John Shakeſhanks, *woolcomber*."

[3] ["I ſette hem ſo on werke, by my fay,
That many a night they ſongen weylaway.
The bacoun was nought fet for hem, I trowe,
That ſom men fecche in Eſſex at Donmowe."]

[4] Plot's "Staffordſhire," p. 440.]

I am inclined certainly to acquieſe in the line of argument, which ſeems to ſecure for the idea in its origin a Teutonic ſource.[1]

We alſo find a reference to the uſage in a MS. which is ſuppoſed to have been written not much more than half a century after the death of Chaucer:[2]

> "I can fynd no man now that wille enquere,
> The parfyte wais unto Dunmow;
> For they repent hem within a yere,
> And many within a weke, and ſonner, men trow;
> That cawſith the weis to be rowgh and over grow,
> That no man may fynd path or gap,
> The world is turnyd to another ſhap."]

[The honeymoon does not ſeem to have been obſerved of old, and no ſtated time was underſtood to elapſe between the nuptials and the reception of friends at home by the married couple. Thomas Copley, Eſq. of Gatton, county Surrey, in a letter to Sir Thomas Cawarden, July 18th, 1558, ſays that he was going to be married on the Sunday following, and that on the Wedneſday he ſhould be happy to ſee Sir Thomas at Gatton, "at w^ch^ daie I thynke we ſhall come home."

In the "Wright's Chaſt Wife," a poem ſuppoſed by Mr. Furnivall to have been written about 1462, it is ſaid of the Wright and his magical roſe garland:

> "Of thys chaplett hym was fulle fayne,
> And of hys wyfe, was nott to layne;
> He weddyd her fulle ſone,
> And ladde her home wyth ſolempnite,
> *And hyld her brydlle dayes thre.*
> *Whan they home come.*"

This poem is laid in a humble ſphere of life; and even now it is not uſual for working folks to remain more than a few days away after the marriage.

At Whichenovre, a leſs rigorous oath was exacted. The following is the form which held 10 Edw. III. and which was ſworn on a book laid above the flitch. In that year Sir Philip de Somerville was Lord of the Manor:

"Here ye, Sir Philippe de Somervile, Lord of Whichenovre, maynteyner and gyver of this Baconne; that I *A.* ſithe I wedded *B* my wife, and ſythe I hadd hyr in my kepyng, and at my wylle by a yere and a day, after our Mariage, I wold not have chaunged for none other, farer ne fowler, rycher ne pourer, ne for none other deſcended of greater lynage, ſlepyng ne waking, at noo tyme. And yf the ſeyd *B.* were ſole, and I ſole, I would take her to be my Wyfe, before all the Wymen of the worlde, of what condiciones ſoever they be, good or evylle, as helpe me God ond hys Seyntys; and this fleſh and all fleſhes."

It ſeems that no religious diſtinctions were obſerved, but that the flitch was open to all comers, who had lived in a ſtate of abſolute content and felicity a year and a day from the date of their union. It

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[1] "Shakeſpeare's Puck," vol. i. p. 15, *et ſeqq.*]
[2] MS. Laud, 416, *apud* "Reliquiæ Antiquæ," vol. ii. p. 29.]

was alſo ſtipulated that it was to hang up in the hall of the Manor-houſe, "redy arrayede all times of the yere, bott in Lent."]

34. Cuckoldom.

"Here is Maryone Marchauntes at Allgate,
Her Huſbōde dwells at y^e^ ſygne of y^e^ Cokoldes Pate."
Cock Lorels Bote.

"It is ſaid,—Many a man knows no end of his goods: right: many a man has good horns, and knows no end of them. Well, that is the dowry of his Wife; 'tis none of his own getting. Horns? Even ſo:—Poor men alone?—No, no; the nobleſt Deer hath them as huge as the raſcal."—*As You Like It*, act iii. ſc. 3.

"*On Dr. Cuckold,*
"Who ſo famous was of late,
He was *with finger* pointed at:
What cannot learning do, and ſingle ſtate?

"Being married, he ſo famous grew,
As he was pointed at *with two:*
What cannot learning and a Wife now do?"
Flecknoe's *Diarium*, 1656.

Under the head of Marriage Cuſtoms naturally falls the conſideration of the vulgar ſaying that "*a Huſband wears Horns*," or is *a Cornute*, when his wife proves falſe to him; as alſo that of the meaning of the word *Cuckold*, which has for many ages been the popular indication of the ſame kind of infamy. In one of Greene's pieces[1] is the following witticiſm on this head: "Hee that was *hit with the Horne* was pincht at the heart."

Again: "Let him dub her huſband Knight *of the forked Order*."

So in "Othello," 1622:

"O curſe of Marriage!
—'Tis Deſtiny, unſhunnable like Death.
Even then *this forked plague* is fated to us,
When we do quicken."—Act iii. ſc. 3.

In "The Engliſh Fortune Teller,"[2] the author, ſpeaking of a wanton's huſband, ſays: "He is the wanton wenches game amongſt themſelves, and Wagges ſport to *poynt at with two fingers*."

Bulwer[3] ſays: "To preſent the Index and Eare-finger (*i. e.* the *fore* and *little* finger) wagging, with the Thumb applied unto the Temples is their expreſſion who would ſcornfully reprove any. The ſame Geſture, if you take away the motion, is uſed, in our nimble-fingered times, to call one *Cuckold*, and to preſent *the Badge of Cuckoldry*, that mentall and imaginary *Horn;* ſeeming to cry, 'O man of happy note, whom Fortune meaning highly to promote, hath ſtucke on thy forehead the earneſt penny of ſucceeding good lucke."

The following paſſage occurs in "The Horne exalted," 1661: "Horns are ſignified by the *throwing out the little and fore-finger* when we point at ſuch whom we tacitly called Cuckolds."

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[1] "Diſputation betweene a Hee Conny-catcher and a Shee Conny-catcher," &c. 1592, ſign. E 2 and 3.

[2] 1609, ſign. F.

[3] "Chirologia," 1644, p. 181.

In the print of "a Skimmington,"[1] engraved by Hogarth, for "Hudibras," we obſerve a tailor's wife employed in this manner to denote her own, but, as ſhe thinks, her huſband's infamy.

Winſtanley[2] ſays: "The Italians, when they intend to ſcoff or diſgrace one, uſe to put their Thumb between two of their Fingers, and ſay 'Ecco, la fico;' which is counted a Diſgrace anſwerable to our Engliſh Cuſtom of making Horns to the Man whom we ſuſpect to be a Cuckold." [Winſtanley traces its origin to the probably apocryphal legend of the barbarous treatment of Beatrice, conſort of Frederic Barbaroſſa, in 1161, by the Milaneſe:] "They placed her on a Mule, with her face towards the Tail, which ſhe was compelled to uſe inſtead of a bridle: and when they had thus ſhewn her to all the Town, they brought her to a Gate, and kicked her out. To avenge this wrong, the Emperor beſieged and forced the Town, and adjudged all the people to die, ſave ſuch as would undergo this Ranſome. Between the Buttocks of a ſkittiſh Mule a bunch of Figs was faſtened; and ſuch as would live muſt, with their hands bound behind, run after the Mule, till, with their Teeth, they had ſnatched out one or more of the Figs. This Condition, beſides the hazard of many a ſound kick, was, by moſt, accepted and performed."

Dickenſon, in "Greene in Conceipt," 1598, uſes this expreſſion of a cornute: "but certainely, beleeved, that Giraldo his maſter was as ſoundly armde for the heade, as either Capricorne, or the ſtouteſt horned ſigne in the Zodiacke."

It is well known that the word *horn* in the ſacred writings denotes fortitude and vigour of mind;[3] and that in the claſſics, perſonal courage (metaphorically from the puſhing of horned animals) is intimated by horns.[4]

Whence then are we to deduce a very ancient cuſtom which has prevailed almoſt univerſally of ſaying that the unhappy huſbands of falſe women wear horns, or are cornutes? it may be ſaid almoſt univerſally, for, we are told that even among the Indians it was the higheſt indignity that could be offered them even to point at a horn.

In Spain it is a crime as much puniſhable by the laws *to put up Horns* againſt a neighbour's houſe, as to have written a libel againſt him. [It was an offence alſo in the eye of the law among the Venetians, and a doge's ſon was ſeverely puniſhed on this account in the fourteenth century.][5]

There is a ſingular paſſage upon this ſubject,[6] which I ſhall give, and leave, too, without comment, as I find it. The hiſtorians are ſpeaking of the monument of Thomas the firſt Lord Wharton, in the

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[1] See *infra*. [2] "Hiſtorical Rarities," p. 76.

[3] "His *Horn* ſhall be exalted." "The *Horn* of my ſalvation," &c. &c.

[4] "——— Namque in malos aſperrimus
Parata tollo Cornua."—Horat. *Epod.*
"Jam feror in pugnas & nondum Cornua ſumpſi."—Ovid *De Ebrietate.*

[5] [Hazlitt's "Venet. Repub." vol. iii p. 376.]

[6] Nicolſon and Burn's "Hiſtory of Weſtmoreland and Cumberland," vol i. p. 540.

church of Kirby Stephen in Weſtmoreland, the creſt of whoſe arms was a bull's head:

"The Conſideration of Horns, generally uſed upon the Creſt, ſeemeth to account for what hath hitherto by no author or other perſon ever been accounted for; namely the connexion betwixt Horns and Cuckolds. The notion of Cuckolds wearing Horns prevails through all the modern European Languages, and is of four or five hundred years ſtanding. The particular eſtimation of Badges and diſtinction of Arms began in the time of the Cruſades, being then more eſpecially neceſſary to diſtinguiſh the ſeveral Nations of which the Armies were compoſed. Horns upon the Creſt, according to that of Silius Italicus,

'Caſſide *cornigera* dependens Inſula.'

were erected in terrorem: and after the Huſband had been abſent three or four years, and came home in his regimental accoutrements, it might be no impoſſible ſuppoſition that the Man who wore the Horns was a Cuckold. And this accounts, alſo, why no author at that time, when the droll notion was ſtarted, hath ventured to explain the Connexion: for, woe be to the Man in thoſe days that ſhould have made a joke of the Holy War; which, indeed, in conſideration of the expence of blood and treaſure attending it, was a very ſerious affair."

There is a great parade of learning on the ſubject of this very ſerious jeſt in "The Paradiſe of Pleaſant Queſtions," 1661.[1]

In Varchi's "Blazon of Jealouſie," 1615, [Tofte, the tranſlator, tells in a note] a very different ſtory of a ſwan. "The *Tale of the* SWANNE about Windſor, finding a ſtrange Cocke with his mate, and how farre he ſwam after the other to kill it, and then, returning backe, ſlew his Hen alſo, (this being a certaine truth, & not many yeers done vpon this our Thames) is ſo well knowne to many Gentlemen, and to moſt Watermen of this Riuer, as it were needleſſe to vſe any more words about the ſame."

Pancirollus derives it from a cuſtom of the Emperor Andronicus, who uſed to hang up in a frolic, in the porticoes of the Forum, the ſtag's horns he had taken in hunting, intending, as he ſays, by this new kind of inſignia, to denote at once the manners of the city, the laſciviouſneſs of the wives he had debauched, and the ſize of the animals he had made his prey, and that from hence the ſarcaſm ſpread abroad that the huſband of an adulterous wife bare horns.

I cannot ſatisfy myſelf with this account, for what Andronicus did ſeems to have been only a continuation, not the origin of this cuſtom.

In "Titus Andronicus," [1594,] act ii. ſc. 3, the following occurs:

"Under your patience, gentle empereſs,
'Tis thought you have a goodly gift in horning.
Jove ſhield your huſband from his hounds to day!
'Tis pity, they ſhould take him for a Stag."

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[1] "Elyſius jucundarum Quæſtionum Campus," Bruxellæ, 1661, ſee "The Reſolver of Curioſities of Nature," 1635, p. 111.

The following is extracted from the "Gentleman's Magazine" for December, 1786: "I know not how far back the Idea of giving his head this ornament may be traced, but it may be met with in Artemidorus (Lib. ii.) and I believe we muſt have recourſe to a Greek Epigram for an illuſtration:

Οστις εσω πυρoος καταλαμβανει ουκ αγοραζων,
Κειvον Αμαλθειας ἡ γυvη εστι κερς.[1]

Shakeſpeare and Ben Jonſon ſeem both to have conſidered the horns in this light: "Well, he may ſleep in ſecurity, for he hath the Horn of Abundance, and the lightneſs of his Wife ſhines through it: and yet he cannot ſee, though he has his own Lanthorn to light him."[2]

"What! never ſigh,
Be of good cheer, man, for thou art a Cuckold.
'Tis done, 'tis done! nay, when ſuch flowing ſtore,
Plenty itſelf, falls in my wife's lap,
The Cornu Copiæ will be mine, I know."[3]

In "The Horne exalted," 1661, I find ſeveral conjectures on the ſubject, but ſuch light and ſuperficial ones as I think ought not to be much depended upon.

Armſtrong[4] ſays, the inhabitants [of Minorca] bear hatred to the ſight and name of a horn: "for they never mention it but in anger, and then they curſe with it, ſaying *Cuerno*, as they would *Diablo*."

The following is an extract from Hentzner's "Travels in England," 1598: "Upon taking the air down the river (from London), on the left hand lies Ratcliffe, a conſiderable ſuburb. On the oppoſite ſhore is fixed a long pole, with ram's-horns upon it, the intention of which was vulgarly ſaid to be a reflection upon wilful and contented cuckolds."

Groſe mentions a fair called Horn-Fair, held at Charlton, in Kent, on St. Luke's Day, the 18th of October. It conſiſts of a riotous mob, who, after a printed ſummons diſperſed through the adjacent towns, meet at Cuckold's Point, near Deptford, and march from thence in proceſſion through that town and Greenwich to Charlton, with horns of different kinds upon their heads; and at the fair there are ſold ram's-horns, and every ſort of toy made of horn; even the gingerbread figures have horns.

A ſermon is preached at Charlton church on the fair day. Tradition attributes the origin of this licentious fair to King John, who, being detected in an adulterous amour, compounded for his crime by

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[1] "Anthol." lib. ii.

[2] "Hen. IV." Part II. act i. ſc. 4. Steevens ("Reed's Shakſpeare," vol. xii. p. 29) on the above paſſage in the Second Part of Henry IV. has ſome additional illuſtrations.

[3] "Everie Man in his Humor," 1600, act iii. ſc. 6.

[4] "Hiſtory of Minorca," 1756, 2nd edit. p. 170.

granting to the injured huſband all the land from Charlton to Cuckold's Point, and eſtabliſhed the fair as a tenure.

It appears that it was the faſhion in William Fuller's[1] time to go to Horn Fair dreſſed in women's clothes. "I remember being there upon Horn Fair day, *I was dreſſed in my land-lady's beſt gown, and other women's attire*, and to Horn Fair we went, and as we were coming back by water, all the cloaths were ſpoiled by dirty water, &c., that was flung on us in an inundation, for which I was obliged to preſent her with two guineas, to make atonement for the damage ſuſtained," &c.

In an extract from an old newſpaper, I find it was formerly a cuſtom for a proceſſion to go from ſome of the inns in Biſhopſgate Street, in which were a king, a queen, a miller, a councillor, &c., and a great number of others, with horns in their hats, to Charlton, where they went round the church three times, &c. So many indecencies were committed upon this occaſion on Blackheath (as the whipping of females with furze, &c.), that it gave riſe to the proverb of "all is fair at Horn Fair."

Lyſons in his "Environs,"[2] ſays, the burleſque proceſſion has been diſcontinued ſince the year 1768. [Groſe has noticed two cuſtoms evidently connected (as Brand thought) with our preſent ſubject. One is the Making a Freeman of Highgate, and the other, the Hoiſting, a proceſs, to which ſoldiers were ſubjected on returning to barracks for the firſt time after being married.]

[It appears that, in the pariſh of St. Clement Danes][3] "There was formerly a good cuſtom of *Saddling the Spit*, which, for reaſons well known at Weſtminſter, is now laid aſide: ſo that Wives, whoſe Huſbands are ſea-faring perſons, or who are otherwiſe abſent from them, have lodged here ever ſince very quietly."

[Skelton uſes the term "knight of the common hall" in relation to a perſon in this predicament. He is ſpeaking of "la belle Iſolde," the wife of King Mark:

> "Some ſay ſhe was lyght,
> And made her huſband knyghte
> Of the common hal
> What cuckoldes men cal—"

In "Tarltons Newes out of Purgatory," 1590, we have "The Tale of the Three Cuckolds, of their Impreſſes and Mottoes."

Cuckold's Point, below Rotherhithe [Redriffe] was anciently known as *Cuckold's Haven*. In "Tarlton's Jeſts," firſt publiſhed probably about 1590, we are told, "How Tarlton landed at Cuckolds hauen," "whereupon one gaue him this theame next day:

> 'Tarlton, tell mee, for fayne would I know,
> If thou wert landed at Cuckold's-hauen, or no?'

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[1] "Whole Life of Mr. William Fuller," 1703, p. 122.
[2] Vol. iv. p. 325.
[3] "New View of London and Weſtminſter," 1725, p. 26.

Tarlton anſwered thus:

'Yes, ſir, I take 't in no ſcorne,
For many land there, yet miſſe of the horne.'"

In the play of "Timon," edited by Mr. Dyce, act i. ſc. 2, Eutrapelus ſays to Abyſſus: "Di'ſt euer heare a cuckowe of a note more inauſpicious?" In the ſame drama, act ii. ſc. 5, Timon himſelf is made to ſay, in alluſion to horns:

"A common badge to men of eache degree,
How many hange their heades downe, leaſte they ſplitte
The ſigne poſts with their hornes—"

Guilpin, in his "Skialetheia," 1598, ſays:

"For let Severus heare
A cuckow ſing in June, he ſweats for feare—"

Why the writer chooſes June, I do not know; the proverbial lines run:

"In April,
The cuckoo ſhows his bill;
In May,
He ſings all day;
In June,
He alters his tune;
In July,
Away he'll fly;
Come Auguſt,
Away he muſt."

In "Polimanteia," 1595, we read: "the Nightingall *and the Cuckow* both grow hoarſe at the riſing of (*Syrius*) the Dogge-ſtarre."

There is the following curious epigram in "Witts Recreations:"

"*To Feſtus.*

"Feſtus th' art old, and yet wouldſt maryed be:
Ere thou do ſo, this counſel take of me:
Look into Lillies Grammar, there thou'lt find,
Cornu a horn, a word ſtill *undeclin'd*."

In the "Sack-full of Newes," 1640, in one of the tales, it is ſaid: "So the poore man was cruelly beaten, and made *a Summers Bird* nevertheleſs."

The expreſſion *Summer Bird*, however, occurs in the "Schole Houſe of Women," 1541:

"And all to the end ſome other knave
Shall dub her huſband a ſummer bird—"]

35. The Skimmington.

There uſed formerly to be a kind of ignominious proceſſion in the North of England, called "Riding the Stang," when, as the Gloſſary to Douglas's Virgil [1710] informs us, one is made to ride on a pole for his neighbour's wife's fault.

This cuſtom [even in Brand's time, was growing into diſuſe, for] at the aſſizes at Durham, in 1793, "Thomas Jameſon, Matthew Marrington, Geo. Ball, Jos. Rowntree, Simon Emmerſon, Robert Parkin, and Frances Wardell, for *violently aſſaulting* Nicholas Lowes, of Biſhop Wearmouth, *and carrying him on a Stang*, were ſentenced to be impriſoned two years in Durham Gaol, and find ſureties for their good behaviour for three years."[1]

It appears from Ramſay's "Poems," 1721, that riding the ſtang was uſed in Scotland. A Note ſays: "The riding of the Stang on a woman that hath beat her huſband is, as I have deſcribed it, by one's riding upon a ſting, or a long piece of wood, carried by two others on their ſhoulders, where, like a herauld, he proclaims the woman's name, and the manner of her unnatural action."

In one of George Houſnagle's "Views in Seville," dated 1593, is a curious repreſentation of riding the ſtang, or "ſkimmington," as then practiſed in that country. The patient cuckold rides on a mule, hand-ſhackled, and having on an amazing large pair of antlers, which are twiſted about with herbs, with four little flags at the top, and three bells. The vixen rides on another mule, and ſeems to be belabouring her huſband with a crabbed ſtick; her face is entirely covered with her long hair. Behind her, on foot, follows a trumpeter, holding in his left hand a trumpet, and in his right a baſtinado, or large ſtrap, ſeemingly of leather, with which he beats her as they go along. The paſſengers, or ſpectators, are each *holding up at them two fingers like ſnail's horns*. In the reference, this proceſſion is ſtyled in Spaniſh "Execution de Juſtitia de *los Cornudos patientes*." [A ſomewhat ſimilar chaſtizement was inflicted in Spain on thoſe married people who diſgrace themſelves; the wife, by infidelity, and the huſband by colluſion and derivation of profit from her ſhame.]

Callender obſerves, ſays Jamieſon in his Dictionary, that, in the North, riding the ſtang, "is a mark of the higheſt infamy." "The perſon," he ſubjoins, "who has been thus treated, ſeldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himſelf, they put ſome young fellow on the ſtang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another perſon, whom he names."[2] "I am informed," Jamieſon adds, "that in Lothian, and perhaps in other counties, the man who had debauched his neighbour's wife was formerly forced to ride the Stang." Here we have evidently the remains of a very ancient cuſtom. The Goths were wont to erect what they called *Nidſtaeng*, or the pole of infamy, with the moſt dire imprecations againſt the perſon who was thought to deſerve this puniſhment; Iſl. *Nidſtog*. He who was ſubjected to

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[1] The word Stang, ſays Ray, is ſtill uſed in ſome colleges in Cambridge: to ſtang ſcholars in Chriſtmas-time being to cauſe them to ride on a colt-ſtaff, or pole, for miſſing chapel. It is derived from the Iſlandic *Staung*, haſta. "Staung Eboracenſibus eſt Lignum ablongum. Contus bajulorum."—*Hickes*.

[2] "Anc. Scot. Poems," pp. 154-5.

this diſhonour was called *Niding*, to which the Engliſh word infamous moſt nearly correſponds; for he could not make oath in any cauſe. The celebrated Iſlandic bard, Egill Skallagrim, having performed this tremendous ceremony at the expenſe of Eric Bloddox, King of Norway, who, as he ſuppoſed, had highly injured him, Eric ſoon after became hated by all, and was obliged to fly from his dominions.[1] The form of imprecation is quoted by Callender.

There is the following paſſage on this ſubject in the "Coſtume of Yorkſhire," 1814, where a plate illuſtrates the "Riding of the Stang:" "This ancient provincial cuſtom is ſtill occaſionally obſerved in ſome parts of Yorkſhire, though by no means ſo frequently as it was formerly. It is no doubt intended to expoſe and ridicule any violent quarrel between man and wife, and more particularly in inſtances where the puſillanimous huſband has ſuffered himſelf to be beaten by his virago of a partner. A caſe of this deſcription is here repreſented, and a party of boys, aſſuming the office of public cenſors, are riding the ſtang. This is a pole, ſupported on the ſhoulders of two or more of the lads, acroſs which one of them is mounted, beating an old kettle or pan with a ſtick. He at the ſame time repeats a ſpeech, or what they term a *nominy*, which, for the ſake of detailing the whole ceremony is here ſubjoined:

'With a ran, tan, tan
On my old tin can,
Mrs. ——— and her good man.
She bang'd him, ſhe bang'd him,
For ſpending a penny when he ſtood in need.
She up with a three-footed ſtool;
She ſtruck him ſo hard, and ſhe cut ſo deep,
Till the blood run down like a new ſtuck ſheep!'"

It may be added, that the cuſtom of "riding the Stang" ſeems alſo to have been known in Scandinavia: for Seren gives *ſtong-heſten* as ſignifying the rod, or roddle-horſe.

"To ride," or "riding Skimmington," is, according to Groſe, a ludicrous cavalcade in ridicule of a man beaten by his wife: it conſiſts of a man riding behind a woman with his face to the horſe's tail, holding a diſtaff in his hand, at which he ſeems to work, the woman all the while beating him with a ladle: a ſmock diſplayed on a ſtaff is carried before them, as an emblematical ſtandard, denoting female ſuperiority: they are accompanied by what is called rough muſic, that is, frying-pans, bull's-horns, marrow-bones and cleavers, &c., a proceſſion admirably deſcribed by Butler in his "Hudibras."[2]

In "Divers Crab-tree Lectures," &c. 1639, a cut repreſenting a woman beating her huſband with a ladle, is called "*Skimmington and her Huſband.*" This cut is repeated in a chapter, entitled "*Skim-*

[1] V. Ol. Lex Run. *vo.* NIJD.

[2] This is illuſtrated by Hogarth in his print of "Ye Skimmington."]

mington's Lecture to her Huſband, which is the *errand Scold*," with ſome verſes wherein occur the following pithy lines:

"But all ſhall not ſerve thee,
For have at thy pate,
My Ladle of the Crab-tree
Shall teach thee to cogge and to prate."

Bagford ſeems to have heard of an old ſtatute made hereupon:[1] In a tract of the laſt century,[2] is the following account of a ſkimmington, "There is another Cuſtom in England, which is very extraordinary: a Woman carries ſomething in the ſhape of a Man, crowned with a huge pair of Horns, a drum goes before and a vaſt crowd follows, making a ſtrange muſic with Tongs, Gridirons, and Kettles. This burleſque Ceremony was the invention of a Woman, who thereby vindicated the character of a Neighbour of hers, who had ſtoutly beaten her Huſband for being ſo ſaucy as to accuſe his Wife of being unfaithful to his bed. The Figure with Horns requires no explanation, it is obvious to every body that it repreſents the Huſband."

Miſſon[3] ſays: "I have ſometimes met in the Streets of London a Woman carrying a Figure of Straw repreſenting a Man, crown'd with very ample Horns, preceded by a Drum, and followed by a Mob, making a moſt grating noiſe with Tongs, Grid-irons, Frying-pans, and Sauce-pans. I aſked what was the meaning of all this; they told me that a Woman had given her Huſband a ſound beating, for accuſing her of making him a Cuckold, and that upon ſuch occaſions ſome kind Neighbour of *the poor innocent injur'd* Creature generally performed this Ceremony."

The following paſſage is taken from King's "Miſcellany Poems:"[4]

"When the young people ride the Skimmington,
There is a general trembling in a Town,
Not only he for whom the perſon rides
Suffers, but they ſweep other doors beſides;
And by that Hieroglyphic does appear
That the good Woman is the Maſter there."

Hence ſeemingly it was part of the ceremony *to ſweep before the door of the perſon* whom they intended to ſatirize—and if they ſtopped at any other door and *ſwept there too*, it was a pretty broad hint that there were more ſkimmingtons, *i. e.* ſhrews, in the town than one.

In Glouceſterſhire this is alſo called "a Skimmington."

[Brand mentions that Douce had] a curious print, entitled, "An exact Repreſentation of the humorous Proceſſion of the Richmond Wedding of Abram Kendrick and Mary Weſturn 17**." Two Grenadiers go firſt, then the flag with a crown on it is carried after them: four men with hand-bells follow: then two men, one carrying

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[1] Letter relating to the antiquities of London, printed in the firſt volume of Leland's "Collectanea," p. lxxvi.

[2] "Hymen," &c. 1760, p. 177.

[3] "Travels in England," by Ozell, p. 129.

[4] "Works," 1776, vol. iii. p. 256.

a block-head, having a hat and wig on it, *and a pair of horns*, the other bearing a ladle: the pipe and tabor, hautboy, and fiddle: then the bridegroom in a chair, and attendants with hollyhock flowers; and afterward the bride with her attendants carrying alſo hollyhock flowers. Bride maids and bride men cloſe the proceſſion.

In Strype's Stow,[1] we read: "1562. Shrove Monday, at Charing-Croſs was a Man carried of four Men: and before him a Bagpipe playing, a Shawm, and a Drum beating, and twenty Links burning about him. The cauſe was, *his next neighbour's wife beat her Huſband:* it being ſo ordered that *the next ſhould ride about the place to expoſe her.*"

In Lupton's "Too good to be true," 1580, p. 50, *Siuqila* ſays: "In ſome places with us, *if a Woman* beat her Huſband, the Man that dwelleth next unto hir ſhall ride on a Cowlſtaffe; and there is al the puniſhment ſhe is like to have." *Omen* obſerves: "That is rather an uncomly cuſtome than a good order, for he that is in faintneſſe, is undecently uſed, and the unruly offendor is excuſed thereby. If this be all the puniſhment your Wives have that beate their ſimple huſbandes, it is rather a boldning than a diſcouraging of ſome bolde and ſhameleſſe Dames, to beate their ſimple huſbandes, to make their next neyghbors (whom they ſpite) to ride on a Cowle ſtaffe, rather rejoiſing and flearing at the riding of their neighbours, than ſorrowing or repenting for beating of their huſbands."

[In the background of Hogarth's ſignboard of "The Man Loaded with Miſchief," is an inn called "The Cuckold's Fortune." The ſign of the "Cockoldes Pate" is alluded to in "Cock Lorels Bote." In the time of Charles II. there was a favourite country dance known as "Cuckolds all a-row."]

36. Of the Word Cuckold.

I know not how this word, which is generally derived from cuculus, a cuckoo, has happened to be given to the injured huſband, for it ſeems more properly to belong to the adulterer, the cuckoo being well known to be a bird that depoſits its eggs in other birds' neſts.

The Romans ſeemed to have uſed cuculus in its proper ſenſe as the adulterer, calling with equal propriety the cuckold himſelf "Carruca," or hedge-ſparrow, which bird is well known to adopt the other's ſpurious offspring.

[Richardſon and Worceſter, in their Dictionaries, endorſe Tooke's etymology of *cuckold*, which ſeems, after all, to be the correct one, namely, *cucol*, from the Italian *cucolo*, a cuckoo; the word ſhould be cucol, as in ſome of our old writers, and not cucold (or cuckold), and we get the word from the paſt participle of the Engliſh verb formed from the Italian ſubſtantive: cucolo, cucol, cucol'd.]

Johnſon, in his Dictionary, ſays: "The Cuckow is ſaid to ſuck

[1] Book i. p. 258.

the Eggs of other Birds, and lay her own to be hatched in their place; from which practice it was uſual to alarm a Huſband at the approach of an Adulterer by calling 'Cuckoo,' which by miſtake was in time applied to the Huſband."

[He was vulgarly ſuppoſed to ſuck them to make his voice clear, as in the old ryhme:

"He ſucks little birds' eggs,
To make his voice clear;
And when he ſings *Cuckoo*,
The ſummer is near."[1]]

Pennant, in his "Zoology," 1776, ſpeaking of the cuckoo, ſays: "His note is ſo uniform, that his name in all languages ſeems to have been derived from it, and in all other Countries it is uſed in the ſame reproachful ſenſe. The Reproach ſeems to ariſe from this Bird making uſe of the bed or neſt of another to depoſit its Eggs in; leaving the care of its young to a wrong parent; but Juvenal, [in his 6th Satire] with more juſtice, gives the infamy to the Bird in whoſe neſt the ſuppoſititious Eggs were layed,

'Tu tibi tunc Curruca places.'"

I find the following in Hill's "Naturall and Artificiall Concluſions," 1581: "A very eaſie and merry conceit to keep off Fleas from your Beds or Chambers. Plinie reporteth that if, when you firſt hear the Cuckow, you mark well where your right Foot ſtandeth, and take up of that earth, the Fleas will by no means breed, either in your Houſe or Chamber, where any of the ſame earth is thrown or ſcattered." So, M. Thiers,[2] "La premiere fois qu'on entend le Coucou, cerner la Terre qui eſt ſous le pied droit de celuy qui l'entend, & la repandre dans les Maiſons afin d'enchaſſer les puces."[3]

The cuckoo has been long conſidered as a bird of omen. Gay, in his "Shepherd's Week," in the fourth Paſtoral [deſcribes the popular dread of hearing the firſt ſong of the cuckoo in the ſpring, and the uſage of taking off the ſhoe of the left foot.]

Greene, in "A Quip for an upſtart Courtier," 1592, calls a cuckoo the cuckold's quiriſter: "It was juſt at that time when the Cuckoulds quirriſter began to bewray Aprill, Gentlemen, with his never chaunged notes."

From the ſubſequent paſſage in Greene's "Quip," 1592, it ſhould ſeem that lavender was ſomehow or other vulgarly conſidered as emblematical of cuckoldom: "There was loyal lavender, but that was

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[1] The following item is from the "Morning Poſt" of May 17, 1821: "A ſingular cuſtom prevails in Shropſhire at this period of the year, which is peculiar to that county. As ſoon as the firſt cuckoo has been heard, all the labouring claſſes leave work, if in the middle of the day, and the time is devoted to mirth and jollity over what is called the cuckoo ale."]

[2] "Traité des Superſtitions," tom. i. p. 322.

[3] To the ſame purpoſe is a paſſage from Cælii Calcagnini "Encomium Pulicis," in a work entitled "Diſſertationum ludicrarum & Amœnitatum Scriptores Varii," 1644, p. 81.

full of *cuckow-ſpittes*, to ſhow that women's light thoughts make their huſbands *heavy heads.*"

The following paſſage is in "Plaine Percevall, the Peace-maker of England:" "You ſay true, Sal ſapit omnia; and *ſervice without ſalt*, by the rite of England, is a cuckold's fee if he claim it."

Steevens, commenting on the mention of *columbine* in "Hamlet," ſays: "From [Cutwode's] 'Caltha Poetarum,' 1599, it ſhould ſeem as if this flower was the emblem of cuckoldom:

> 'The blue *cornuted* columbine,
> Like to the crooked horns of Acheloy.'"

"Columbine," ſays another of the commentators, S. W., "was an emblem of cuckoldom, on account of the horns of its nectaria, which are remarkable in this plant."[1] A third commentator, Holt White, ſays: "The columbine was emblematical of forſaken lovers:

> 'The columbine, in tawny often taken,
> Is then aſcrib'd *to ſuch as are forſaken.*'"[2]

Among the witticiſms on cuckolds that occur in our old plays, muſt not be omitted the following in "Ram Alley," 1611:

> "Why, my good father, what ſhould you do with a wife?
> Would you be *creſted?* Will you needs *thruſt your head*
> *In one of Vulcan's helmets?* Will you perforce
> *Weare a city cap* and a *court feather?*"

Chaucer, in his "Proſopopeia of Jealouſie," brings her in with a garland of gold yellow, and a cuckoo ſitting on her fiſt.

[There is a ſong in Ritſon's collection[3] in which a jealous wife is repreſented as putting on her *yellow hoſe.*

Butler, in his "Hudibras," informs us for what a ſingular purpoſe carvers uſed formerly to invoke the names of cuckolds.[4] [This alluſion aroſe, according to a paſſage in the 59th No. of the "Britiſh Apollo," from the dexterity of one Thomas Web, carver to the Lord Mayor, in Charles the Firſt's time, and his fame in a leſs favourable reſpect. Whence came the proverb, *Think of a cuckold*, addreſſed to one who cannot carve the joint before him.]

Notwithſtanding this, it is ſtill ſuppoſed that the word Cuculus gave ſome riſe to the name of cuckold, though the cuckoo lays in others' neſts; yet the etymology may ſtill hold, for lawyers tell us that the honours and diſgrace of man and wife are reciprocal: ſo that what the one hath, the other partakes of it. Thus then the lubricity of the woman is thrown upon the man, and her diſhoneſty thought his diſhonour: who, being the head of the wife, and thus abuſed by her, he gains the name of cuckold from cuckoo.

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[1] See Aquilegia, in Linnæus's "Genera," p. 684.
[2] Browne's "Britannia's Paſtorals," l. ii. 1613.
[3] "Antient Songs," 1792, p. 112.
[4] There are references to this in "Wit and Mirth Improved" and "Batt upon Batt," 1694, both quoted by Naſh in his Notes to Butler.]

In "Paradoxical Aſſertions," by R[obert] H[eath?] 1664, it is ſaid: "Since Plautus wittily, and with more reaſon calls the Adulterer, and not him whoſe Wife is adulterated, Cuculum, the Cuckold, becauſe he begets Children on others Wives, which the credulous Father believes his own: why ſhould not he then that corrupts another Man's Wife be rather called the Cuckow, for he ſits and ſings merrily whilſt his Eggs are hatched by his neighbours' Hens?"

Douce, however, ſays: "That the word Cuculus was a term of reproach amongſt the antients there is not the leaſt doubt, and that it was uſed in the ſenſe of our Cuckold is equally clear. Plautus has ſo introduced it on more than one occaſion. In his Aſinaria he makes a woman thus ſpeak of her huſband:

"Ac etiam cubat Cuculus, ſurge, Amator, i domum:"

and again:

"Cano capite te Cuculum Uxor domum ex luſtris rapit."[1]

And yet in another place,[2] where Pſeudolus ſays to Callidorus "Quid fles, Cucule?" the above ſenſe is out of the queſtion, and it is to be taken merely as a term of reproach. Horace certainly uſes the word as it is explained by Pliny in the paſſage already given, and the concluſion there drawn appears to be that which beſt reconciles the more modern ſenſe of the term, being likewiſe ſupported by a note in the Variorum Horace [from "Hiſtoria Mirabilium," by Caryſtius].

The application of the above paſſage to our uſe of the word cuckold, as connected with the cuckoo, is, that the huſband, timid, and incapable of protecting his honour, like that bird, is called by its name, and thus converted into an object of contempt and deriſion.

In the "Athenian Oracle"[3] it is remarked of Cuckoldry, "The Romans were honourable, and yet Pompey, Cæſar, Auguſtus, Lucullus, Cato and others had this fate, but not its infamy and ſcandal."

The following ſingular paſſage is in Greene's "Quip for an Vpſtart Covrtier," 1592. "Queſtioning," ſays he, "why theſe Women were ſo cholericke, he, like a ſkofing fellow, pointed to a buſh of nettles: Mary (quoth hee) al theſe women that you heare brawling, frowning, and ſcolding thus, have ſeverally p . . . on this buſh of nettles; and the vertue of them is to force a woman that waters them to be as peeviſh for a whole day, and as waſpiſh as if ſhee had bene ſtung in the brow with a hornet."

[Park, in his Travels, has left an account of the barbarous cruelty which at that time was exerciſed at Color, a large town in the interior of Africa, upon women who had been convicted of infidelity.

There is a very curious letter from Fleetwood, Recorder of London, to Lord Burghley, July 18th, 1583, on the ſubject of a clandeſtine and illegal marriage-ceremony, which had juſt then recently occurred. He tells the ſtory as follows: "Abraham of Abraham, a gen-

[1] "Aſinaria," act v. ſc. 2. [2] "Pſeudolus," act i. ſc. 1. [3] Vol. ii. p. 359.

tilman of a hundred pound land in com[itatu] Lanc[aſtriæ] put his dawghter and heire unto my lady Gerrard of the Brenne. Sir Thomas and my lady being here in London, one Dwelles, a fenſer nere Cicell howſe, and his wiff, by indirect meanes, being of kyn to the girle, dyd invite all my Lady's children and gentilwomen unto a breakfaſt. They cam thether, and at theire commyng the yowthes and ſervingmen were caried up to the ffens ſkolle. My Lady's dowghters and gentilwomen muſt nedes play at the cardes, will they nill they. The girle Abraham, by the wiff of the howſe, was conveyghed in to a chamber, and ſhut the dowre after her and there left her. The girle found in the chamber iiij. or v. tall men. She knew theym not. And ymediatlie the Girle fell into a great ffeare ſeyng them to compaſſe her about. Then began an old prieſt to read upon a booke, his words ſhe underſtood not, ſaving theſe words, 'I Henry take the Suzane to my wedded wiff.' This done they charged the wenche never to diſcover this to any body lyving, and ſo ſent her downe to her fellowes."

Under the Saxon and Langobardic laws, ſays Sir H. Ellis in his "Original Letters Illuſtrative of Engliſh Hiſtory," 1825, the cuſtom was equally enforced of a widow not marrying again till a year had elapſed from the death of her firſt huſband. He adds: "The notice of a forfeiture of property on this account occurs once in the 'Domeſday Survey.'" In a Letter of Edward IV. in 1477 to Dr. Legh, his ambaſſador in Scotland, relating to the propoſed Scotiſh intermarriages, the king ſays: "Forſomoch alſo as aftre the old uſaiges of this our Royaume *noon eſtat ne perſon honnorable* communeth of mariage within the yere of their doole, we therffor as yit can not convenientely ſpeke in this matier."

In the Year-book of xxx Edward I. a caſe at law is deſcribed, in the courſe of which it was elicited that, in Cornwall, it was then a manorial cuſtom where a bondwoman married out of the manor where ſhe was *reſeant*, that ſhe ſhould find ſurety to the lord of the ſaid manor to return to it after the death of her huſband, if he predeceaſed her. It was alſo laid down, at the ſame time, that where a bondwoman, or *neyfe*, married a freeman, the act of marriage merely enfranchiſed her during the lifetime of her huſband, but when ſhe married the lord of the manor, ſhe was thereby enfranchiſed for ever.

An old woman in the Iſle of Thanet adopted an odd method, ſo recently as 1850, of ſignifying her diſapproval of her nephew's choice of a wife. She pronounced an anathema on the newly married pair at the church-gate, procured a new broom, ſwept her houſe with it, and then hung it over the door. This was intended to be equivalent to *cutting off with a ſhilling*.

An uſage connected with marriage, and alſo with the broom, and of which the origin and ſignificance do not appear to be very obvious, exiſted ſome years ago, it ſeems, *in ſome parts of England*. A man, when his wife left home for a ſhort time, hung out a broom from one of the windows. Now a broom hung from the maſt of a ſhip has a very different meaning from the one that muſt have been here intended—that the miſtreſs of the eſtabliſhment was away.

A correſpondent of "Notes and Queries"[1] ſent the following account in 1857 to that valuable miſcellany. "A month or two back, a family, on leaving one of the Channel Iſlands, preſented to a gardener (it is uncertain whether an inhabitant of the iſland or no) ſome pet doves, the conveyance of them to England being likely to prove troubleſome. A few days afterwards the man brought them back, ſtating that *he was engaged to be married*, and the poſſeſſion of the birds might be (as he had been informed) an obſtacle to the courſe of true love running ſmooth." This was put in the ſhape of a query, but no anſwer appeared.

Michael Woode, in his "Dialogue between two Neighbours," 1554, ſays: "if a wife were weary of her huſband, *ſhe offered Otes at Poules, at London, to St. Uncumber.*" St. Uncumber is not even mentioned by Hone, the "Book of Days," or the "Anniverſary Calendar." Sir H. Nicolas, in his "Chronology of Hiſtory," has alſo overlooked him.]

Child-bearing, Churching, and Chriſtening Cuſtoms.

I. Lady in the Straw.

IT is ſtated,[2] that when the queen of King Henry VII. took her chamber in order to her delivery, "the Erles of Shrewſbury and of Kente hyld the Towelles, whan the Quene toke her Rightes;[3] and the Torches ware holden by Knightes. When ſhe was comen into hir great Chambre, ſhe ſtode undre hir Cloth of Eſtate: then there was ordeyned a Voide of Eſpices and ſwet Wyne: that doone, my Lorde, the Quenes Chamberlain, in very goode wordes deſired in the Quenes name, the pepul there preſent to pray God *to ſende hir the goode Oure:* and ſo ſhe departed to her inner Chambre."

In Bonner's Injunctions at his Viſitation from September 3rd, 1554, to October 8th, 1555, we read: "A mydwyfe (of the dioceſe and juriſdiction of London) ſhal not uſe or exerciſe any witchecrafte, charmes, ſorcerye, invocations or praiers, other then ſuche as be allowable and may ſtand with the lawes and ordinances of the Catholike Churche."

In Articles to be enquired in the Viſitacyon, 1 Eliz. 1559, the following occurs: "Item, whether you knowe anye that doe uſe charmes, ſorcery, enchauntmentes, invocations, circles, witchecraftes, ſouth-

[1] 2nd S. vol. iv. p. 25. [2] Strutt ("Manners and Cuſtoms," vol. iii. p. 157).

[3] In the "Examination of the Maſſe," [*circâ* 1550], ſignat. B 8, we read: "Yf the Maſſe and the Supper of y^e^ Lord be al one thyng, *the Rightes*, the Houſell, the Sacramente of Chriſtes bodye and bloude, and the Supper of the Lord are all one thyng."

ſayinge, or any lyke craftes or imaginacions invented by the Devyl, and *ſpecially in the tyme of womens travayle.*"

In John Bale's "Comedye concernynge thre Lawes of Nature, Moſes, and Chriſt," 1538, Idolatry ſays:

> "Yea, but now ych am a ſhe
> And a good MYDWYFE perdé,
> Yonge chyldren can I *charme*,
> With whyſperynges and whyſhynges,
> With croſſynges and with kyſſynges,
> With blaſynges[1] and with bleſſynges,
> That ſpretes do them no harme."

In the ſame comedy Hypocryſy is introduced mentioning the following charms againſt barrenneſs:

> "In Parys we have the mantell of Saynt Lewes,
> Which women ſeke moch, for helpe of their barrennes:
> For be it ones layed upon a wommanys bellye,
> She go thens with chylde, the myracles are ſeene there daylye.
>
> And as for Lyons, there is the length of our Lorde
> In a great pyller. She that will with a coorde
> Be faſt bound to it, and *take ſoche chaunce as fall*,
> Shall ſure have chylde, for within it is hollowe all."

[From a MS. once in the poſſeſſion of Peter Le Neve, Norroy, containing an account of Ceremonies and Services at the Court of Henry VII.,[2] the following directions to be obſerved at the lying-in of the queen appear:—

"Item, as for the delyverance of the Quene, it muſt be knowene in what chambre ſhe ſhalbe delyvered by the grace of God: And that chambre muſt be hangid, ſo that ſhe may haue light, wth riche arras, rooffe, ſides, and windowes and all, except one windowe whereby ſhe may haue light, when it pleſſithe hir: w^{t} a rialle bedde there in: The flore muſte be laid w^{t} carpets over and over; and there muſt be ordined a faire pailet w^{t} all the ſtuf longinge y^{r}to, w^{t} a riche ſparvere hanginge ouer; and there muſte be ſet a cupbord faire coueryd w^{t} ſute of the ſame that the chambre is hangid w^{t}. And when it pleſſithe the Quene to take hir chambre, ſhe ſhalbe brought thedur w^{t} lords and ladys of eſtat, and to be brought vnto the chapelle or the chirche, and there to reſſaue hir Godde; and then to com in to the gret chambre, and there to take ſpice & wyne vnder the clothe of eſtat; and that done, ij of the greteſte eſtats to led hir into hyr chambre, where ſhe ſhall be delyuerid, and they to take there leue of the Quene; then all the ladys & gentille women to go in w^{t} hir, and no man after to come in to the chambre ſaue women; and women to be incid; al maner of officers, butlers, panters, ſewers, and all maner officers ſhall bring y^{m} al maner things that them ſhall nede to the gret chambre dore, and the women officers to reſſaue it."]

From a MS. formerly in the collection of Herbert, dated 1475, I tranſcribe the following charm, or more properly charect, to be bound

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[1 Brand refers to Moreſini "Papatus," p. 72.]
[2 "Antiq. Repert," ed. 1807, i. 304-5.]

to the thigh of a lying-in woman: "For woman that travelyth of chylde, bynd thys wryt to her thye: In nomine Patris ✠ et Filii ✠ et Spiritus Sancti ✠ Amen. ✠ Per virtutem Domini ſint medicina mei pia crux et paſſio Chriſti. ✠. Vulnera quinque Domini ſint medicina mei. ✠. Sancta Maria peperit Chriſtum. ✠. Sancta Anna peperit Mariam. ✠. Sancta Elizabet peperit Johannem. ✠. Sancta Cecilia peperit Remigium. ✠. Arepo tenet opera rotas.[1] ✠. Chriſtus vincit. ✠. Chriſtus regnat. ✠ Chriſtus dixit Lazare veni foras. ✠. Chriſtus imperat. ✠. Chriſtus te vocat. ✠ Mundus te gaudet. ✠. Lex te deſiderat. ✠ Deus ultionum Dominus. ✠. Deus preliorum Dominus libera famulam tuam N. ✠ Dextra Domini fecit virtutem. a. g. l. a. ✠ Alpha ✠ et Ω. ✠. Anna peperit Mariam, ✠ Elizabet precurſorem, ✠ Maria Dominum noſtrum Jeſum Chriſtum, ſine dolore et triſticia. O infans ſive vivus ſive mortuus exi foras ✠ Chriſtus te vocat ad lucem. ✠. Agyos. ✠ Agyos. ✠ Agyos. ✠ Chriſtus vincit. ✠ Chriſtus imperat. ✠ Chriſtus regnat. ✠ Sanctus ✠ Sanctus ✠ Sanctus ✠ Dominus Deus. ✠ Chriſtus qui es, qui eras, ✠ et qui venturus es. ✠ Amen. bhurnon ✠ blictaono ✠ Chriſtus Nazarenus ✠ Rex Judeorum fili Dei ✠ miſerere mei ✠ Amen."[2]

It ſhould ſeem that the expreſſion of "*the lady in the ſtraw*," meant to ſignify the lady who is brought to bed, is derived from the circumſtance that all beds were anciently ſtuffed with ſtraw, ſo that it is ſynonymous with ſaying "the lady in bed," or that is confined to her bed.[3] It appears that even ſo late as King Henry the Eighth's time there were directions for certain perſons to examine every night *the ſtraw of the King's bed*, that no daggers might be concealed therein.

In "Plaine Percevall, the Peace-maker of England" [1589], we find an expreſſion which ſtrongly marks the general uſe of ſtraw in beds during that reign: "Theſe high-flying Sparks will light on the Heads of us all, and kindle in *our Bed-Straw*."

In [an old book of receipts[4]] we read, "How, and wherewith, the Child-bed Woman's Bed ought to be furniſhed. A large Boulſter, made of linnen Cloth, muſt be *ſtuffed with Straw*, and be ſpread on the ground, that her upper part may lye higher than her lower; on this the woman may lye, ſo that ſhe may ſeem to lean and bow, rather than to lye drawing up her feet unto her that ſhe may receive no hurt."

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[1] SATOR
AREPO
TENET
OPERA
ROTAS.

[2] Cited by Strutt, vol. iii. p. 157.

[3] In the old Herbals we find deſcriptions of a herb entitled "*The Ladies Bed-Straw*."

[4] "A Rich Cloſet of Phyſical Secrets, &c. [*circâ*, 1640]," p. 9.

Lemnius[1] tells us, that "the Jewel called Ætites, found in an Eagle's neſt, that has rings with little ſtones within it, being applied to the Thigh of one that is in labour, makes a ſpeedy and eaſy delivery; which thing I have found true by experiment."

Lupton[2] ſpeaks of "*Ætites*, called the Eagles ſtone, tyed to the left arm or ſide; it brings this benefit to Women with child, that they ſhall not be delivered before their time: beſides that, it brings love between the Man and the Wife: and if a Woman have a painfull Travail in the Birth of her Child, this ſtone tyed to her Thigh, brings an eaſy and light Birth."

Elſewhere he ſays: "Let the Woman that travels with her Child, (is in her labour,) be girded with the ſkin that a Serpent or Snake caſts off, and then ſhe will quickly be delivered."

The following is from Copley's "Wits, Fits, and Fancies," 1595: "A Gentlewoman in extremitie of Labour ſware that if it pleaſed God ſhe might eſcape Death for that once, ſhe would never in all her life after hazard herſelfe to the like daunger againe; but being at laſt ſafely delivered, ſhe then ſaid to one of the Midwives, 'So, now *put out* THE HOLY CANDLE, *and keepe it till the next time.*'"[3]

[In the "Marriage of Wit and Wiſdom," *circâ* 1570, *Indulgence* ſays to *Wit*:—

> "Well, yet before the goeſt, hold heare
> My bleſſing in a clout;
> Well fare the mother at a neede,
> Stand to thy tackling ſtout."

The firſt alluſion to this old belief and uſage is, ſo far as I know, in Heywood's "Dialogue," originally printed as early as 1546. The paſſage is as follows in the edition of 1562:

> "Ye haue had of me all that I might make.
> And be a man neuer ſo greedy to wyn,
> He can haue no more of the foxe but the ſkyn.
> Well (quoth he) if ye liſt to bring it out,
> *Ye can geue me your bleſſyng in a clout.*"

The only other example of this uſage which I can find occurs in Lovelace:

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[1] Engl. tranſl. 1658, p. 270.

[2] "Notable Things," lib. ii. p. 52.

[3] "I remember once that in the dead time of the night there came a Country-Fellow to my Uncle in a great haſte, intreating him to give order for *knocking the Bells, his Wife being in Labour*, (*a thing uſual in* SPAIN,) my good Curate then waked me out of a ſound ſleep, ſaying, Riſe, Pedro, inſtantly, and *ring the Bells for Child-birth* quickly, quickly. I got up immediately, and as Fools have good memories, I retained the words quickly, quickly, and knocked the Bells ſo nimbly, that the Inhabitants of the Town really believed it had been for Fire."—*The Lucky Idiot*, tranſl. from Quevedo, 1734, p. 13. Several French (or foreign) cuſtoms of Child-birth are noticed in the "Traité des Superſtitions" of M. Thiers, vol. i. p. 320-34.

"*To a Lady with Child that aſk'd an old Shirt.*[1]

"And why an honour'd ragged Shirt, that ſhows
Like tatter'd Enſigns, all its bodies blows?
Should it be ſwathed in a veſt ſo dire,
It were enough to ſet the Child on fire.
But ſince *to Ladies 't hath a Cuſtome been*
Linnen to ſend, that travail and lye in;
To the nine Sempſtreſſes, my former Friends,
I ſu'd but they had nought but ſhreds and ends.
At laſt, the jolli'ſt of the three times three,
Rent th' apron from her Smock, and gave it me.
'Twas ſoft and gentle, ſubtly ſpun, no doubt;
Pardon my boldneſs, Madam; Here's the Clout."

But Davies of Hereford ſeems to allude to the uſage, where, in his "Scourge of Folly," (1611), he gives the proverb:

"God-fathers oft give their bleſſings in a clout."

In the "Privy Purſe Expenſes of Henry VIII." under 1530-1, are two entries of ſums paid "in reward" to perſons who brought "Relick water" to the King. It does not ſeem to be very intelligible what was meant by this. Hone, in his "Every-day Book," enumerates a liſt of relics, in which occur: "A tear which our Lord ſhed over Lazarus; it was preſerved by an angel, who gave it *in a phial* to Mary Magdalene," and a "phial of *the ſweat of St. Michael*, when he contended with Satan." But perhaps the water offered to Henry's acceptance was merely holy water, additionally conſecrated by the immerſion of certain relics in it. The firſt entry in the book of Expenſes ſtands thus: "Itm̃ the ſame daye (18 Aug. 1530,) to Roger for bringing a glaſſe of Relike water fro Wyndeſor to hampton-courte . . . . . xii*d.*;" and on the 22nd July, 1531, the Abbot of Weſtminſter received 20*s.* for bringing relic water to the King at Chertſey.]

A note in Nichols's "Leiceſterſhire" informs us that "upon the diſſolution of the Monaſteries at Leiceſter, a multitude of falſe miracles and ſuperſtitious relicks were detected. Amongſt the reſt, *Our Ladies Girdle* ſhewn in eleven ſeveral places, and her *Milk* in eight; the Penknife of St. Thomas of Canterbury, and *a Piece of his Shirt*, much reverenced by big-bellied women."

Under December, 1502, in the Privy Purſe Expenſes of Elizabeth of York, there is this entry: "— to a monke that brought *our Lady gyrdelle* to the Quene in rewarde . . . vj*s.* viij*d.*"—upon which the editor notes: "Probably one of the numerous relicks, with which the monaſteries and abbeys then abounded, and which might have been brought to the Queen for her to put on when in labour, as it was a common practice for women in this ſituation to wear bleſſed girdles." It appears that lying-in women were alſo accuſtomed ſometimes to wrap round them under ſimilar circumſtances a long ſcroll, containing the *Magnificat* written upon it.

[1 Poems (1659), edit. 1864, p. 183. The term *clout* is ſtill in uſe in this old ſenſe, but *diaper* is the more conventional phraſe.]

It appears from Strype's Annals,[1] under 1567, that then midwives took an oath, *inter alia*, not to "ſuffer any other Bodies Child to be ſet, brought, or laid before any Woman delivered of Child in the place of her natural Child, ſo far forth as I can know and underſtand. Alſo I will not uſe any kind of Sorcery[2] or Incantation in the time of the Travail of any Woman."

Henry[3] tells us, that "amongſt the antient Britons, when a Birth was attended with any difficulty, they put certain Girdles made for that purpoſe, about the Women in labour, which they imagined gave immediate and effectual relief. Such Girdles were kept with care, till very lately, in many families in the Highlands of Scotland. They were impreſſed with ſeveral myſtical figures; and the ceremony of binding them about the Woman's waiſt was accompanied with words and geſtures, which ſhewed the cuſtom to have been of great antiquity, and to have come originally from the Druids."

[A paſſage in one of the "Towneley Myſteries" points to a very curious, yet very common ſuperſtition in this, as well as in other countries, in former times—the power of evil ſpirits to produce deformity upon a child at its birth. The hour of midnight was looked upon by our forefathers as the ſeaſon when this ſpecies of ſorcery was generally accompliſhed. The paſſage referred to above is as follows:

"*Tercius Paſtor.* I know hym by the eere marke:
that is a good tokyn.
Mak. I telle you, ſyrs, hark: hys noys was
broken.
Sythen told me a clerk, that he was forſpokyn.
Primus Paſtor. This is a falſe work. I wold
fayn be wrokyn:
Gett wepyn.
Uxor. He was takyn with an elfe:
I ſaw it myſelf.
When the clok ſtroke twelf,
Was he forſhapyn."

Pecock, in his "Repreſſor of Over-much Blaming of the Clergy," obſerves: "Sum other vntrewe opinioun of men is ..... that iij ſiſtris (whiche ben ſpirits) comen to the cradilis of infantis, for to ſette to the babe what ſchal bifalle to him." Theſe are, of courſe, the Three Weird Siſters, or *Parcæ*.

The unuſual tenderneſs for women in childbed is pleaſantly illuſtrated by an ordinance of Henry V., publiſhed for the information of his army abroad, to the effect that any Engliſh ſoldier found robbing a woman ſo ſituated ſhould forfeit all his goods and hold his life at the King's mercy.

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[1] Vol. i. p. 537.

[2] In "Sylva, or the Wood," p. 130, we read that "a few years ago, in this ſame village, the women in labour uſed to drinke the urine of their huſbands, who were all the while ſtationed, as I have ſeen the Cows in St. James's Park, and ſtraining themſelves to give as much as they can."

[3] "Hiſtory of Britain," vol. i. p. 459.

Thomas Thacker, in a letter to Thomas Cromwell, written about 1538, refers to "the Image of Seint Moodwyn of Burton upon Trent, with hir red kowe and hir ſtaff, *which wymen laboryng of child in thoſe parties were very deſirous to have with them to leane upon, and to walke with yt.*"

Ralph Sadler, in a letter to Cromwell, without date, but about 1532-3, aſking him to ſtand ſponſor for his newly-born child, ſays: "I wold alſo be right glad to have Mr. Richards wyf, or my lady Weſton to be the godmother. *Ther is a certen ſuperſtycious opynyon and vſage amongſt women*, which is, that in caſe a woman go with childe *ſhe may chryſten no other mannes childe as long as ſhe is in that caſe:* and therfore not knowing whether Mr. Rychards wyf be with childe or not, I do name my lady Weſton."

It is a common expreſſion, when a lady pays viſits to her neighbours after her confinement, to ſay, that ſhe comes *to ſcatter her mice;* the origin of the phraſe is not ſo clear; but the meaning is, that the perſon whom ſhe thus viſits is thought to be ſo placed in a fair way of being the next to fall into a ſimilar predicament.]

2. Groaning Cake and Cheese.

"For a Nurſe, the Child to dandle,
Sugar, Sope, *Spic'd Pots*, and Candle,
A Groaning Chair, and eke a *Cradle*.—
Blanckets of a ſeveral ſcantling
Therein for to wrap the bantling:
Sweetmeats from Comfit-maker's trade
When the Childs a Chriſtian made—
Pincuſhions and other ſuch knacks
A Child-bed Woman always lacks,
Caudles, Grewels, coſtly Jellies, &c."—
Poor Robin for 1676.

Againſt the time of the good wife's delivery, it [uſed to be] everywhere the cuſtom for the huſband to provide a large cheeſe and a cake. Theſe, from time immemorial, have been the objects of ancient ſuperſtition.

It is cuſtomary at Oxford to cut the cheeſe (called in the north of England, in alluſion to the mother's complaints at her delivery, "the Groaning Cheeſe") in the middle when the child is born, and ſo by degrees form it into a large kind of ring, through which the child muſt be paſſed on the day of the chriſtening.

It was not unuſual to preſerve for many years, I know not for what ſuperſtitious intent, pieces of "the Groaning Cake." Thus I read in Gayton:[1] "And hath a piece of the Groaning Cake (as they call it) which ſhe kept religiouſly with her Good Friday Bun, full forty years un-mouldy and un-mouſe-eaten."

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[1] "Feſtivous Notes on Don Quixote," 1654, p. 17.

Miſſon[1] ſays: "The Cuſtom here is not to make great Feaſts at the Birth of their Children. They drink a Glaſs of Wine, and eat a Bit of *a certain Cake*, which is ſeldom made but upon theſe occaſions."

In other places the firſt cut of the ſick wife's cheeſe (ſo alſo they call the Groaning Cheeſe) is to be divided into little pieces and toſſed in the Midwife's ſmock, to cauſe young women to dream of their lovers.

Slices of the firſt cut of the Groaning Cheeſe are in the north of England laid under the pillows of young perſons for the above purpoſe.

In "The Vow-Breaker," 1636, in a ſcene where is diſcovered "a Bed covered with white, enter Prattle, Magpy, Long-tongue, Barren with a child, *Anne in bed;*" Boote ſays, "Neece bring *the groaning Cheece*, and all requiſites, I muſt ſupply the Father's place, and bid God-fathers."

In "Seven Dialogues" [from Eraſmus], by W. Burton, 1606, in that of the Woman in Child-bed occurs the following paſſage: "*Eut.* By chaunce *I* (paſſing by theſe Houſes) *ſawe the Crowe*, or *the Ring of the Doore bound about with a white linnen Cloth*, and I marvelled what the reaſon of it ſhould be. *Fab.* Are you ſuch a ſtranger in this Countrey that you doe not know the reaſon of that? doe not you knowe that *it is a Signe that there is a Woman lying in* where that is?"

[So, in an old account of Holland:][2] "Where the Woman lies in *the Ringle of the Door does pennance*, and is lapped about with Linnen, either to ſhew you that loud knocking may wake the Child, or elſe that for a month the Ring is not to be run at: but if the Child be dead there is thruſt out a Noſegay tied to a ſtick's end; perhaps for an Emblem of the Life of Man, which may wither as ſoon as born; or elſe to let you know, that though theſe fade upon their gathering, yet from the ſame ſtock the next year a new ſhoot may ſpring."

Bartholinus informs us that the Daniſh women, before they put the new-born infant into the cradle, place there, or over the door, as amulets, to prevent the evil ſpirit from hurting the child, garlick, ſalt, bread, and ſteel, or ſome cutting inſtrument made of that metal.[3]

In Scotland, children dying unbaptized (called Tarans) were ſuppoſed to wander in woods and ſolitudes, lamenting their hard fate, and were ſaid to be often ſeen.[4] In the north of England it is thought

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[1] "Travels in England," tranſl. by Ozell, p. 35.

[2] "A Voyage to Holland, &c.," by an Engliſh Gentleman, 1691, p. 23.

[3] "Century of rare Anatomical Hiſtories," p. 19.

[4] Pennant's "Tour in Scotland," 1769, p. 157. It was thought that fairies could only change their weakly and ſtarveling elves for the more robuſt offspring of men *before Baptiſm*, whence the above cuſtom in the Highlands. One of the methods of diſcovering whether a child belongs to the fairies or not, is printed in a book entitled "A Pleaſant Treatiſe of Witchcraft." See Groſe's Account.

The word CHANGELING, in its modern acceptation, implies one almoſt an idiot,

very unlucky to go over their graves. It is vulgarly called going over "unchriſtened ground."

[That an unbaptized infant cannot die, is a belief ſtill entertained in Lancaſhire; but the authors of "Lancaſhire Folk-Lore," 1867, do not appear to have been aware, that the ſuperſtition is a very ancient and wide-ſpread one, and that this deſcription of ſpirit was known as the LATEWICH.]

In the highlands of Scotland, as Pennant informs us, children are watched till the chriſtening is over, leſt they ſhould be ſtolen or changed by the fairies. This belief was entertained by the ancients.[1]

Something like this obtained in England. Gregory[2] mentions "an ordinarie Superſtition of the old Wives, who dare not intruſt a Childe in a Cradle by itſelf alone without a Candle." This he attributes to their fear of Night-Hags.

In the "Gentle Shepherd," Bauldy deſcribing Mauſe as a witch, ſays of her:

> "At midnight hours o'er the Kirk-yard ſhe raves,
> And howks unchriſten'd Weans out of their Graves."[3]

To this notion Shakſpeare alludes when he makes Henry IV., ſpeaking of Hotſpur, in compariſon with his own profligate ſon, ſay as follows:

> "O that it could be prov'd
> That ſome night-tripping Fairy had exchang'd,
> In Cradle-cloaths our Children where they lay,
> And call'd mine Percy, his Plantagenet!
> Then would I have his Harry, and he mine."

Spenſer has the like thought in the firſt book of the "Faery Queene:"

> "From thence a Fairy thee unweeting reft
> There as thou ſlep'ſt in tender ſwadling band,
> And her baſe Elfin brood there for the left,
> Such men do CHANGELINGS call, ſo chang'd by Fairy theft."

Pennant,[4] ſpeaking of "the Fairy Oak," of which alſo he exhibits a portrait, relates [1796] this curious circumſtance reſpecting it: "In this very century, a poor Cottager, who lived near the ſpot, had a Child who grew uncommonly peeviſh; the parents attributed this to the Fairies, and imagined that it was a CHANGELING. They took the Child, put it in a Cradle, and left it all night beneath the Tree, in hopes that the *tylwydd têg*, or *Fairy family*, or *the Fairy folk*, would

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evincing what was once the popular creed on this ſubject, for as all the fairy children were a little backward of their tongue and ſeemingly idiots, therefore ſtunted and idiotical children were ſuppoſed changelings. This ſuperſtition has not eſcaped the learned Moreſin: "Papatus credit albatas Mulieres, et id genus Larvas, pueros integros auferre, alioſque ſuggerere monſtruoſos, et debiles multis partibus; aut ad Baptiſterium cum aliis commutare, aut ad Templi introitum."—*Papatus*, p. 139.

[1] Bartholinus "De Puerperio Veterum," lib. vi. p. 157.

[2] "Poſthuma," 1649, p. 97.

[3] Act ii. ſc. 2.

[4] "Hiſtory of Whiteford," p. 5.

reſtore their own before morning. When morning came, they found the Child perfectly quiet, ſo went away with it, quite confirmed in their belief."

Waldron[1] tells us: "The old ſtory of Infants being changed in their Cradles, is here in ſuch credit, that Mothers are in continual terrors at the thoughts of it. I was prevailed upon myſelf to go and ſee a Child, who, they told me, was one of theſe Changelings, and indeed muſt own was not a little ſurprized as well as ſhocked at the ſight. Nothing under Heaven could have a more beautiful face: but tho' between five and ſix years old, and ſeemingly healthy, he was ſo far from being able to walk or ſtand, that he could not ſo much as move any one joint: his limbs were vaſtly long for his age, but ſmaller than an Infant's of ſix months: his complexion was perfectly delicate, and he had the fineſt hair in the world: he never ſpoke nor cryed, eat ſcarce any thing, and was very ſeldom ſeen to ſmile; but if any one called him a Fairy-Elf he would frown, and fix his eyes ſo earneſtly on thoſe who ſaid it, as if he would look them through. His Mother, or at leaſt his ſuppoſed Mother, being very poor, frequently went out a Chairing, and left him a whole day together: the neighbours out of curioſity, have often looked in at the window to ſee how he behaved when alone, which, whenever they did, they were ſure to find him laughing, and in the utmoſt delight. This made them judge that he was not without Company more pleaſing to him than any mortal's could be; and what made this conjecture ſeem the more reaſonable, was, that if he were left ever ſo dirty, the Woman, at her return, ſaw him with a clean face, and his hair combed with the utmoſt exactneſs and nicety."

He alſo mentions "Another Woman, who, being great with Child, and expecting every moment the good hour, as ſhe lay awake one night in her bed, ſhe ſaw ſeven or eight little Women come into her Chamber, one of whom had an Infant in her arms. They were followed by a Man of the ſame ſize, in the habit of a Miniſter." A mock Chriſtening enſued, and "they baptized the Infant by the name of Joan, which made her know ſhe was pregnant of a Girl, as it proved a few days after, when ſhe was delivered."

In a Proclamation, dated 16th November, 30 Henry VIII., among many "laudable ceremonies and rytes" enjoined to be retained, is the following: "Ceremonies uſed at purification of women delivered of chylde, and offerynge of theyr cryſomes."

In "A Parte of a Regiſter" [1593,] in a liſt of "groſſe poyntes of Poperie, evident to all men," is enumerated the following: "The Churching of women with this pſalme, *that the ſunne and moone ſhall not burne them*:" as is alſo, "The offeringe of the woman at hir Churching."

Lupton[2] ſays: "If a man be the firſt that a woman meets after ſhe comes out of the church, when ſhe is newly churched, it ſignifies

[1] "Deſcription of the Iſle of Man," Works, p. 128.
[2] Firſt book of "Notable Things," [1579,] ed. 1660.

that her next child will be a boy; if ſhe meet a woman, then a wench is likely to be her next child. This is credibly reported to me to be true."

It appears anciently to have been cuſtomary to give a large entertainment at the churching, and previous to that at the chriſtening.

[This was formerly, and until the early part of the preſent century at leaſt, if not ſtill, known as the *Upſitting*, or *Getting-up*. Fletcher, in the "Woman Hater," 1607, makes Valore ſay to Gondarino:

> "Farewell, my lord; I was entreated
> To invite your worſhip to a lady's upſitting—"

which Cotgrave ſeems to have confounded with the churching itſelf, whereas it is rather the celebration of the mother's recovery from her lying-in.]

On a paſſage in his "Hiſtory of Craven," where Maſter John Norton "gate leave of my old Lord to have half a Stagg for his Wife's Churching," Whitaker obſerves in a note: "Hence it appears that Thankſgivings after Child-Birth were anciently celebrated with feaſting."[1] He adds: "For this Cuſtom I have a ſtill older authority: 'In ii^bus^ Hogſheveds Vini albi empt' apud Ebor. erga purificationem Dominæ, tam poſt partum Mag'ri mei nuper de Clifford, quam poſt partum Mag'ri mei nunc de Clifford. . . lxvi*s.* viij*d.*'"[2]

Harriſon, in his "Deſcription of Britain," complains of the exceſſive feaſting, as well at other feſtive meetings, as at "Purifications of Women."

In Deloney's "Thomas of Reading," 1632, ſignat. H iii. we read: "Suttons Wife of Saliſbury, which had lately bin delivered of a Sonne, againſt her going to Church prepared great cheare: at what time Simons Wife of Southampton came thither, and ſo did divers others of the Clothiers Wives, onely to make merry at this *Churching-Feaſt*."

In "The Batchellor's Banquet," 1603 [attributed to Dekker,] the lady (A 3) is introduced telling her huſband: "You willed me (I was ſent for) to go to Miſtreſs M. *Churching*, and when I came thither *I found great Cheer* and *no ſmall company of Wives*." And at C 2, the lady is aſked: "If I had ever *a new Gown to be churched in*."

Among Shipman's Poems,[3] is one dated 1667, and entitled, "*The Churching Feaſt*,—to S^r^ Clifford Clifton *for a fat Doe*."

[Herrick, however, where he ſpeaks of the churching ceremony, omits reference to this entertainment.][4]

An eſſayiſt in the "Gentleman's Magazine" for May, 1732, obſerves; "Among the women there is the *groaning chair*, in which the matron ſits to receive viſits of congratulation. This is a kind of

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[1] "Hiſtory of Craven," p. 220.
[2] "Compotus Tho. Dom. Clifford, a^o^ 15 Hen. VI."
[3] 8vo. 1683, p. 123.
[4] "Heſperides," 1648, p. 339.

female ovation due to every good woman who goes through ſuch eminent perils in the ſervice of her country."

In the "Statiſtical Account of Scotland,"[1] it is ſaid: "It was moſt unhappy for a woman, after bringing forth a child, to offer a viſit, or for her neighbours to receive it, till ſhe had been duly churched. How ſtrongly did this enforce gratitude to the Supreme Being for a ſafe delivery! On the day when ſuch a woman was churched, every family, favoured with a call, were bound to ſet meat and drink before her: and when they omitted to do ſo, they and theirs were to be loaded with her hunger. What was this, but an obligation on all who had it in their power to do the needful to prevent a feeble woman from fainting for want?"

[It is conſidered lucky for the mother before ſhe goes down ſtairs after her confinement, to aſcend one ſtep, and back, and I believe that it is conſidered ſufficient by the learned, if the lady lifts her foot, and lays it for a moment on a ſtool or other ſimilar object.

In Scotland (Edinburgh), a piece of ſilver, an egg, and ſome bread preſented to a child on entering a houſe for the firſt time, are ſuppoſed to bring luck. That a horſe-ſhoe nailed to the maſt of a fiſhing-ſmack will protect it againſt the weather, is alſo a piece of Scotiſh folk-lore. Among the Forfarſhire fiſhermen, the portent of the hare croſſing the path, which in many other places is regarded as unlucky, has ſufficient influence to deter any one from going out.]

3. Christening Customs.

[The following order for the chriſtening of a prince or princeſs of England was eſtabliſhed (or confirmed) in the reign of Henry VII.:[2]

"— ffor the criſtynynge off the prince or a princeſe, the chirche or the chapelle dore where the criſtynynge ſhalbe, the dore muſt be hangid roof and ſides all w^t^ clothe of golde and carpets well vndyre the feet; then the font muſt be ſet on hight, y^t^ the pepill may ſee the criſtenynge, and preſſe not to ny; and the font muſt be hangid withe a riche ſele, and overlaid about w^t^ carpets on the greces (ſteps) and oy^r^ places; and the font muſt be hangide all about w^t^ clothe of golde, and laid w^t^in withe ſmall lyn clothe; and the chirche muſte be hangid all about the ſides w^t^ arras; and the highe aucter muſte be araid in the recheſte wiſe, well carpetted afor the aucter; then in the ſide of the chirche be ſides the font muſt be hangid a travers, and a feyre of coles well brynt or they com there, withe fumidory caſt y^r^in for the eyre, and a faire chauffure w^t^ water baſyn of ſilver; Alſo yt muſte be ordined that the goſſepes be neghe loggid againſte the Quenes delyverans; and when God ſendithe tym that the prince be borne, then

[1] Vol. xxi. p. 147, pariſh of Monquhitter.

[2] "Antiq. Repert." ed. 1807, vol. i. p. 305.]

the goſſapes to be redy to go w^t^ the child to the chirche, and a duches to bere the cuſyne afore it on her ſhulder on a kerchef of ſmall reynes: and if it be a prince, an erle to bere his trayne; and it be a princeſe, a counteſſe to bere the trayne: And then y^r^ muſte be born afore it to the chirche ij cc torches, xxiiij of them about the child, and the oy^r^ dele borne w^t^ yomen afore it; and when yey com to the chirche, the torches to ſtand alle about the font, as ny the walles as they may: Then muſt the ſargiant of the pantry be redy at the chirche dore w^t^ a towelle about his neke, w^t^ a faire ſalt ſellere of gold in his hand, w^t^ ſalt y^r^in; then the ſergiant of the ewery to be there w^t^ baſyn and ewere for the goſſepes to weſche w^t^; and the ſergiant of the ſpicery and 2 butlers to be y^r^ redy w^t^ ſpice and wyne, that when the prince is criſtenyde, the goſſepes and oy^r^ eſtats may take ſpice and wyne, and a biſchope to cryſtyn the child: and when y^e^ child is baptizede, all the torches to be lightide, and then to be born vp the highe auctere; and there to be confermyde; and then ſpice and wyne to be takyne, and the void to be hade; and there the yefts to be gevyne and the yefts takene, to erles, barrons, and baronetts; and they to bere them afore the child to the Quenes chambre dore .... And if it be a princeſe, then the yefts to be borne of ladys, and they to bere yem to the Quene."

A curious repreſentation of the proceſſion at the chriſtening of Prince Arthur, eldeſt ſon of Henry VII., is given from a drawing in outline in the "Antiquarian Repertory,"[1] with an account of the ceremony from an old MS.

On the 17th of December, 1566, James, the ſon of Mary, Queen of Scots, was baptized according to the rites of the Popiſh Church, at Edinburgh. Queen Elizabeth had been aſked to become one of the ſponſors, and ſent the Earl of Bedford with a gold font as a preſent. The prince was held up by the Counteſs of Argyll in the behalf of the Engliſh queen; after the baptiſm had been ſolemnized, the names and the titles of the royal infant were proclaimed to the ſound of trumpets. Grindal, writing from London to Henry Bullinger, Feb. 8, 1567, ſays: "Her [Mary's] eldeſt ſon was baptized in December laſt, after the popiſh manner, by ſome mitred pſeudo-biſhop; but two only could be found out of the whole nobility of that kingdom, who thought proper to be preſent at the chriſtening. The reſt only accompanied the infant, both in going and returning, as far as the door of the chapel."[2]]

Strype in his "Annals," A.D. 1559, informs us that "on the 27th of October that year, the Prince of Sweden, the Lord Robert and the Lady Marchioneſs of Northampton, ſtood ſureties at the chriſtening of Sir Thomas Chamberlaynes ſon, who was baptiſed at St. Benet's church, at Pauls Wharf. The church was hung with cloth of arras; and, after the chriſtening, were brought wafers, comfits, and divers

[1] 2nd edit. vol. i. p. 353.]
[2] "Zurich Letters," Parker Soc. 1ſt ſeries, p. 182.]

banquetting diſhes, and hypocras and Muſcadine wine, to entertain the gueſts."

In Stow's "Chronicle," by Howes, 1631, ſpeaking of the life and reign of King James, he obſerves: "At this time, and for many yeares before, it was not the uſe and cuſtome (as now it is) for godfathers and godmothers generally to give plate at the baptiſme of children (as *ſpoones*, cupps, and ſuch like), but onely to give *chriſtening ſhirts*, with *little bands and cuffs*, wrought either with ſilke or blew threed, the beſt of them, for chiefe perſons weare, edged with a ſmall lace of blacke ſilke and gold, the higheſt price of which for great men's children was ſeldom above a noble, and the common ſort, two, three, or foure, and five ſhillings a piece."

It was anciently the cuſtom for the ſponſors at chriſtenings to offer gilt ſpoons as preſents to the child: theſe ſpoons were called Apoſtle ſpoons, becauſe the figures of the twelve Apoſtles were chaſed or carved on the tops of the handles. Opulent ſponſors gave the whole twelve. Thoſe in middling circumſtances gave four; and the poorer ſort contented themſelves with the gift of one, exhibiting the figure of any ſaint in honour of whom the child received its name. It is in alluſion to this cuſtom that when Cranmer profeſſes to be unworthy of being ſponſor to the young Princeſs, Shakeſpeare makes the King reply, "Come, come, my lord, you'd ſpare your ſpoons." In the year 1560, we find entered in the books of the Stationers' Company: "A ſpoyne, the gyfte of Maſter Reginold Wolfe, all gylte, with the pycture of *St. John.*" Ben Jonſon, alſo, in his "Bartholomew Fair," mentions ſpoons of this kind: "And all this for the hope of a couple of *Apoſtle ſpoons* and a cup to eat caudle in." So, in Middleton's "Chaſte Maid in Cheapſide," 1620: "*Second Goſſip.* What has he given her? What is it, Goſſip?—*Third Gos.* A faire high-ſtanding cup and two great *poſtle ſpoons*, one of them gilt." Again, in Davenant's "Wits," 1636:

> "My pendants, carcanets, and rings,
> My chriſtening caudle-cup and *ſpoons*,
> Are diſſolved into that lump."

Again, in the "Noble Gentleman," by Beaumont and Fletcher:

> "I'll be a goſſip. Bewford,
> I have an odd *Apoſtle ſpoon.*"

Shipman, in his "Goſſips," is pleaſant on the failure of the old cuſtom of giving *Apoſtle Spoons*, &c. at chriſtenings:

> "Eſpecially ſince Goſſips now
> Eat more at Chriſtnings, than beſtow.
> Formerly, when they us'd to troul
> Gilt Bowls of Sack, they gave the Bowl;
> *Two Spoons at leaſt;* an Uſe ill kept;
> 'Tis well now if our own be left."

Moreſin informs us of a remarkable cuſtom, which he himſelf was an eye-witneſs of in Scotland. They take, ſays he, on their return

from church, the newly-baptized infant, and vibrate it three or four times gently over a flame, ſaying, and repeating it thrice, "Let the Flame conſume thee now or never."[1]

Borlaſe writes:[2] "The ſame luſtration, by carrying of fire, is performed round about women after child-bearing, and round about children *before they are chriſtened*, as an effectual means to preſerve both the mother and infant from the power of evil ſpirits."

It is very obſervable here, that there was a feaſt at Athens, kept by private families, called Amphidromia, on the fifth day after the birth of the child, when it was the cuſtom for the goſſips to run round the fire with the infant in their arms, and then, having delivered it to the nurſe, they were entertained with feaſting and dancing.

We read:[3] "About children's necks the wild Iriſh hung the beginning of St. John's Goſpel, a crooked nail of an horſe-ſhoe, or a piece of a wolves-ſkin, and both the ſucking child and nurſe were girt with girdles finely plated with woman's hair: ſo far they wandered into the ways of errour, in making theſe arms the ſtrength of their healths." . . . . "Of the ſame people Solinus affirmeth, that they are ſo given to war, that the mother, at the birth of a man child, feedeth the firſt meat into her infant's mouth upon the point of her huſband's ſword, and with heatheniſh imprecations wiſhes that it may dye no otherwiſe then in war, or by ſword." Giraldus Cambrenſis ſaith, "At the baptizing of the infants of the wild Iriſh, their manner was not to dip their right arms into the water, that ſo as they thought they might give a more deep and incurable blow." Here is a proof that the whole body of the child was anciently *commonly* immerſed in the baptiſmal font. Camden[4] relates, in addition to this, that, "if a child is at any time out of order, they ſprinkle it with the ſtaleſt urine they can get." Pennant informs us, that in the Highlands midwives gave new-born babes a ſmall ſpoonful of earth and whiſky, as the firſt food they take.

In the "Statiſtical Account of Scotland,"[5] we read that the inhabitants "would conſider it as an unhappy omen, were they by any means diſappointed in getting themſelves married, or their children baptized, on the very day which they had previouſly fixed in their mind for that purpoſe."

Again,[6] pariſh of Kilfinan, Argyleſhire, we read: "There is one pernicious practice that prevails much in this pariſh, which took its riſe from this ſource, which is, that of carrying their children out to baptiſm on the firſt or ſecond day after birth. Many of them, although they had it in their option to have their children baptized in their own houſes, by waiting one day, prefer carrying them ſeven

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[1] "Papatus," p. 72.

[2] Quoting (in his "Account of Cornwall") Martin's "Deſcription of the Weſtern Iſlands," p. 117.

[3] "Memorable Things noted in the Deſcription of the World," p. 111-13.

[4] Gough's edit. of "Britannia," 1789, vol. iii. p. 658.

[5] Vol. vii. p. 560, pariſhes of Kirkwall and St. Ola.

[6] Vol. xiv. p. 261.

or eight miles to church in the worſt weather in December or January, by which folly they too often ſacrifice the lives of their infants to the phantom of ſuperſtition."

Again:[1] the miniſter of the pariſhes of South Ronaldſay and Burray, Orkney, ſays: "Within theſe laſt ſeven years [*i. e. circâ* 1790], the Miniſter has been twice interrupted in adminiſtering Baptiſm to a female child, *before the male child*, who was baptized immediately after. When the ſervice was over, he was gravely told he had done very wrong, for, as the female child was firſt baptized, ſhe would, on her coming to the years of diſcretion, moſt certainly have a ſtrong beard, and the boy would have none." Laſtly:[2] the miniſter of Logierait, Perthſhire, ſays: "When a child was baptized privately, it was, not long ſince, cuſtomary to put the child upon a clean baſket, having a cloth previouſly ſpread over it, with bread and cheeſe put into the cloth; and thus to move the baſket three times ſucceſſively round the iron crook, which hangs over the fire, from the roof of the houſe, for the purpoſe of ſupporting the pots when water is boiled, or victuals are prepared. This might be anciently intended to counteract the malignant arts which witches and evil ſpirits were imagined to practiſe againſt new-born infants."

[The font was uſually covered, and the cover was made faſt with a lock, in order to guard againſt malignant influences.[3] There was more reaſon in the practice which formerly prevailed of ſecuring the poor-boxes in the churches with locks and keys, and even iron-plates, not *propter ſortilegia*, but to guard the donations of the charitable againſt common-place depredators.]

Groſe tells us there is a ſuperſtition that a child who does not cry when ſprinkled in baptiſm will not live. He has added another idea equally well founded, that children prematurely wiſe are not long-lived, that is, rarely reach maturity; a notion which we find quoted by Shakeſpeare, and put into the mouth of Richard III.

Bulwer remarks[4] that "There is a tradition our midwives have concerning children borne open-handed, that ſuch will prove of a bountiful diſpoſition and frank-handed." The following occurs in the ſecond part of Dekker's "Honeſt Whore," 1630: "I am the moſt wretched fellow: *ſure ſome left-handed prieſt chriſtened me*, I am ſo unlucky."

[Herrick names a cruſt of holy bread laid under the head of a ſleeping child as a charm againſt hags, and a knife placed near the child's heart, with the point upward, as a charm againſt peril in general.]

It appears to have been anciently the cuſtom at chriſtening entertainments, for the gueſts not only to eat as much as they pleaſed, but

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[1] Vol. xv. p. 311. [2] Vol. v. p. 83.

[3] "Archæologia," vol. x. p. 207-8, where "Gent. Mag." vol. xliv. p. 500 and vol. xlv. p. 13 are cited. The paſſage requiring this protection to fonts is curious: "Fontes baptiſmales ſub *ſera* clauſi teneantur *propter ſortilegia*."

[4] "Chirologia," p. 62.

alſo, for the ladies, at leaſt, to carry away as much as they liked in their pockets. In Strype's "Stow" accounts are given of two great chriſtenings, in 1561 and 1562. After the firſt was "a ſplendid banquet at home;" and the other, we read, "was concluded with a great banquet, conſiſting of wafers and hypocras, French, Gaſcoign, and Rheniſh wines, with great plenty, and all their ſervants had a banquet in the hall with divers diſhes."

The following Scotiſh modern ſuperſtitions reſpecting new-born children are enumerated by Roſſe:[1]

> "Gryte was the care, and tut'ry that was ha'en,
> Baith night and day about the bony Weeane,
> The Jizzen-bed wi' rantry leaves was ſain'd,
> And ſik like things as the auld Grannies kend,
> Jeans paps *wi' ſa't and water waſhen clean*,
> Reed that her milk get wrang, fan it was green.
> Neiſt the firſt hippen to the green was flung,
> And thereat ſeeful words baith ſaid and ſung.
> A clear brunt coal wi' the het Tongs was ta'en
> Frae out the Ingle-mids fu' clear and clean,
> And throw the *corſy-belly* letten fa,
> For fear the weeane ſhould be ta'en awa;
> Dowing and growing, was the daily pray'r,
> And Nory was brought up wi' unco care."

Waldron,[2] ſpeaking of the Manks' chriſtenings, ſays: "The whole country round are invited to them; and, after having baptized the child, which they always do in the church, let them live ever ſo diſtant from it, they return to the houſe, and ſpend the whole day, and good part of the night, in feaſting."

Cowell[3] ſays: "It was a good old cuſtom for godfathers and godmothers, every time their godchildren aſked them bleſſing, to give them a cake, which was a gods-kichell; it is ſtill a proverbial ſaying in ſome countries, 'Aſk me a bleſſing, and I will give you ſome plum-cake.'"[4]

Hutchinſon[5] tells us that children in Northumberland, when firſt ſent abroad in the arms of the nurſe to viſit a neighbour, are preſented with an egg, ſalt, and fine bread.

He obſerves that "the Egg was a ſacred emblem, and ſeems a gift well adapted to infancy." Bryant ſays, "An Egg, containing in it the elements of life, was thought no improper emblem of the ark, in which were preſerved the rudiments of the future world: hence in the Dionuſiaca and in other Myſteries, one part of the nocturnal ceremony conſiſted in the conſecration of an Egg. By this, as we are informed by Porphyry, was ſignified the World. It ſeems to have been a favourite ſymbol, and very antient, and we find it adopted among

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[1] "Helenore, or the Fortunate Shepherdeſs," 1778, p. 12.
[2] "Deſcription of the Iſle of Man," Works, p. 170.
[3] "Law Dictionary," *voce* KICHELL.
[4] See, for a ſingular notion about children's bread and butter, Petri Molinæi "Vates," p. 154.]
[5] "Northumberland," vol. ii. p. 4 *ad finem*, and p. 13.

many nations. It was ſaid by the Perſians of Oroſmaſdes, that he formed Mankind and incloſed them in an Egg. Cakes and Salt were uſed in religious rites by the antients. The Jews probably adopted their appropriation from the Egyptians: 'And if thou bring an oblation of a Meat-offering baken in the oven, it ſhall be unleavened Cakes of fine flour,' &c. *Levit.* ii. 4.—'With all thine offerings thou ſhalt offer Salt.'"

At the chriſtening entertainments of many of the poorer ſort of people in the North of England (who are ſo unfortunate as to provide more mouths than they can with convenience find meat for) great collections are oftentimes made by the gueſts, and ſuch as will far more than defray the expenſes of the feaſt of which they have been partaking.

There was an ancient cuſtom called *Bid-ale*, or *Bidder-ale*, from the Saxon word biddan to pray or ſupplicate, when any honeſt man, decayed in his eſtate, was ſet up again by the liberal benevolence and contributions of friends at a feaſt, to which thoſe friends were bid, or invited. It was moſt uſed in the Weſt of England, and in ſome counties called a *Help-ale*.

It is cuſtomary in the North alſo for the midwife, &c. to provide two ſlices, one of bread and the other of cheeſe, which are preſented to the firſt perſon they meet in the proceſſion to church at a chriſtening. The perſon who receives this homely preſent muſt give the child in return three different things, wiſhing it at the ſame time health and beauty. The gentleman who informed [Brand] of this, happening once to fall in the way of ſuch a party, and to receive the above preſent, was at a loſs how to make the triple return, till he bethought himſelf of laying upon the child which was held out to him, a ſhilling, a halfpenny, and a pinch of ſnuff. When they meet more than one perſon together, it is uſual to ſingle out the neareſt to the woman that carries the child.

In Braithwaite's "Whimzies," 1631, ſpeaking of a yealous (jealous) neighbour, the author ſays: "Store of biſket, wafers, and careawayes, hee beſtowes at his childs chriſtning, yet are his cares nothing leſſned; he is perſwaded that he may eate his part of this babe, and never breake his faſt."

There is a ſingular cuſtom prevailing in the country of the Leſgins, one of the ſeventeen Tartarian nations. "Whenever the Uſmei, or Chief, has a ſon, he is carried round from village to village, and alternately ſuckled by every woman who has a child at her breaſt, till he is weaned. This cuſtom by eſtabliſhing a kind of brotherhood between the Prince and his ſubjects, ſingularly endears them to each other."[1]

Among ſuperſtitions relating to children, the following is cited by Bourne,[2] from Bingham on St. Auſtin: "If when two friends are

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[1] "Europ. Mag." for June, 1801, p. 408.
[2] "Antiq. Vulg." ch. 18.

talking together a Stone, or a Dog, or a Child, happens to come between them, they tread the Stone to pieces as the divider of their friendſhip, and this is tolerable in compariſon of beating an innocent Child that comes between them. But it is more pleaſant that ſometimes the Children's quarrel is revenged by the dogs: for many times they are ſo ſuperſtitious as to dare to beat the Dog that comes between them, who turning again upon him that ſmites him, ſends him from ſeeking a vain remedy, to ſeek a real phyſician indeed."

In Shipman's "Goſſips," 1666,[1] we read:

> "Since friends are ſcarce, and neighbours many,
> Who will lend mouths, but not a penny,
> *I* (if you grant not a ſupply)
> Muſt e'en provide a *chriſome pye*."

With reſpect to the "Criſome Pye" [already mentioned in the quotation from Shipman's "Goſſips," 1666,] it is well known that "Criſome [ſays Blount] ſignifies properly the white cloth, which is ſet by the Miniſter of Baptiſm upon the head of a Child newly anointed with Chriſm (a kind of hallowed ointment uſed by Roman Catholics in the Sacrament of Baptiſm and for certain other unctions, compoſed of oyl and balm) after his Baptiſm. Now it is vulgarly taken for the white cloth put about or upon a Child newly chriſtened, in token of his Baptiſm; wherewith the women uſed to ſhrowd the Child, if dying within the month; otherwiſe it is uſually brought to Church at the Day of Purification."[2]

Stevenſon,[3] ſpeaking of the month of Auguſt, obſerves: "*The new Wheat makes the Goſſips Cake*, and the Bride-Cup is carryed above the heads of the whole pariſh."

In Strype,[4] it is ſaid to be enjoined that, "to avoid contention, let the curate have the value of the Chriſome, not under the value of 4*d.* and above as they can agree, and as the ſtate of the parents may require."

In an account of Dunton Church, in Barnſtable Hundred,[5] is the following remark: "Here has been a cuſtom, time out of mind at the churching of a woman, for her to give a white Cambrick Handkerchief to the Miniſter as an offering. This is obſerved by Mr. Lewis in his 'Hiſtory of the Iſle of Thanet,' where the ſame cuſtom is kept up."

In the Chicheſter Articles of Inquiry, 1639, occurs the paſſage: "Doth the Woman who is to be churched uſe the antient accuſtomed habit in ſuch caſes, *with a white vail or kerchiefe upon her head?*"

Under "Natal or Natalitious Gifts," Blount obſerves that "among the Grecians, the fifth Day after the Child's birth, the neighbours ſent

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[1] "Poems," 1683, p. 113.
[2] Blount's "Gloſſographia," *in voce*.
[3] "The Twelve Moneths," 1661, p. 37.
[4] *Ut ſupra*, p. 148, A.D. 1560.
[5] Morant's "Eſſex," vol. i. p. 219.

in Gifts, or ſmall Tokens; from which cuſtom, that among Chriſtians of the Godfathers ſending gifts to the baptized infant, is thought to have flown: and that alſo of the neighbours ſending gifts to the mother of it, as is ſtill uſed in North Wales."

In a tract of the laſt century[1] it is ſaid: "The Godmother, hearing when the Child's to be *coated*, brings it a gilt Coral, a ſilver Spoon, and Porringer, and a brave new Tankard of the ſame metal. The Godfather comes too, the one with a whole piece of flower'd ſilk, the other with a ſet of *gilt Spoons*, the gifts of Lord Mayors at ſeveral times."

[Queen Elizabeth ſtood ſponſor in perſon or by proxy for a great number of the children of her courtiers and favourites, and ſome of her predeceſſors had done the ſame to a certain extent. In the Privy Purſe Expenſes of our early kings are many entries, ſhowing that where they did not honour the ceremony with their preſence, they ſent a ſuitable perſon to repreſent them, and a gift.

At the chriſtening of Prince Charles, afterwards Charles I., in 1630, the Ducheſs of Richmond, who ſtood proxy for the queen-mother of France, preſented a jewel valued at £7000 or £8000, and gave the *melch*, or wet-nurſe, a chain of rubies of the eſtimated worth of £200.

In the "Autobiography of Sir John Bramſton," there is a reference to an uſage, which is not noticed by Mr. Brand or by Sir Henry Ellis. Sir John relates how, after the death of King Edward VI., in 1553, Roſe, a daughter of Sir William Lock, in the time of her firſt huſband, Anthony Hickman, fled ultimately to Antwerp from the perſecution of Mary's government, they being Proteſtants. Mr. and Mrs. Hickman took two children abroad with them, and while they remained at Antwerp, ſhe had a third, which ſhe cauſed to be baptized in the houſe according to the rites of the Reformed Church. "The faſhion was," writes the author of theſe memoirs, "*to hange a peece of lawne out at the window where a child was to be baptiſed;* and her houſe havinge two dores into two ſtreetes, ſhe hunge lawne out at each doore, ſoe the neighbours of each ſide, thinckinge the child was caried out at the other dore, inquired no farther."]

There was formerly a cuſtom of having *Sermons at Chriſtenings.* I had the honour of preſenting to the Earl of Leiceſter one preached at the baptiſm of Theophilus Earl of Huntingdon.

The well-known toy, with bells, &c. and a piece of Coral at the end, which is generally ſuſpended from the necks of infants to aſſiſt them in cutting their teeth, is with the greateſt probability ſuppoſed to have had its origin in an ancient ſuperſtition, which conſidered coral as an amulet or defenſative againſt faſcination: for this we have the authority of Pliny.[2] It was thought too to preſerve and faſten the teeth in men.

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[1] "The Fifteen Comforts of Wooing," &c. p. 162.

[2] "Aruſpices religioſum Coralli geſtamen amoliendis periculis arbitrantur: et Surculi Infantiæ alligati tutelam habere creduntur."

Scot, in his "Diſcovery of Witchcraft," 1584,[1] ſays: "The Coral preſerveth ſuch as bear it from faſcination or bewitching, and in this reſpect they are hanged about children's necks. But from whence that ſuperſtition is derived, or who invented the lye I know not: but I ſee how ready the people are to give credit thereunto by the multitude of corrals that were employed."

Steevens[2] informs us that there appears to have been an old ſuperſtition that coral would change its colour and look pale when the wearer of it was ſick. So in the [play of "The] Three Ladies of London," 1584:

> "You may ſay Jet will take up a ſtraw, Amber will make one fat,
> Coral *will look pale when you be ſick*, and Chryſtal will ſtanch blood."

In Bartholomeus "de Proprietatibus Rerum,"[3] we read: "Wytches tell, that this ſtone (*Coral*) withſtondeth lyghtenynge.—It putteth of lyghtnyng, whirlewynde, tempeſte and ſtormes fro ſhyppes and houſes that it is in.—The Red [Corall] helpeth ayenſt the fendes gyle and ſcorne, and ayenſt divers wonderous doyng, and multiplieth fruite and ſpedeth begynnyng and ending of cauſes and of nedes."

Coles, in his "Adam in Eden," ſpeaking of coral, ſays: "It helpeth Children to breed their teeth, their gums being rubbed therewith; and to that purpoſe they have it faſtened at the ends of their mantles." And Plat, in his "Jewel-Houſe of Art and Nature," 1594, ſays, "Coral is good to be hanged about Children's necks, as well to rub their gums, as to preſerve them from the falling ſickneſs: it hath alſo ſome ſpecial ſimpathy with nature, for the beſt Coral being worn about the neck, will turn pale and wan, if the party that wears it be ſick, and comes to its former colour again, as they recover health."

In Erondel's "French Garden," edit. 1621, ſignat. H 2, in a dialogue relative to the dreſs of a child, we have another proof of the long continuance of this cuſtom: "You need not yet give him *his* Corall *with the ſmall golden Chayne*, for I beleeve it is better to let him ſleepe untill the afternoone."

In "A ſhort Deſcription of Antichriſt," &c. 1554, is this paſſage: "I note all their Popiſhe traditions of Confirmacion of yonge Children with oynting of oyle and creame, and with *a Ragge knitte aboute the necke of the yonge Babe*," &c.

[Wafers and hippocras wine were the cuſtomary refreſhment ſerved up after the return from a chriſtening, as appears from the caſe of Alderman White's child in 1559, when the Marquis of Wincheſter, Lord Treaſurer, ſtood as one of the ſponſors. The ſame entertainment was alſo very uſual (with other dainties) at weddings about the ſame period.]

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[1] Ed. 1665, p. 166.
[2] Reed's "Shakeſpeare," vol. vii. p. 308.
[3] Edit. 1536, fol. 229.

[Biſhopping.

THIS is what is now generally known as Confirmation, a term which was not underſtood in early times. In the Privy Purſe Expenſes of the Princeſs Mary, under December, 1536, we have: "Itm̃ Payed for the faſcion of a Tablet geven to my lady Carowes [Carew's] Doughtr beeng my ladyes goddoughter *at the byſhoppyng* . . . vjs."]

Dr. Rimbault, in "A Little Book of Songs and Ballads," 1851, has printed from a collection of muſic with the words, publiſhed about 1530, an ancient lullaby ſong, which commences with this ſtanza:

"By by, lullaby,
Rockyd I my chyld:
In a dream late as I lay,
Methought I heard a mayden ſay
And ſpak thes wordys mylde:
My lytil ſone with the I play,
And ever ſhe ſong by lullaby,
Thus rockyd ſhe hyr chyld.
By by Lullaby,
Rockid I my child, by by."]

Cuſtoms at Deaths.

The Paſſing Bell.

Called also the Soul [or Sauncing] Bell.

["Ring out your *belles*, let mourning ſhewes be ſpread,
For Loue is dead."—*Englands Helicon*, 1600.]

"Make me a ſtraine ſpeake groaning like a Bell,
That towles *departing* Soules."
—Marſton's *Works*, 1633, ſign. D 5 *verſo*.

["Hark, hark! what noiſe is this; a *Paſſing Bell*,
That doth our own fate in an others tell."
—Sparke's *Scintillula Altaris*, 1652.

THE following clauſe in the "Advertiſements for due Order," &c. 1565, is much to our purpoſe:

"Item, that when anye Chriſtian Bodie is *in paſſing*, that *the Bell be tolled*, and that the Curate be ſpeciallie called for to comforte the ſicke perſon; and *after the time of his paſſinge*, to ringe no more but one

ſhorte peale; and one before the Buriall, and another ſhort peale after the Buriall."[1]

In Catholic times, here, it has been cuſtomary to toll the Paſſing Bell at all hours of the night as well as by day: as the ſubſequent extract from the Churchwardens' Accounts for the pariſh of Wolchurch,[2] 1526, proves: "Item. the Clerke to have for tollynge of the paſſynge Belle, for Manne, Womanne, or Childes, if it be in the day, iiij*d.* Item. if it be in the Night, for the ſame, viij*d.*"

The following is a paſſage in Stubbes' "Anatomie of Abuſes,"[3] 1583. He is relating the dreadful end of a ſwearer in Lincolnſhire: "At the laſt the people perceiving his ende to approche, *cauſed the Bell to tolle;* who hearing the Bell toll for him ruſhed up in his Bed very vehemently."

There is a paſſage in Shakeſpeare's "Henry the Fourth," which proves that our poet has not been a more accurate obſerver of nature than of the manners and cuſtoms of his time:

> "And his Tongue
> Sounds ever after as a ſullen Bell
> Remember'd knolling *a departing Friend.*"

The word "Paſſing," as uſed here, ſignifies clearly the ſame as "departing," that is, paſſing from life to death. So that even from the name we may gather that it was the intention in tolling a paſſing bell to pray for the perſon dying, and who was not yet dead.

Douce was inclined to think that the paſſing bell was originally intended to drive away any demon that might ſeek to take poſſeſſion of the ſoul of the deceaſed. In the cuts to thoſe Horæ which contain the Service of the Dead, ſeveral devils are waiting for this purpoſe in the chamber of the dying man, to whom the prieſt is adminiſtering extreme unction.[4] He adds: "It is to be hoped that this ridiculous cuſtom will never be revived, which has moſt probably been the Cauſe of ſending many a good Soul to the other world before its time: nor can the practice of tolling Bells for the dead be defended upon any principle of Common Senſe, Prayers for the Dead being contrary to the Articles of our Religion."

Caſſalion has this taunt againſt the Proteſtants: "Though," ſays he, "the Engliſh now deny that Prayers are of any ſervice to the dead, yet I could meet with no other account of this Ceremony than that it was a Cuſtom of the old Church of England, *i. e.* the Church of Rome."[5]

Among the many objections of the Browniſts, it is laid to the charge of the Church of England, that though we deny the doctrine of Pur-

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[1] "His gowned Brothers follow him, and bring him to his long home. *A ſhort peale cloſeth up his Funeral Pile.*"—*Whimzies*, 1631, p. 64. See *ibid.* p. 206.

[2] Harl. MS. 2256, quoted by Strutt, "Mann. and Cuſt." vol iii. p. 172.

[3] Ed. 1585, p. 76.

[4] He refers to the Schol. in Theocrit. Idyll. ii. v. 36.

[5] Caſſal. "De Vet. Sac. Chriſt. Rit. p. 241. Bourne, "Antiq. Vulg." ch. i.

gatory and teach the contrary, yet how well our practice ſuits with it may be conſidered in our ringing of hallowed bells for the ſoul.[1]

Wheatley, in his "Illuſtration of the Book of Common Prayer," 1741, apologizes for our retaining this ceremony: "Our Church," ſays he, "in imitation of the Saints in former ages, calls on the Miniſter and others, who are at hand, to aſſiſt their Brother in his laſt extremity. In order to this ſhe directs that when any one is paſſing out of this Life, a Bell ſhould be tolled," &c. It is called from thence the Paſſing Bell.

I find the following in the York Articles (any year till 1640): "Whether doth your Clark or Sexton, *when any one is paſſing out of this Life, neglect to toll a Bell*, having notice thereof: or, *the party being dead*, doth he ſuffer any more ringing than one ſhort Peale, and, before his Burial one, and after the ſame another?" Inquiry is alſo directed to be made, "whether at the death of any there be any *ſuperſtitious ringing?*"

"The Paſſing Bell," ſays Groſe, "was antiently rung for two purpoſes: one to beſpeak the Prayers of all good Chriſtians, for a Soul juſt departing; the other, to drive away the evil Spirits who ſtood at the Bed's foot, and about the Houſe, ready to ſeize their prey, or at leaſt to moleſt and terrify the Soul in its paſſage: but by the ringing of that Bell (for Durandus informs us Evil Spirits are much afraid of Bells,) they were kept aloof; and the Soul, like a hunted Hare, gained the ſtart, or had what is by Sportſmen called Law.[2]

"Hence, perhaps, excluſive of the additional Labour, was occaſioned the high price demanded for tolling the greateſt Bell of the Church; for that, being louder, the Evil Spirits muſt go farther off to be clear of its ſound, by which the poor Soul got ſo much more the ſtart of them: beſides, being heard farther off, it would likewiſe procure the dying man a greater number of Prayers. This diſlike of Spirits to Bells is mentioned in the Golden Legend."

Bourne tells that it was a cuſtom with ſeveral religious families at Newcaſtle-upon-Tyne, to uſe prayers, as for a ſoul departing, at the tolling of the Paſſing Bell. There is a proverb:

> "When thou doſt hear a Toll or Knell,
> Then think upon THY *Paſſing Bell.*"

In Heywood's "Rape of Lucrece," [firſt printed in 1608], Valerius ſays: "Nay *if he be dying*, as I could wiſh he were, *I'le ring out his funerall peale*, and this it is:

> "Come liſt and harke,
> The Bell doth towle,
> *For ſome but* NOW
> *Departing Soule.*

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[1] See Biſhop Hall's "Apology againſt the Browniſts." "We call them," ſays the Biſhop, *ibid.* p. 568, "SOUL BELLS, for that they ſignify the departure of the Soul, *not for that they help the paſſage of the Soul.*"—BOURNE.

[2] "Rationale," lib. c. xxii. ſect. 6.

And was not that
Some ominous fowle,
The Batt, the Night-
Crow, or Skreech-Owle.
To theſe I heare
The wild Woolfe howle
In this black night
That ſeems to ſkowle.
All theſe my black-
Booke ſhall in-rowle.
For hark, ſtill, ſtill,
The Bell doth towle,
For ſome but now
Departing Sowle."

As for the title of "SOUL BELL," if that bell is ſo called, which they toll after a perſon's breath is out, and mean by it that it is a call upon us to pray for *the ſoul* of the deceaſed perſon, I know not how the Church of England can be defended againſt the charge of thoſe who, in this inſtance, would ſeem to tax us with praying for the dead.

[In "The Sheepheards deſcription of Loue," by Sir W. Raleigh, in "Englands Helicon," 1600, are the following lines, in which the Paſſing Bell is termed the *Sauncing* Bell:

"*Milibeus.* Sheepheard, whats Loue, I pray thee tell?
Fauſtus. It is that Fountaine, and that Well,
Where pleaſure and repentance dwell.
It is perhaps that ſauncing bell,
That toules all into heauen or hell,
And this is Loue as I heard tell."

In an anonymous tract of 1604, it is called the *Saunce Bell*, where Signior Stramazoon ſays: "Stoote, the mad Butchir, ſqueakes ſhriller then the Saunce Bell at Weſtminſter."][1]

Bourne conſiders the cuſtom as old as the uſe of bells themſelves in Chriſtian churches, *i. e.* about the ſeventh century. He thinks the cuſtom originated in the Roman Catholic idea of the prevalency of prayers for the dead. Bede, ſpeaking of the death of the Abbeſs of St. Hilda, tells us, that one of the ſiſters of a diſtant monaſtery, as ſhe was ſleeping,[2] thought ſhe heard the well-known ſound of that bell which called them to prayers, when any of them had departed this life. The abbeſs had no ſooner heard this, than ſhe raiſed all the ſiſters and called them into the church, where ſhe exhorted them to pray fervently, and ſing a requiem for the ſoul of their mother.

The ſame author contends that this bell, contrary to the preſent cuſtom, ſhould be tolled before the perſon's departure, that good men might give him their prayers, adding, that, if they do no good to the departing ſinner, they at leaſt evince the diſintereſted charity of the perſon that prefers them.

[1 "The Meeting of Gallants at an Ordinary, or the Walkes in Powles," repr 1841, p. 15.]

[2] Bed. "Eccles. Hiſt." lib. iv. cap. 23.

In Hooper's "Funeral Oration," 1549,[1] occurs this ſingular paſſage: "Theyr Remedyes be folyſhe and to be mocked at, as *the Ryngynge of Belles, to eaſe the payne of the dead* wythe other:" as if the purpoſe of tolling the Paſſing Bell had been intended to give an eaſy paſſage to the dying perſon.

The following paſſage is from Veron:[2] "*If they ſhoulde tolle theyr Belles* (as they did in good Kynge Edwardes dayes) *when any bodye is drawing to his Ende* and departinge out of this Worlde, for to cauſe all menne to praye unto God for him, that of his accuſtomed Goodneſſe and Mercye, he ſhould vouchſafe to receave him unto his Mercye, forgevinge him all his Sinnes: Their ringinge ſhuld have better appearance and ſhould be more conformable to the aunciente Catholicke Churche."

In Birrel's "Diary,"[3] is the following curious entry: "1566. The 25 of October, vord came to the Toune of Edinburghe, frome the Queine, y^t^ her Majeſtie wes deadly ſeike, and deſyrit y^e^ Bells to be runge, and all y^e^ peopill to reſort to y^e^ kirk to pray for her, for ſhe wes ſo ſeike that none lipned her Life."

In Copley's "Wits, Fits, and Fancies," 1595,[4] we find that the Paſſing Bell was antiently rung while the perſon was dying. "A Gentleman lying very ſicke abed, heard a Paſſing Bell ring out, and ſaid unto his Phyſition, tell me (Maiſter Doctor) *is yonder Muſicke for my Dancing?*"

Again, concerning "*The ringing out at the Burial*," is this anecdote: "A rich Churle and a Begger were buried, at one time, in the ſame Church-yard, and *the Belles rung out amaine for the Miſer:* Now, the wiſe-acre his Son and Executor, to the ende the Worlde might not thinke that all that ringing was for the begger, but for his father, hyred a Trumpetter to ſtand all the ringing-while in the Belfrie, and betweene every peale to ſound his Trumpet, and proclaime aloude and ſay: Sirres, this next Peale is not for R. but for Maiſter N. his father."

The following paſſage is in Dekker's "Strange Horſe-Race," 1613. Speaking of "rich curmudgeons" lying ſick, he ſays: "Their ſonnes and heires curſing as faſt (as the mothers pray) until the great *capon-bell* ring out." If this does not mean the Paſſing Bell, I cannot explain it.[5]

In the Chicheſter Articles of Enquiry, 1638, under the head of Viſitation of the Sicke and Perſons at the point of Death, we read: "*In the meane-time is there a paſſing-bell tolled, that they who are within the hearing of it may be moved in their private Devotions to recommend the ſtate of the departing Soule into the hands of their Re-*

[1] 1550, 8vo. ſign. C 3.
[2] "Hunting of Purgatory to Death," 1561, fol. 60.
[3] "Fragm. of Scotiſh Hiſtory," 1796.
[4] Edit. 1614, p. 195-6.
[5] Mr. Halliwell cites this paſſage for the term, and explains it ſimilarly, but furniſhes no corroborative evidence.—(*Arch. Dict.* 1847, *in voce.*)]

deemer, a duty which all Chriſtians are bound to, out of a fellow-feeling of their common Mortality."

Fuller writes:[1] "Hearing a Paſſing-Bell, I prayed that the ſick Man might have, through Chriſt, a ſafe Voyage to his long Home. Afterwards I underſtood that the Party *was dead ſome hours before;* and, it ſeems in ſome places of London, the Tolling of the Bell is but a preface of courſe to the ringing it out. Bells are better ſilent than thus telling Lyes. What is this but giving a falſe Alarme to Men's Devotions, to make them to be ready armed with their Prayers for the aſſiſtance of ſuch who have already fought the good fight, yea and gotten the Conqueſt? Not to ſay that Men's Charity herein may be ſuſpected of Superſtition in praying for the Dead."

Zouch[2] ſays: "The Soul-bell was tolled before the departure of a perſon out of Life, as a ſignal for good Men to offer up their prayers for the dying. Hence the abuſe commenced of praying for the dead.[3] He is citing Donne's Letter to Wotton in verſe:

> "And thicken on you now, as prayers aſcend
> To Heaven on troops at a good Man's Paſſing Bell."

[We read in Camden:] "When a perſon is at the point of death, juſt before he expires, certain Women Mourners, ſtanding in the Croſs-ways, ſpread their hands, and call him with cries adapted to the purpoſe, and endeavour to ſtop the departing ſoul, reminding it of the advantages it enjoys in goods, wives, perſon, reputation, kindred, friends, and horſes: aſking why it will go, and where, and to whom, and upbraiding it with ingratitude, and laſtly, complaining that the departing Spirit will be transformed into thoſe forms which appear at night and in the dark: and after it has quitted the Body, they bewail it with howlings and clapping of hands. They follow the funeral with ſuch a noiſe, that one would think there was an end both of living and dead. The moſt violent in theſe lamentations are the Nurſes, Daughters, and Miſtreſſes. They make as much lamentation for thoſe ſlain in battle, as for thoſe who die in their beds, though they eſteem it the eaſieſt Death to die fighting or robbing; but they vent every reproach *againſt their enemies*, and cheriſh a laſting deadly hatred againſt all their kindred."[4]

[The miniſter of Nigg, co. Kincardine, reported in 1793, of the people thereabout]:[5] "On the ſudden Death of their Relations, or fear of it, by the Sea turning dangerous, the Fiſher people, eſpecially the Females, expreſs their ſorrow by Exclamation of Voice and Geſture of Body, like the Eaſtern Nations, and thoſe in an early State of Civilization."

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[1] "Good Thoughts in Worſe Times," 1647, p. 2.

[2] Walton's "Lives," ed. 1796, p. 144.

[3] "Durandi Rationale." "Aliquo moriente Campanæ debent pulſari, ut Populus hoc audiens oret pro illo."

[4] Brit. [Ireland] edit. 1789, vol. iii. p. 668.

[5] "Statiſt. Acc. of Scotl." vol. viii. p. 213.

Bourne ſays, the cuſtom was held to be popiſh and ſuperſtitious during the Grand Rebellion, for in a veſtry book belonging to the chapel of All Saints, in Newcaſtle-upon-Tyne, it is obſervable that the tolling of the bell is not mentioned in the pariſh from the year 1643 till 1655, when the church by this and ſuch like means having been brought in dilapidations, through want of money, it was at a Veſtry, held January 21, that year, ordered to be tolled again.[1]

I find the following in the Worceſter Articles of Viſitation, 1662: "Doth the pariſh clerk or ſexton take care to *admoniſh the living*, by tolling of a paſſing-bell of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God?" In ſimilar Articles for the Dioceſe of St. David in the ſame year, I read as follows: "Doth the pariſh clerk, or ſexton, when any perſon is paſſing out of this life, upon notice being given him thereof, toll a Bell, as hath been accuſtomed, that the neighbours may thereby be warned to recommend the dying perſon to the grace and favour of God?"

The "Britiſh Apollo"[2] informs us that "The Paſſing Peal was conſtituted, at firſt, to be rung when the party was dying, to give notice to the religious people of the neighbourhood to pray for his ſoul; and therefore properly called the Paſſing Peal." There ſeems to be nothing intended at preſent by tolling the Paſſing Bell, but to inform the neighbourhood of any perſon's death.

Pennant[3] ſays: [that in the laſt century the *Paſſing Bell* was punctually ſounded.] "I mention this," [he ſays] "becauſe idle niceties have, in great towns, often cauſed the diſuſe. It originated before the Reformation, to give notice to the prieſt to do the laſt duty of extreme unction to the departing perſon, in caſe he had no other admonition. The canon (67) allows one ſhort peal after death, one other before the funeral, and one other after the funeral. The ſecond is ſtill in uſe, and is a ſingle bell ſolemnly tolled. The third is a merry peal, rung at the requeſt of the relations; as if, Scythian like, they rejoiced at the eſcape of the departed out of this troubleſome World." He adds: "Bell-Corn is a ſmall perquiſite belonging to the clerk of certain pariſhes. I cannot learn the origin."

I cannot agree with Bourne in thinking that the ceremony of tolling a bell on this occaſion was as ancient as the uſe of bells, which were firſt intended as ſignals to convene the people to their public devotions. It has more probably been an after-invention of ſuperſtition. Thus praying for the dying was improved upon into praying for the dead.

The Miniſter of Borrowſtowneſs, Linlithgow, reported in 1796:[4] "At the burials of the poor people, a cuſtom, almoſt obſolete in other parts of Scotland, is continued here. The beadle perambulates

[1] "Antiq. Vulg." ch. i.
[2] For Oct. 1709, vol. ii. no. 7.
[3] "Hiſt. of Whiteford and Holywell," pp. 99-100.
[4] "Statiſt. Acc. of Scotl." vol. xviii. p. 489.

the ſtreets with a Bell, and intimates the death of the individual in the following language: 'All brethren and ſiſters, I let ye to wit, there is a *brother* (or *ſiſter*) departed at the pleaſure of the Almighty, (here he lifts his hat,) called —— All thoſe that come to the burial, come at —— of clock. The corpſe is at——.' He alſo walks before the corpſe to the church-yard, ringing his Bell."

Durandus[1] tells us, that, "when any one is dying, Bells muſt be tolled, that the people may put up their prayers: twice for a woman and thrice for a man: if for a Clergyman, as many times as he had Orders, and at the concluſion a peal on all the Bells, to diſtinguiſh the quality of the perſon for whom the people are to put up their prayers. A Bell, too, muſt be rung while the corpſe is conducted to church, and during the bringing it out of the church to the grave." This ſeems to account for a cuſtom ſtill preſerved in the North of England, of making numeral diſtinctions at the concluſion of this ceremony: *i.e.* nine knells for a man, ſix for a woman, and three for a child, which are undoubtedly the veſtiges of this ancient injunction of popery.

Diſtinction of rank is preſerved in the North of England, in the tolling of the Soul Bell. A high fee annexed excludes the common people and appropriates to the death of perſons of conſequence the tolling of the great bell in each church on this occaſion. There too, as Durandus, above cited, orders, a bell is tolled, and ſometimes chimes are rung, a little before the burial, and while they are conducting the corpſe to church. They chime, or ring, too, at ſome places, while the grave is filling up.

Till the middle of the laſt century, a perſon called the Bell-man of the Dead, went about the ſtreets of Paris, dreſſed in a deacon's robe, ornamented with deaths' heads, bones, and tears, ringing a Bell, and exclaiming, "Awake, you that ſleep! and pray to God for the dead!" This cuſtom prevailed ſtill longer in ſome of the Provinces, where they permitted even the trivial parody, "Prenez vos femmes embraſſer les."[2]

In an old Engliſh Homily for Trinity Sunday,[3] occurs: "The fourme of the Trinity, was founded in Manne, that was Adam our forefadir, of earth oon perſonne, and Eve of Adam the ſecunde perſone: and of them both was the third perſone. At the deth of a manne three Bellis ſhulde be ronge, as his knyll, in worſcheppe of the Trinetee, and for a womanne, who was the ſecunde perſone of the Trinetee, two Bellis ſhould be rungen."

[The following is a deſcription of a Funeral or Dead Peale:[4]] "It being cuſtomary not only in this City of London, upon the death of any perſon that is a Member of any of the honourable Societies of Ringers therein, (but likewiſe in moſt Countries and Towns in England, not only upon the death of a Ringer, but likewiſe of any

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[1] "Rationale," lib. i. c. iv. p. 13.
[2] "Voyageur à Paris," tom. i. p. 72, cited by Douce.
[3] Cited by Strutt "M. and C." vol. iii. p. 176.
[4] "Campanologia, or the Art of Ringing," ed. 1753, p. 200.]

young Man or Woman,) at the Funeral of every ſuch perſon to ring a Peal; which Peal ought to be different from thoſe for mirth and recreation, (as the muſick at the Funeral of any Maſter of Muſick, or the Ceremony at the Funeral of any perſon belonging to military diſcipline,) and may be performed two different ways: the one is by ringing the Bells round at a ſet pull, thereby keeping them up ſo as to delay their ſtriking, that there may be the diſtance of three notes at leaſt, (according to the true compaſs of ringing upon other occaſions,) between Bell and Bell; and having gone round one whole pull every Bell, (except the Tenor,) to ſet and ſtand; whilſt the Tenor rings one pull in the ſame compaſs as before; and this is to be done whilſt the perſon deceaſed is bringing to the ground; and after he is interred, to ring a ſhort Peal of round ringing, or Changes in true time and compaſs, and ſo conclude. The other way is call'd *buffeting the Bells*, that is, *by tying pieces of Leather, old Hat*, or any other thing that is pretty thick, round the ball of the clapper of each Bell, and then by ringing them as before is ſhewn, *they make a moſt doleful and mournful ſound:* concluding with a ſhort Peal after the Funeral is over, (the clappers being clear as at other times:) which way of buffeting is moſt practis'd in this City of London."

The peal of the church-bell, preſcribed by the Canoniſts, was thought indiſpenſable to the tranſlation of the ſoul of a dead perſon, and as an unbaptized infant could not receive this rite, the parents were haunted by the fear, that the ſoul of the departed would not quit the body. [It is ſcarcely neceſſary to remind the reader of the almoſt invariable craving which perſons *in articulo mortis* manifeſt for abundance of freſh air, and for a place near the open window. The motive is obvious enough, and can have no affinity with the cuſtom which prevailed very widely at one time of throwing the window and door open, immediately after death, that the liberated ſoul might properly paſs.

In the will of John Hales, of Eton, "the ever-memorable," proved in March, 1666, there is a paſſage, in which he ſays that he deſires to be buried "the next evening ſong after he ſhall die," in a plain ſimple manner, "without Sermon or ringing of Bells, Commenſations, Compotations, or ſuch like ſolemnities."

2. Embalming.

This was a very common practice in this country in Catholic times, and remains ſo abroad to this day. In one of the moſt intereſting of our early romances, "The Squyr of Low Degre," there is a deſcription of the manner in which the daughter of the King of Hungary buried and *embalmed* the body (as ſhe ſuppoſed) of her lover the ſquire, but in reality that of the falſe ſteward:

> "Into the chamber ſhe dyd hym bere;
> His bowels ſoone ſhe dyd out drawe,
> And buryed them in goddes lawe.

She ſered that body with ſpecery,
With wyrgin waxe and commendry;
And cloſed hym in a maſer tre,
And ſet on hym lockes thre.
She put him in a marble ſtone,
With quaynt gyuues many one,
And ſet hym at hir beddeſhead,
And euery day ſhe kyſt that dead."[1]

Some embalmed remains were diſcovered at Bury St. Edmunds in 1772, which, on examination, were found to be in as perfectly ſound a condition as an Egyptian mummy. Even the brain, the colour of the eyes and hair, the ſhape of the features, every thing, had remained through hundreds of years inacceſſible to decompoſing influences.][2]

3. Watching with the Dead.[3]

The word Lake-wake is plainly derived from the Anglo-Saxon lic or lice, a corpſe, and wæcce, a wake, vigil, or watching. It is uſed in this ſenſe by Chaucer in his "Knight's Tale":

"Shall not be told by me
How that Arcite is brent to aſhen cold,
Ne how that there the Liche-Wake was yhold
All that night long."

Thus alſo we read:[4] "Proper Like Wakes (Scotiſh) are the Meetings of the Friends of the deceaſed, a night or nights before the Burial."

They were wont, ſays Bourne, to ſit by the corpſe from the time of death till its exportation to the grave, either in the houſe it died in, or in the church itſelf. To prove this he cites St. Auſtin, concerning the watching the dead body of his mother Monica; and Gregory Turon. concerning that of St. Ambroſe, whoſe body was carried into the church the ſame hour he died.

Jamieſon ſays:[5] "This antient cuſtom moſt probably originated from a ſilly ſuperſtition with reſpect to the danger of a corpſe being carried off by ſome of the agents of the inviſible World, or expoſed to the ominous liberties of brute animals. But, in itſelf, it is certainly a decent and proper one; becauſe of the poſſibility of the perſon, conſidered as dead, being only in a ſwoon. Whatever was the original deſign, the *lik-wake* ſeems to have very early degenerated into a ſcene of feſtivity extremely incongruous to the melancholy occaſion."

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[1] "Rem. of the Early Popular Poetry of England," vol. ii. p. 49.]
[2] "Antiq. Repert." ed. 1808, vol. iii. pp. 331-2.]
[3] Called in the North of England the Lake-wake. [It is otherwiſe known as the Lich-wake, Like-wake, and Late-wake.—Atkinſon's *Cleveland Gloſſ.* 1868, p. 327-8.]
[4] Ruddiman's Gloſs. to Douglas's "Æneid," 1710, *in v.* Walkin.
[5] "Etymolog. Dict." *v.* Lyk-waik.

Pennant, in deſcribing Highland ceremonies, ſays: "The Late Wake is a Ceremony uſed at Funerals. The Evening after the death of any perſon, the Relations or Friends of the deceaſed meet at the Houſe attended by a Bag-pipe or Fiddle: the neareſt of kin, be it wife, ſon, or daughter, opens a melancholy Ball, dancing, and greeting, *i. e.* crying violently at the ſame time; and this continues till day-light, but with ſuch Gambols and Frolicks among the younger part of the Company, that the loſs which occaſioned them is often more than ſupplied by the conſequences of that night. If the Corps remain unburied for two nights the ſame rites are renewed. Thus, Scythian like they rejoice at the deliverance of their Friends out of this Life of Miſery." He tells us in the ſame place that "the Coranich or ſinging at Funerals is ſtill in uſe in ſome places. The Songs are generally in praiſe of the deceaſed, or a recital of the valiant deeds of their anceſtors."[1]

"In North Wales," ſays the ſame gentleman (ſpeaking of the manners of the 18th century), "the Night before a dead body is to be interred, the friends and neighbours of the deceaſed reſort to the Houſe the corpſe is in, each bringing with him ſome ſmall preſent of Bread, Meat, Drink, (if the family be ſomething poor;) but more eſpecially Candles, whatever the Family be: and this Night is called *wyl nôs*, whereby the country people ſeem to mean a Watching Night. Their going to ſuch a Houſe, they ſay is, *i wilior corph*, *i. e.* to watch the corpſe; but *wylo* ſignifies to weep and lament, and ſo wyl nôs may be a night of lamentation: while they ſtay together on that night they are either ſinging Pſalms, or reading ſome part of the Holy Scriptures.

"Whenever any body comes into a Room where a dead Body lyes, eſpecially the wyl nôs and the day of its Interment, the firſt thing he does, he falls on his knees by the Corps, and ſays the Lord's Prayer."

In "The Iriſh Hudibras," 1689, is an [exaggerated] deſcription of what is called in the margin "*An Iriſh Wake.*"[2]

That watching with the corpſe was an ancient cuſtom every where practiſed, numerous paſſages from eccleſiaſtical writers might be cited to prove, could there be any doubt of the antiquity of a cuſtom, which, owing its origin to the tendereſt affections of human nature, has perhaps on that account been uſed from the infancy of time.

In the "Gentleman's Magazine" for Auguſt, 1771, it is ſaid of a girl who was killed by lightning in Ireland, that "ſhe could not be *waked* within doors, an expreſſion which is explained as alluding to a cuſtom among the Iriſh of dreſſing their dead in their beſt cloaths, to receive as many Viſitors as pleaſe to ſee them; and this is called keeping their Wake. The Corpſe of this Girl, it ſeems, was ſo offenſive, that this Ceremony could not be performed within doors."

Hutchinſon,[3] ſpeaking of the pariſh of Whitbeck [in Cumberland,]

[1] "Tour in Scotland," 1769, p. 112.

[2] An account of the wake, leſs overcharged, is to be found, as Sir H. Ellis pointed out, in the Gloſſary to Miſs Edgeworth's "Caſtle Rackrent." See alſo the "Survey of the South of Ireland," p. 210.]

[3] "Cumberland," vol. i. p. 553.

ſays: "People always keep *wake* with the dead," [and we learn from another ſource[1]] "that the Late Wake [was in the laſt century] a practice common in many parts of Scotland, and not yet exploded [in Aberdeenſhire] of people ſitting up all night with the dead corps, in the chamber of the deceaſed." Again,[2] we read: "It was cuſtomary for [the folks at Campſie, co. Stirling] to have at leaſt two Lyke-Wakes (the Corpſe being kept two nights before the Interment) where the young Neighbours watched the Corpſe, being merry or ſorrowful, according to the ſituation or rank of the deceaſed."

Waldron[3] ſays that "When a perſon [in the Iſle of Man] dies, ſeveral of his acquaintance come to ſit up with him, which they call the Wake. The Clerk of the Pariſh is obliged to ſing a Pſalm, in which all the Company join; and after that they begin ſome paſtime to divert themſelves, having ſtrong beer and tobacco allowed them in great plenty. This is a Cuſtom borrowed from the Iriſh, as indeed are many others much in faſhion with them."

[In Jamieſon's[4] time, the Lik-Wake was] retained in Sweden, where it was called *Wakſtuga*, from *wak-a* to watch, and perhaps *ſtuga*, a room, an apartment, or cottage. Ihre[5] obſerves, that "although theſe Wakes ſhould be dedicated to the contemplation of our mortality, they have been generally paſſed in plays and compotations, whence they were prohibited in public Edicts."

Durandus cites one of the ancient councils, in which it is obſerved that pſalms were wont to be ſung, not only when the corpſe was conducted to church, but that the ancients watched on the night before the burial, and ſpent the vigil in ſinging pſalms.[6]

It appears that among the primitive Chriſtians the corpſe was ſometimes kept four days. Pelagia, in Gregory of Tours, requeſts of her ſon, that he would not bury her before the fourth day.

The abuſe of this vigil, or Lake Wake is of pretty old ſtanding. The 10th Canon at the provincial Synod held in London temp. Edw. III.[7] "endeavours to prevent the diſorders committed at people's Watching a Corps before Burial. Here the Synod takes notice that the deſign of people's meeting together upon ſuch occaſions, was to join their prayers for the benefit of the dead perſon; that this antient and ſerviceable uſage was overgrown with Superſtition and turned into a convenience for theft and debauchery: therefore, for a remedy againſt this diſorder, 'tis decreed, that, upon the death of any perſon, none ſhould be allowed to watch before the Corpſe in a private Houſe, excepting near Relations and Friends of the deceaſed, and ſuch as

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[1] "Statiſtical Account of Scotland," vol. v. p. 435.
[2] *Ibid.* vol. xv. p. 372.
[3] "Deſcription of the Iſle of Man," Works, p. 170.
[4] "Etymolog. Dict." *v.* LYK-WAIK.
[5] "Gloſſar. Suio-Goth," *v.* WAKE.
[6] St. Gregory in the epiſtle treating of the death of his ſiſter Macrina, ſays: "Cum igitur nocturna Pervigilatio, ut in Martyrum celebritate canendis Pſalmis perfecta eſſet, et Crepuſculum adveniſſet," &c.
[7] Collier's "Eccleſiaſt. Hiſtory," vol. i. p. 546.

offered to repeat a ſet number of Pſalms for the benefit of his Soul." The penalty annexed is excommunication. This is alſo mentioned in Becon's "Reliques of Rome," [1563] and comprized in the catalogue of crimes that were anciently curſed with bell, book, and candle.

Bourne complains of the ſport, drinking, and lewdneſs uſed at theſe Lake Wakes in his time. [Even in Brand's day, they ſtill continued] to reſemble too much the ancient Bacchanalian orgies.

4. Laying Out or Streeking the Body.

Durandus gives a pretty exact account of ſome of the ceremonies uſed at laying out the body, as they [were, in the laſt century, and are, for the moſt part, ſtill] practiſed in the North of England, where the laying out is called ſtreeking.[1] He mentions the cloſing of the eyes and lips, the decent waſhing, dreſſing, and wrapping up in a winding ſheet or linen ſhroud: of which ſhroud Prudentius [in his "Hymnus ad Exequias Defunct."] thus ſpeaks [in Beaumont's tranſlation:]

> "The cuſtome is to ſpread abroad
> White linens, grac'd with ſplendour pure."

Gough[2] ſays: "Funeral Ceremonies in Orkney are much the ſame as in Scotland. The Corpſe is laid out after being ſtretcht on a Board till it is coffined for burial. I know not for what reaſon they lock up all the Cats of the Houſe, and cover all the Looking Glaſſes as ſoon as any perſon dies; nor can they give any ſolid reaſon." It by no means ſeems difficult to aſſign a reaſon for locking up the cats on the occaſion; it is obviouſly to prevent their making any depredations upon the corpſe, which it is known they would attempt to do if not prevented.

[The Scots uſed to believe that] "It diſturbed the Ghoſt of the dead, and was fatal to the living, if a Tear was allowed to fall on a Winding Sheet. What was the intention of this, but to prevent the effects of a Wild or Frantic Sorrow? If a Cat was permitted to leap over a Corpſe, it portended Misfortune. The meaning of this was to prevent that carnivorous Animal from coming near the Body of the deceaſed, leſt, when the Watchers were aſleep, it ſhould endeavour to prey upon it, &c."[3] Theſe notions appear to have been called in Scotland "Frets."

In Copley's "Wits, Fits, and Fancies," 1595,[4] is the following, alluding to the practice of laying out, or ſtreeking the body: "One

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[1] Anglo-Saxon ꝛtꝛecan, *extendere*. A ſtreeking board is that on which they ſtretch out and compoſe the limbs of the dead body. See Durandus "Rationale," pp. 224-5.

[2] "Sep. Mon." vol. ii. Introd. ccv. citing Lowe's MS. Hiſtory of Orkney.

[3] "Statiſt. Acc. of Scotland," vol. xxi. p. 147, pariſh of Monquhitter.

[4] Edit. 1614, p. 126.

ſaid to a little Child, *whoſe Father died that Morning*, and was *layd out in a Coffin in the Kitchen*, Alas! my prety Child, thy Father is now in heaven: the Child anſwered, Nay, that he is not: for he is yet in the Kitchen."

Laying out the corpſe is an office always performed by women, who claim the linen, &c. about the perſon of the deceaſed at the time of performing the ceremony. It would be thought very unlucky to the friends of the perſon departed, were they to keep back any portion of what is thus found. Theſe women give this away in their turn by ſmall diviſions; and they who can obtain any part of it, think it an omen or preſage of future good fortune to them or theirs.

The face-cloth too is of great antiquity. Strutt tells us that "after the cloſing of the Eyes, &c. a Linen Cloth was put over the Face of the deceaſed. Thus we are told that Henry the fourth, in his laſt illneſs, ſeeming to be dead, his Chamberlain covered his face with a Linen Cloth."[1]

Miſſon[2] mentions, under the head of funerals, "the waſhing the Body thoroughly clean, and ſhaving it, if it be a man, and his beard be grown during his ſickneſs."

Stafford[3] ſays: "I am ſo great an Enemie to Ceremonies, as that I would onelie wiſh to have that *one Ceremonie at my Buriall*, which I had at my *Birth;* I mean, *ſwadling:* and yet I am indifferent for that too."

We have the very coffin of the preſent age deſcribed in Durandus.[4] Loculus is a box or cheſt. Thus in old regiſters I find coffins called kiſts, *i. q.* cheſts.[5]

The intereſts of our woollen manufactures have interfered with this ancient rite in England. Miſſon, ſpeaking of funerals in England, ſays:[6] "There is an Act of Parliament [1678][7] which ordains that the Dead ſhall be buried in a Woollen ſtuff, which is a kind of a thin Bays, which they call Flannel; nor is it lawful to uſe the leaſt needle-ful of thread or Silk. (The intention of this Act is, for the encouragement of the Woollen Manufacture.) This Shift is always white; but there are different ſorts of it as to fineneſs, and conſequently of different prices. To make theſe dreſſes is a particular Trade, and there are many that ſell nothing elſe." The Shirt, for a Man "has commonly a Sleeve purfled about the wriſts, and the ſlit of the Shirt, down the breaſt, done in the ſame manner. This ſhould be at leaſt

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[1] "Engl. Æra," p. 105 (Manners and Cuſtoms).

[2] "Travels," p. 80.

[3] "Niobe," 1611, p. 162.

[4] "Corpus lotum et ſindone obvolutum, ac Loculo conditum, Veteres in cœnaculis, ſeu Tricliniis exponebant," p. 225.

[5] Gough's "Sep. Mon." vol. ii. Introd.

[6] "Travels," pp. 88-90.

[7] "An Act for Burying in Woollen." There was a great outcry againſt it at the time on the part of the "good wives." In the Churchwardens' Accounts of Minchinhampton, co. Glouceſter, for 1678, occurs this item: "Paid for a booke *to enter y^e^ burialls in woolen, 2s.*"]

half a foot longer than the Body, that the feet of the deceaſed may be wrapped in it, as in a Bag. Upon the head they put a Cap, which they faſten with a very broad chin-cloth; with Gloves on the hands, and a cravat round the neck, all of Woollen. The Women have a kind of head-dreſs with a Fore-head cloth." He adds, "that the Body may ly the ſofter, ſome put a lay of bran, about four inches thick, at the bottom of the coffin. The coffin is ſometimes very magnificent. The Body is viſited to ſee that it is buryed in flannel, and that nothing about it is ſowed with Thread. They let it lye three or four days."

5. Setting Salt or Candles upon the Dead Body.

"Ah hopeleſs laſting Flames! like thoſe that burn
To light the dead, and warm th' unfruitful urn."
Pope's *Eloiſa to Abelard.*

It [was] cuſtomary [in Brand's] day in ſome parts of Northumberland, *to ſet a pewter plate, containing a little* ſalt, upon the corpſe. A candle, too, was ſometimes *ſet upon the body*, in like manner. In [the York] Articles [any year till 1640] I find the following curious item: "Whether at the Death of any, there be any ſuperſtitious *burning of Candles over the Corps in the Day after it be light.*"[1]

[The Devil abhors] ſalt, ſays Moreſin, [which] is the emblem of eternity and immortality. It is not liable to putrefaction itſelf, and it preſerves things that are ſeaſoned with it from decay.[2] Conſidered in reference to this ſymbolical explication, how beautiful is that expreſſion: "Ye are the Salt of the Earth!" Scot, in his "Diſcoverie," 1584, cites Bodin, as telling us that "the Devil loveth no Salt in his Meat, for that is a ſign of Eternity, and uſed by God's commandment in all Sacrifices."

Douce ſays, the cuſtom of putting a plate of ſalt upon corpſes is ſtill retained in many parts of England, and particularly in Leiceſterſhire, but it is not done for the reaſon here given. The pewter plate and ſalt are laid on the corpſe with an intent to hinder air from getting into the bowels and ſwelling up the belly, ſo as to occaſion either a burſting, or, at leaſt, a difficulty in cloſing the coffin.[3]

Campbell[4] mentions this cuſtom as obtaining in Ireland, and ſays, that the plate of ſalt is placed over the heart. It ſhould ſeem as if he had ſeen Moreſin's remark, by his ſuppoſing that they conſider the ſalt as the emblem of the incorruptible part. "The Body itſelf," ſays he, "being the Type of Corruption."

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[1] By the blank left in the date of this tract after the 3 there appear to have been as many copies ordered to be printed at once as would laſt till the year 1640. The laſt figure to be filled up occaſionally in writing.

[2] "Papatus," p. 154.

[3] See "Gent. Mag." for 1785, vol. lv. pp. 603, 760.

[4] "Survey of the South of Ireland," 1777, p. 210.

Pennant, in his "Tour in Scotland," tells us, that on the death of a highlander, the corpſe being ſtretched on a board, and covered with a coarſe linen wrapper, the friends lay on the breaſt of the deceaſed a wooden platter, containing a ſmall quantity of ſalt and earth, ſeparate and unmixed. The earth an emblem of the corruptible body; the ſalt an emblem of the immortal ſpirit. All fire is extinguiſhed where a corpſe is kept: and it is reckoned ſo ominous for a dog or cat to paſs over it, that the poor animal is killed without mercy.

From the following paſſage in Braithwaite's "Boulſter Lecture," 1640, the corpſe appears anciently to have been ſtuck with flowers: "*Marry another, before thoſe Flowers that ſtuck his Corpſe be withered.*" Herrick ſays:

> "The Body's ſalt the Soule is, which when gone,
> The fleſh ſoone ſucks in putrifaction."

In the ſame work is a copy of verſes "*To Perilla*," abounding with tender alluſions to the funeral cuſtoms of his time.

Moreſin gives us alſo his conjecture on the uſe of the candle upon this occaſion: "It was an Egyptian Hieroglyphic for Life, meant to expreſs here the ardent deſire of having had the Life of the deceaſed prolonged."[1]

We read[2] that when any of the ſick among [the Jews] have departed, the corpſe is taken and laid on the ground, and a pillow put under its head; and the hands and feet are laid out even, and the body is covered over with a black cloth, *and a light is ſet at its head.*

It appears from Scogin's "Jeſts," 1626,[3] that in Henry the Eighth's time it was the cuſtom *to ſet two burning candles over the dead body.* The paſſage is curious, as illuſtrative of more cuſtoms than one: "On Maundy-Thurſday, Scogin ſaid to his chamber-fellow, we wil make our maundy, and eate and drink with advantage. Be it, ſaid the ſcholar. On Maundy-thurſday at night they made ſuch cheere that the Scholler was drunke. Scogin then pulled off all the Schollers clothes, and laid him ſtark naked on the ruſhes, and ſet a forme over him, and ſpread a coverlet over it, and *ſet up two tallow candles in candleſticks over him,* one at his head, the other at his feet, and ran from chamber to chamber, and told the fellowes of that place that his chamber-fellow was dead: and they aſked of Scogin if he died of the peſtilence? Scogin ſaid: no, I pray you go up, and pray for his ſoule; and ſo they did. And when the ſcholler had ſlept his firſt ſleepe, he began to turne himſelfe, and caſt downe the forme and the candles. The fellowes of the houſe ſeeing that Scogin did run firſt out of the chamber, they and all that were in the chamber, one running and tumbling down on anothers neck, were afraid. The ſcholler, ſeeing them run ſo faſt out of the chamber, followed them ſtarke naked; and the fellowes ſeeing him runne after them like a ghoſt,

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[1] "Papatus," pp. 26, 89.

[2] Levi's "Account of the Rites and Ceremonies of the Modern Jews," p. 163.

[3] "Old Engliſh Jeſt-Books," vol. ii. p. 55.]

ſome ran into their chambers, and ſome ran into one corner, and ſome into another. Scogin ran into the chamber to ſee *that the candles ſhould doe no harme*, and at laſt fetcht up his chamber-fellow, which ran about naked like a madman, and brought him to bed; for which matter Scogin had rebuke."

In the "Life of Henrietta Maria," 1669, p. 3, we read: "On the 25th of June 1610, ſhe was carried with her Brother to perform the *Ceremony of caſting Holy-water on the Corps of her dead Father* (Henry the Fourth of France,) who was buried the 28th following."

6. Following the Corpse to the Grave[1] with Evergreens and Psalmody.

"Non convenit enim eum quem humiliter vivere decet, pompoſè ſepeliri, niſi velit, et id fruſtrâ, cadaveri mortuo majores honores deberi quam corpori vivo."—*Will of Archbiſhop Wareham*, 1530.]

Bourne tells us[2] that the heathens followed the corpſe to the grave, becauſe it preſented to them what would ſhortly follow, how they themſelves ſhould be ſo carried out to be depoſited in the grave.[3] [Dunbar, in his "Teſtament of Andro Kennedy," has parodied ſome of the rites which, in his day (he died about 1515), were obſerved at the interment of the dead. But the old Scotiſh Makar had leſs ſympathy than the Southerners with this claſs of ſolemnity, for he belonged to a church, which treated the burial-ſervice lightly enough. In the Genevan "Forme of prayers," 1584, occurs "The maner of Buriall," in which there is the following direction: "The corps is reverentlie brought to the grave, accompanied with the Congregation, *without any further ceremonies:* which being buried, the Miniſter, *if he be preſent, and required*, goeth to the Church, *if it be not farr off*, and maketh ſome *comfortable exhortation* to the people, touching death and reſurrection." Even the "comfortable exhortation" is ſtruck out in the Middleborough Book, 1587.]

In Langley's abridgment of Polydore Vergil, 1546, we read: "In Burials the old Rite was that the ded Corps was borne afore, and the people folowed after, as one ſhould ſaie we ſhall dye and folowe after hym, as their laſte woordes to the Coarſe did pretende. For thei uſed too ſaie, when it was buried, on this wiſe, farewell, wee come after thee, and of the folowyng of the multitude thei were called Exequies."

In Articles to be enquired of within the Archdeaconry of Yorke [1640,] I find the following: "Whether at the death of any there be *praying for the dead at Croſſes, or places where Croſſes have been, in the way to the Church.*"

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[1] Graves were anciently called Pyttes. See Strutt's "Manners and Cuſtoms," vol. iii. p. 172.

[2] "Antiq. Vulg." chap. iii.

[3] Alex. ab. Alexand. lib. iii. p. 67; Polyd. Verg. lib. vi. c. 10, p. 405.

Miſſon,[1] ſpeaking of funerals, ſays: "They let the body lye three or four days, as well to give the dead perſon an opportunity of coming to life again, if his ſoul has not quite left his body, as to prepare mourning, and the Ceremonies of the Funeral. They ſend the Beadle with a liſt of ſuch Friends and Relations as they have a mind to invite; and ſometimes they have printed Tickets which they leave at their Houſes. A little before the Company is ſet in order for the march," he continues, "they lay the Body into the Coffin, upon two ſtools, in a room, where all that pleaſe may go and ſee it; then they take off the top of the Coffin, and remove from off the Face a little ſquare piece of Flannel, made on purpoſe to cover it, and not faſtened to any thing. Being ready to move, one or more Beadles march firſt, each carrying a long Staff, at the end of which is a great Apple, or knob of ſilver. The Body comes juſt after the Miniſter or Miniſters attended by the Clerk. The Relations in cloſe mourning, and all the Gueſts, two and two, make up the reſt of the proceſſion."

Macaulay[2] obſerves: "At the Funeral of a Yeoman, or Farmer, the Clergyman generally leads the van in the proceſſion, in his canonical habiliments; and the Relations follow the Corpſe, two and two, of each ſex, in the order of proximity, linked in each others' arms. At the Funeral of a young Man it is cuſtomary to have ſix young Women, clad in white, as Pall-bearers; and the ſame number of young Men, with white Gloves and Hat-bands, at the Funeral of a young Woman. But theſe uſages are not ſo univerſally prevalent as they were in the days of our Fathers."

Gough[3] ſays: "In Flintſhire it is cuſtomary to ſay the Lord's Prayer on bringing the Corpſe out of the Houſe."

At South Shields, co. Durham, the bidders, *i. e.* the inviters to a funeral, never uſe the rapper of the door when they go about, but always knock with a key, which they carry with them for that purpoſe. I know not whether this cuſtom be retained any where elſe.

The following form of inviting to burials by the public bellman of the town [was, in Brand's time,] in uſe at Hexham, Northumberland: "Bleſſed are the dead which die in the Lord. Joſeph Dixon is departed, ſon of Chriſtopher Dixon was. Their Company is deſired to-morrow at five o'clock, and at ſix he is to be bu—ri—ed. For him and all faithful people give God moſt hearty Thanks."

Groſe ſays: "If you meet a funeral Proceſſion, or one paſſes by you, always take off your Hat: this keeps all Evil Spirits attending the Body in good humour, [but this, though very uſual abroad, is very rarely practiſed here, at leaſt in large towns.]"

There is a moſt conciſe epitaph on a ſtone that covers the body of one of the fellows of St. John's College, Oxford, in the anti-chapel there. It is "*Præivit*," he is gone before.

[The neceſſity of inviting *bees* to the funeral of their late owner,

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[1] "Travels," p. 90. [2] "Hiſtory of Claybrook," 1791, p. 131.
[3] "Sep. Mon." vol. ii. p. cciv.

having previouſly appriſed them of his deceaſe, and of clothing the hive in mourning, is a very common and familiar ſuperſtition ſtill, or at leaſt very recently, cheriſhed in many parts of England. The correſpondents of "Notes and Queries" have contributed to aſſemble very numerous examples of its exiſtence. The bees are thought to have a preſcience of the death of their maſter; but formal notice of the event, and a ſummons or requeſt to ſerve his ſucceſſor, are thought to be eſſential to the preſervation and welfare of the inſects.]

Bourne further remarks, that as the form of proceſſion is an emblem of our dying ſhortly after our friend, ſo the carrying in our hands of ivy, ſprigs of laurel, roſemary, or other evergreens, is an emblem of the ſoul's immortality.

Many inſtances of the uſe of roſemary at funerals are to be collected from old writers. In the ſecond part of Dekker's "Honeſt Whore," 1630, ſignat. c 2 *verſo*, is the following paſſage: "My Winding-ſheete was taken out of Lavender to be ſtucke with Roſemary." In Shirley's "Wedding," 1633, ſignat. G 4 *verſo*, ſcene "A Table ſet forth with two Tapers: Servants placing Ewe, Bayes, and *Roſemary*," &c.

It appears[1] that "at the Funeral of Robert Lockier, (who was ſhot for mutiny April 27th or 28th, 1649, the manner of whoſe Funeral was moſt remarkable, conſidering the perſon to be in no higher quality than a private Trooper, for the late King had not half ſo many to attend his Corps,) *the Corps was adorned with bundles of Roſemary on each ſide, one half of each was ſtained in blood*, and the Sword of the deceaſed with them."

Miſſon[2] ſays, when the Funeral Proceſſion is ready to ſet out, "they nail up the Coffin, and *a Servant preſents the Company with Sprigs of Roſemary: every one takes a Sprig and carries it in his hand till the Body is put into the Grave, at which time they all throw in their Sprigs after it.*"

In Hogarth's "Harlot's Progreſs," at the Proſtitute's Funeral, there are ſprigs of roſemary, and Gay, in his "Paſtorals," has this paſſage:

> "To ſhew their love, the Neighbours far and near,
> Follow'd with wiſtful look the Damſel's Bier:
> *Sprigg'd Roſemary* the Lads and Laſſes bore,
> While diſmally the Parſon walk'd before."

[In Lancaſhire, it is ſtill uſual in ſome diſtricts for each mourner to carry with him to the place of interment a ſprig of *box* provided for the purpoſe, and caſt it, before leaving, into the grave of the departed.[3]]

It is doubtful whether the cypreſs was meant by the ancients, to be an emblem of an immortal ſtate, or of annihilation after death; ſince the properties of the tree apply, happily enough, to each. The cypreſs was uſed on funeral occaſions, ſay the commentators, "vel quia cariem non ſentit, ad gloriæ immortalitatem ſignificandam; vel quia ſemel exciſa, non renaſcitur, ad mortem exprimendam;"[4] but, inſtead of that,

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[1] "Perfect Diurnall," April 30th to May 7th, 1649. [2] "Travels," p. 91.
[3] "Notes and Queries," Dec. 26, 1868.]
[4] Vide Servius in "Æn." iii. l. 64, and the Delphin edit. on the ſame paſſage.

the ancient Chriſtians uſed the things before mentioned, and depoſited them under the corpſe in the grave, to ſignify that they who die in Chriſt, do not ceaſe to live; for though, as to the body, they die to the world, yet, as to their ſouls, they live and revive to God. And as the carrying of theſe evergreens is an emblem of the ſoul's immortality, ſo it is alſo of the reſurrection of the body: for as theſe herbs are not entirely plucked up, but only cut down, and will, at the returning ſeaſon, revive and ſpring up again; ſo the body, like them, is but cut down for a while, and will riſe and ſhoot up again at the reſurrection. For in the language of the evangelical prophet, our bones ſhall flouriſh like an herb. The reader converſant with the claſſics will call to mind here the beautiful thought in the Idyllium on Bion by Moſchus: though the fine ſpirit of it will evaporate when we apply it to the Chriſtian doctrine of the reſurrection. The antitheſis will be deſtroyed.[1]

The cypreſs, however, appears to have been retained to later times. Coles[2] ſays: "*Cypreſſe Garlands* are of great account at Funeralls amongſt the gentiler ſort, but Roſemary and Bayes are uſed by the Commons both at Funeralls and Weddings. They are all Plants which fade not a good while after they are gathered, and uſed (as I conceive) to intimate unto us that the remembrance of the preſent Solemnity might not dye preſently, but be kept in minde for many yeares."

The line,

"And Cypreſs which doth Biers adorn,"

is cited in Poole's "Engliſh Parnaſſus," 1657. Spenſer mentions

"The Aſpin, good for Staves, the *Cypreſs* funerall."

Dekker, in his "Wonderfull Yeare," 1603, ſignat. c 3 *verſo*, deſcribes a charnell-houſe pavement, "inſtead of greene Ruſhes, ſtrewde with blaſted Roſemary, wither'd Hyacinthes, *fatall Cipreſſe*, and Ewe, thickly mingled with heapes of dead Mens bones." He ſays, ſignat. D 2 *verſo*, "*Roſemary*, which had wont to be ſold for twelve pence an armefull, went now" (on account of the Plague,) "at ſix ſhillings a handfull."

In "The Exequies," by Stanley,[3] we read:

"Yet ſtrew
Upon my diſmall Grave,
Such Offerings as you have,
Forſaken *Cypreſſe*, and ſad Ewe,
For kinder Flowers can take no Birth
Or growth from ſuch unhappy Earth."

In "The Marrow of Complements," &c. 1655, is "A Mayden's Song

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[1] Moſchi "Idyll," iii. l. 100.
[2] "Introduction to the Knowledge of Plants," p. 64.
[3] Stanley's "Poems," 1651, p. 54.

for her dead Lover," in which cypreſs and yew are particularly mentioned as funeral plants:

1.

"Come you whoſe Loves are dead,
And, whilſt I ſing,
Weepe and wring
Every hand, and every head
Bind with *Cypreſſe*, and *ſad Ewe*,
Ribbands black, and Candles blue;
For him that was of Men moſt true.

2.

"Come with heavy moaning,
And on his Grave
Let him have
Sacrifice of Sighes and Groaning,
Let him have faire Flowers enough,
White, and Purple, Green, and Yellow,
For him that was of Men moſt true."

["In the caſe of an unmarried female," ſays the author of the "Cleveland Gloſſary," 1868, "the cuſtom, until recently, was to carry a Garland, compoſed of two circular hoops croſſing each other, dreſſed with white paper cut into flowers or leaves, or in the form of a wreath of parti-coloured ribbons, having a white glove in the centre inſcribed with the name, or initials, and age of the deceaſed. This garland was laid on the coffin during its paſſage from the church to the grave, and afterwards, at leaſt in ſome caſes, ſuſpended from the ceiling of the church. In the chancels at Hinderwell and Robin Hood's Bay ſome of theſe garlands were ſtill in being only a few years ſince."]

[In the time of Durandus] coals, holy water, and frankincenſe, were, in ſome places, put into the grave. The holy water was to drive away the devils; the frankincenſe to counteract the ill ſmells of the body."[1]

In "The Fatall Dowry," 1632, act ii. ſc. 1, are ſome curious thoughts on this ſubject: ſpoken at the funeral of a marſhal in the army, who died in debt, on account of which the corpſe was arreſted:

"What weepe ye, Souldiers?
The Jaylors and the Creditors do weepe;
Be theſe thy Bodies balme: *theſe* and *thy vertue*
Keepe thy Fame ever odoriferous—
Whilſt the great, proud, rich, undeſerving Man
Shall quickly, both in bone and name conſume,
Though wrapt in lead, ſpice, ſeare-cloth, and perfume.
—This is a ſacrifice our Showre ſhall crowne
His Sepulcher with *Olive*, *Myrrh*, and *Bayes*,
The Plants of Peace, of *Sorrow*, *Victorie*."

Herbs and flowers appear to have been ſometimes uſed at funerals with the ſame intention as evergreens. In the Account of the Funeral

[1] Durandi "Rationale," lib. vii. cap. 35, 38.

Expences of Sir John Rudſtone, Mayor of London, 1531, I find the following article: "For Yerbys at the Bewryal £.0 1 0."[1] So, in a ſong in "Wit's Interpreter," 1655, we read:

> "Shrouded ſhe is from top to toe
> With Lillies which all o'er her grow,
> Inſtead of Bays and Roſemary."

Griffith,[2] ſpeaking of a woman's attire, ſays: "By her Habit, you may give a neere gueſſe at her Heart. If, (like a Coffin,) ſhee be crowned with Garlands, and *ſtuck with gay and gaudy Flowers*, it is certaine there is ſomewhat *dead* within." Browne, in his "Urne Burial," p. 56, ſays, that "in ſtrewing their tombs, the Romans affected the Roſe, the Greeks Amaranthus and Myrtle."

To the remarks which have been already made on evergreens uſed at funerals may be added, that *the planting of yew trees in churchyards* ſeems to derive its origin from ancient funeral rites: in which, Browne conjectures, from its perpetual verdure, it was uſed as an emblem of the reſurrection. He obſerves farther that the Chriſtian cuſtom of decking the coffin with bay is a moſt elegant emblem. It is ſaid that this tree, when ſeemingly dead, will revive from the root, and its dry leaves reſume their wonted verdure.

The yew is called by Shakeſpeare, in his "Richard the Second," 1597, *the double fatal yew*, becauſe the leaves of the yew are poiſon, and the wood is employed for inſtruments of death. On this Steevens obſerves, that "from ſome of the antient Statutes it appears that every Engliſhman, while Archery was practiſed, was obliged to keep in his Houſe either a Bow of Yew or ſome other wood. It ſhould ſeem, therefore, that Yews were not only planted in Church Yards to defend the Churches from the Wind, but on account of their uſe in making Bows; while by the benefit of being ſecured in encloſed places, their poiſonous quality was kept from doing miſchief to Cattle."[3]

Barrington[4] calls the above the laſt ſtatute of the reign of Edw. I., and obſerves on the paſſage, "that Trees in a Church Yard were often planted to ſkreen the Church from the Wind; that, low as Churches were built at this time, the thick foliage of the Yew anſwered this purpoſe better than any other Tree. I have been informed, accordingly, that the Yew Trees in the Church Yard of Gyffin, near Conway, having been lately felled, the Roof of the Church hath ſuffered exceſſively." On the ſtatute 22 Edw. IV., ch. 4, which declares

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[1] Strutt's "Manners and Cuſtoms," vol. iii. p. 170.

[2] "Bethel, or a Forme for Families," 1634, p. 261.

[3] Reed's "Shakſpeare," vol. xi. p. 94. In "Magna Carta," &c. 12mo. Lond. 1556:—"Secunda Pars veterum Statutorum," ſignat. E 5, I find the ſtatute, "*Ne Rector proſternet Arbores in Cemiterio.*"

[4] "Obſervations on the Statutes," p. 191.

that the price of a yew bow is not to exceed 3*s.* 4*d.*, he further obſerves: "I ſhould imagine that the planting Yews in Church Yards, being places fenced from Cattle, aroſe, at leaſt in many inſtances, from an attention to the material from which the beſt Bows are made; nor do we hear of ſuch Trees being planted in the Church Yards of other parts of Europe." It appears by 4 Hen. V. ch. 3, that the wood of which the beſt arrows were made was the aſh. [But from the act 6 Henry VIII. c. 13, it ſeems to be inferible that at that time bows were made of *elm* or any "other wode of eaſy pryce."] There is a ſtatute ſo late as the 8th Eliz. c. 10, which relates to bowyers, each of whom is always to have in his houſe fifty bows made of elm, witch, hazel, or aſh.

[Wood, in his "Bow Man's Glory," 1682, has republiſhed ſome of the ſtatutes relating to archery; but the earlieſt which he gives is of the 29 Hen. VIII. A remarkably curious tract is printed by Wood in the ſame volume, called "A Remembrance of the Worthy Show and Shooting of the Duke of Shoreditch (a man named *Barlow*, whom Henry VIII. jocularly ſo entitled) and his Aſſociates, &c. 1583." But the particulars it gives ſeem to belong rather to the pages of Strutt.]

Drayton, in his "Polyolbion," ſays:

> "All made of Spaniſh Yew, their Bows are wondrous ſtrong."

[On which there is this note:] By 5 Edw. IV. ch. 4 (Iriſh Statutes), "every Engliſhman is obliged to have a Bow in his Houſe of his own length, either of Yew, Wych, Haſel, Aſh, or Awburn, probably Alder."

In the "Gentleman's Magazine" for Dec., 1779, A. B. mentions the two reaſons already aſſigned for the planting of yew trees in churchyards: but he conſiders the ſlow growth of theſe trees as an objection to the idea of their protecting the church from ſtorms; and the rarity of their occurrence (it being very uncommon to meet with more than one or two in the ſame place), an indication that they could not have been much cultivated for the purpoſes of archery. He adds, "I cannot find any Statute or Proclamation that directs the cultivation of the Yew Tree in any place whatever." By different extracts from our old ſtatutes, he continues, "it appears that we depended principally upon imported Bow-ſtaves for our beſt Bows; which one would think needed not to have been the caſe, if our Church Yards had been well ſtocked with Yew Trees." "The Engliſh Yew," moreover, "was of an inferior goodneſs;" and that our brave countrymen were forced to have recourſe to foreign materials, appears from the following prices ſettled in "An Act of Bowyers," 8 Eliz.: "Bows meet for Men's ſhooting, *being outlandiſh Yew of the beſt ſort*, not over the price of 6*s.* 8*d.*; Bows meet for men's ſhooting, of the ſecond ſort, 3*s.* 4*d.*; bows for men, of a coarſer ſort, called livery bows, 2*s.*; *bows being Engliſh Yew*, 2*s.*"

"Gerard," he ſays, "mentions their growing in Church Yards where they have been planted. Evelyn only ſays, that the propagation of them has been forborne ſince the uſe of Bows has been laid aſide."

A writer, J. O.,[1] diſlikes all the reaſons aſſigned for planting yew trees in churchyards, except their *gloomy aſpect*, and their *noxious quality*. The firſt intended to add ſolemnity to the conſecrated ground, the other to preſerve it from the ravages of cattle. To countenance his firſt reaſon, he quotes Dryden, who calls the yew *the mourner yew*, and Virgil, who calls it *the baneful yew;* and to make it ſtill more fitting for the place, adds the magic uſe which Shakeſpeare makes of it in Macbeth:

> "Liver of blaſpheming Jew,
> Gall of Goats, and *Slips of* YEW
> Sliver'd in the Moon's Eclipſe."

He adds, "the great Dramatiſt's opinion of its noxious properties is evident from Hecate's anſwer to the aërial Spirit:

> "With new fall'n Dew,
> From *Church Yard Yew*,
> I will but 'noint,
> And then I'll mount," &c.

A fourth writer in the ſame work, for January, 1781, ſays: "We read in the Antiquities of Greece and Rome, that the Branches of the Cypreſs and Yew were the uſual ſignals to denote a Houſe in mourning."

Gough,[2] ſpeaking of the ſigns of death in houſes among the ancients, notices branches of *pine* and *cypreſs*, on the authority of Euripides, Suetonius and Virgil.[3] He ſays, in a note, "Will it be thought a far-fetcht conjecture that Yew Trees in Church Yards ſupply the place of Cyprus round Tombs, where Ovid, Triſt. III. xiii. 21, ſays they were placed.

Warner,[4] ſpeaking of Brokenhurſt Church [Hants], ſays: "The church-yard exhibits two examples of enormous vegetation. A large Oak, apparently coëval with the mound on which it grows, meaſuring five and twenty feet in girth; and a ſtraight majeſtic Yew Tree. On the latter, the Axe has committed ſad depredations; deſpoiling it of five or ſix huge branches, a circumſtance that doubtleſs has taken greatly from its antient dignity. Still, however, it is a noble Tree, meaſuring in girth fifteen feet, and in height upwards of ſixty. I ſhould think it might lay claim to an antiquity, nearly equal to its venerable neighbour. The New-foreſt, and Brockenhurſt in particular (as we learn from its name), being formerly ſo famous for the production of Yews, it might be a matter of wonder that ſo few

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[1] "Gent. Mag." for Feb. 1780, p. 183.

[2] "Sep. Mon." Introd. vol. ii. p. 5.

[3] Euripides, "Hecuba," 191-2; Suetonius, "Life of Auguſtus;" Virg. Æneid, xi. 31.

[4] "Remarks relating to the S. W. Parts of Hampſh.," 1793, vol. i. p. 95.

remained to the preſent day, did we not recollect that the old Engliſh Yeomanry were ſupplied from this Tree with thoſe excellent bows, which rendered them the beſt and moſt dreaded archers in Europe. This conſtant and univerſal demand for Yew, produced in time ſuch a ſcarcity, that recourſe was had to foreign countries for a ſupply: and the importation of them was enjoined, by expreſs acts of parliament paſſed for that purpoſe.[1]

The Yew is now become the funereal tree; and the ſame honours are paid to it by the poets of the preſent age, as the Cypreſs enjoyed from the bards of antiquity.[2]

Groſe[3] obſerves that "Yew at length became ſo ſcarce (as I have hinted in a preceding note) that to prevent a too great conſumption of it, bowyers were directed to make four bows of Witch-Hazle, Aſh or Elm, to one of Yew. And no perſon under ſeventeen, unleſs poſſeſſed of moveables worth forty marks, or the ſon of parents having an eſtate of ten pounds per annum, might ſhoot in a Yew Bow." "Here," ſays [Macpherſon, in his Oſſianic poems, which of courſe merely illuſtrate the old Scotiſh uſage] ſpeaking of two departed lovers, "reſts their duſt, Cuthullin! Theſe lonely Yews ſprang from their tomb, and ſhade them from the ſtorm!"

White, in his "Hiſtory of Selborne," remarks: "Deborah, Rebekah's Nurſe, (Gen. xxxv. 8.) was buried under an Oak; the moſt honourable place of Interment, probably, next to the Cave of Machpelah (Gen. xxiii. 9), which ſeems to have been appropriated to the Remains of the patriarchal Family alone. In the South of England, every Church Yard, almoſt, has its Tree, and ſome two; but in the North, we underſtand, few are to be found."[4]

In a printed account of the pariſh of Burton (Preſton Patrick) Weſtmoreland,[5] we read: "Mr. Machel takes notice of a Yew Tree in the Chapel Yard, which he ſays was very old and decayed (1692); which ſhews, he obſerves, the antiquity of the Chapel. The Yew Tree is there yet, which ſhews alſo the longevity of that ſpecies of wood. Theſe Yew Trees in Church and Chapel Yards ſeem to have been intended originally for the uſe of Archery. But this is only matter of conjecture: Antiquity having not furniſhed any account (ſo far as we have been able to find) of the deſign of this kind of Plantation."

[A gentleman aſſured Brand] that he remembered to have read in a Book of Churchwardens' Accounts in the poſſeſſion of Mr. Littleton,

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[1] Stat. Edw. IV. c. 2; 1 Rich. III. c. ii.

[2] Stat. 13th Edw. I. ii. c. 6; 3rd Hen. VIII. c. 3.

[3] "Military Antiquities," vol. i. p. 142. See alſo Ducange "Gloſs." Art. ARBORES SACR.]

[4] Upon looking into Wotton's "Leges Wallicæ," 1730, p. 262, I find the following: "TAXUS *Sancti* libram valet;" with the ſubſequent note. "*Sancti*] Sancto nempe alicui dicata, *Dubritio* v. gr. vel *Teliao*, quales apud Wallos in Cœmeteriis etiamnum frequentes viſuntur."

[5] Nicholſon and Burn's "Weſtm. and Cumb." vol. i. p. 242.

of Bridgnorth, Salop, an account of a yew tree being ordered to be planted in the churchyard *for reverence' ſake.*

One may aſk thoſe who favour the opinion that yews were planted in churchyards for making bows, and as being there fenced from the cattle, are not all plantation grounds fenced from cattle? and whence is it that there are uſually but one yew tree, or two at the moſt, in each churchyard?

Browne, in his "Urneburiall," tells us that among the antients, "the Funerall Pyre conſiſted of ſweet fuell, Cypreſſe, Firre, Larix, YEWE, and Trees perpetually verdant." And he aſks, or rather obſerves, "Whether the planting of *Yewe* in Church Yards holds its original from antient funerall rites, or as an embleme of Reſurrection from its perpetual verdure, may alſo admit conjecture."

Lyſons[1] notices ſeveral Yew Trees of enormous growth in the counties of Berks and Bucks; particularly one at Wyrardiſbury in the latter county, which, at ſix feet from the ground, meaſures thirty feet five inches in girth. There is a yew tree of vaſt bulk at Ifley in Oxfordſhire, ſuppoſed to be coëval with the church; which is known to have been erected in the twelfth century. Others of great age may be ſeen in various parts of England.

[The pariſhioners of Fortingal, county Perth,[2] reckoned among their curioſities in the laſt century a yew tree in the churchyard fifty-two feet in circumference, and the miniſter of Dunſcore, co. Dumfries, reported in 1792, that in one corner of the churchyard there] "grew a large Yew Tree, which was conſumed in the heart. Three Men have ſtood in it at once; but it was overturned by the wind this ſeaſon."[3]

It appears that[4] "in Lord Hopetoun's Garden at Ormiſtoun Hall, there was a remarkable Yew Tree. About the twentieth part of an Engliſh Acre was covered by it. [The miniſter of the pariſh of Ormiſtoun thus deſcribed it in 1792]: "the diameter of the Ground overſpread by its branches is fifty-three feet. Its trunk eleven feet in circumference. From the beſt information it cannot be under two hundred years old. It ſeems rather more probable to be between three hundred and four hundred years old." Again:[5] "Two Yew Trees at Ballikinrain, Killearn, co. Stirling, at a diſtance like one Tree, cover an area of eighteen yards diameter." And laſtly:[6] "There is a Yew Tree in the Garden of Broich, Kippen, co. Perth and Stirling. The Circumference of the Circle overſpread by the lower branches is a hundred and forty feet. It is ſuppoſed to be two hundred or three hundred years old." [This was of courſe in the laſt century.]

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[1] "Magna Brit." vol. i. pp. 254, 578, 643, 1681.]
[2] "Statiſt. Acc. of Scotl." vol. ii. p. 453.
[3] *Ibid.* vol. iii. p. 144.
[4] *Ibid.* vol. iv. p. 172; Par. of Ormiſtoun, E. Lothian.
[5] *Ibid.* vol. xvi. p. 111.
[6] *Ibid.* vol. xxiii. p. 328.

The ſong in Shakeſpeare's "Twelfth Night," act ii. ſc. 4, commencing, "Come away, come away, Death," mentions the cuſtom of *ſticking Yew in the Shroud.*

There is another ſong in the "Maid's Tragedy," by Beaumont and Fletcher, 1619, beginning,

> "Lay a Garland on my hearſe,
> Of the *diſmal* YEW,"

which forms an appropriate illuſtration of this ſubject.

In Poole's "Engliſh Parnaſſus," 1657, the Yew has the epithets of "warlick, diſmal, fatal, mortal, venemous, unhappy, verdant, deadly, dreadful," annexed to it: theſe are all from old Engliſh poets. Chaucer, in his "Aſſemblie of Foules," calls it "the *ſhooter Ewe.*" The Yew tree is thus mentioned in "Loves Feſtivall at Luſts Funerall," at the end of Braithwaite's "Boulſter Lecture," 1640:

> "The Screch Oule frights us not, nor th' towling-Bell
> Summons our vading-ſtartling Ghoſts to Hell.
> Tombs, forlorne Charnels, unfrequented Caves,
> The *fatall* EWE, *ſad ſociate to Graves,*
> Preſent no figures to our dying eyes
> 'Cauſe Vertue was our gole, her praiſe our prize."

In Gayton's "Art of Longevity," 1659, p. 58, is the following paſſage alluding to St. Paul's Churchyard having been turned into an herb market:

> "The Ewe, ſad Box, and Cypreſs (ſolemn Trees)
> Once Church-yard gueſts (till burial rites did ceaſe)
> Give place to Sallads," &c.

A credible perſon, who was born and brought up in a village in Suffolk, informed [Mr. Brand] that when he was a boy, it was cuſtomary there to cut ſprigs and boughs of yew trees, to ſtrew on the graves, &c., at ruſtic funerals. Coles gives an account[2] of "the Leaves of Yew Trees poiſoning a Clergyman's Cowes that eat them, who ſeeing ſome Boyes *breaking Boughs from the Yew Tree in the Church Yard*, thought himſelfe much injured. To prevent the like Treſpaſſes, he ſent one preſently to cut downe the Tree and to bring it into his back yard." Two of the cows feeding upon the leaves, died in a few hours afterwards, and Coles remarks that the clergyman had a juſt reward.

Bourne cites Gregory[3] as obſerving, that it was cuſtomary among the ancient Jews, as they returned from the grave, to pluck up the graſs two or three times, and then throw it behind them, ſaying theſe words of the Pſalmiſt, "They ſhall flouriſh out of the city, like graſs upon the earth," which they did to ſhow that the body, though dead, ſhould ſpring up again as the graſs.

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[1] See alſo Herrick's "Heſperides," 1648, p. 27.]
[2] "Introd. to the Knowl. of Plants," 1656, p. 59.
[3] "Poſthuma," 1649, c. 26.

In "The Burnynge of Paules Church," 1561, we read:[1] "In burials we do not aſſemble a number of prieſtes to ſwepe Purgatorye, or bye forgivenes of Synnes, of them whiche have no authoritye to ſell, but accordinge to Saint Jeroms example *we followe*. At the death of Fabiola, ſais he, the people of Ro. were gathered to the Solemnite of the Buriall. *Pſalmes were ſonge*, and *Alleluia ſounding oute on height*, did ſhake the gildet Celinges of the Temple. Here was one Companye of yonge menne and there another which *did ſinge the prayſes and worthy dedes of the Woman*. And no mervaile if men rejoyce of her Salvation, of whoſe Converſion th' angelles in heaven be glad. Thus Jerom uſed burialls."

Various are the proofs of the ancient cuſtom of carrying out the dead with pſalmody in the primitive church: in imitation of which it is ſtill cuſtomary in many parts of this nation, to carry out the dead with ſinging of pſalms and hymns of triumph; to ſhow that they have ended their ſpiritual warfare, that they have finiſhed their courſe with joy, and are become conquerors. This exultation, as it were, for the conqueſt of their deceaſed friend over hell, ſin, and death, was the great ceremony uſed in all funeral proceſſions among the ancient Chriſtians.

Collinſon,[2] ſpeaking of two very large yew trees in the church-yard of Aſhill, the author obſerves in a note, that "our Forefathers were particularly careful in preſerving this funereal Tree, whoſe branches it was *uſual for Mourners to carry in ſolemn proceſſion to the Grave, and afterwards*" (as has been already noticed) "*to depoſit therein under the Bodies of their departed friends.*"

Levi[3] ſays, that among the modern Jews, "the Corpſe is carried forward to the grave and interred by ſome of the Society; and as they go forth from the Burying-Ground, they pluck ſome Graſs and ſay, 'They ſhall ſpring forth from the city, as the Graſs of the Earth:' meaning at the Day of the Reſurrection."

Bourne[4] cites Socrates telling us "that when the Body of Babylas the Martyr, was removed by the order of Julian the Apoſtate, the Chriſtians, with their Women and Children, rejoiced and ſung Pſalms all the way as they bore the Corps from Dauphne to Antioch. Thus was Paula buried at Bethlehem, and thus did St. Anthony bury Paul the Hermite." Stopford[5] ſays: "The Heathens ſang their dead to their Graves or places of Burial." And Macrobius[6] affirms, that this cuſtom was according to the Inſtitutions of ſeveral Nations, and grounded upon this reaſon, becauſe they believed that Souls after death returned to the original of muſical ſweetneſs, that is

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[1] 8vo. 1563, ſign. G 6 *verſo*.
[2] "Somerſetſhire, Hundred of Abdick and Bulſton," p. 13.
[3] "Rites and Ceremonies of the Jews," p. 169.
[4] "Antiq. Vulg." ch. 3.
[5] "Pagano-papiſmus," p. 282, citing Alex. ab Alexandro. "Gen. Dier." lib. iii. cap. 7.
[6] "In Somn. Scipionis," lib. ii. cap. 3.

Heaven: and therefore in this Life every Soul is taken with muſicall ſounds, &c." Other reaſons are aſſigned by Kirkman,[1] and ſeveral authorities urged for this cuſtom.

I find the following paſſage in Dickenſon's "Greene in Conceipt," 1598, p. 43: "It is a Cuſtome ſtill in uſe with Chriſtians, to attend the funerall of their deceaſed Friendes, with whole Chantries of choyce Quire-men, ſinging ſolemnly before them: but behinde followes a Troope all clad in blacke, which argues mourning: much have I marveled at this Ceremony, deeming it ſome hidden paradox, confounding thus in one things ſo oppoſite as theſe ſignes of joy and ſorrowe."

Pennant ſays, "there is a Cuſtom [in North Wales] of ſinging Pſalms on the way as the Corps is carried to Church."

Waldron,[2] ſpeaking of the Manks burials, ſays: "The Proceſſion of carrying the Corps to the Grave is in this manner: when they come within a quarter of a Mile of the Church, they are met by the parſon, who walks before them ſinging a Pſalm, all the Company joining with him. In every Church Yard there is a Croſs round which they go three times before they enter the Church."

In "Cymbeline," act iv. ſc. 2, Arviragus, ſpeaking of the apparently dead body of Imogen, diſguiſed in men's clothes, ſays:

> "And let us, Polydore, *ſing him to the ground*,
> As once our Mother; uſe like Note and Words,
> Save that *Euriphile* muſt be *Fidele*."

Gough[3] tells us that muſic and ſinging made a part of funerals. Macrobius aſſigns as a reaſon that it implied the ſoul's return to the origin of harmony or heaven. Hyginus underſtands it to mean a ſignal of a decent diſpoſal of the dead, and that they came fairly by their death, as the tolling bell among Chriſtians."

In [a book ſuppoſed to be by Dr. Caſe][4] the author ſays: "I wil end with death, the end of all mortality, which though it be the diſſolution of Nature and parting of the Soul from the Body, terrible in itſelf to fleſh and blood, and amplified with a number of diſpleaſant and uncomfortable Accidents, as the ſhaving of the head, howling, mourning apparel. *Funeral Boughes of Yeu, Box, Cipreſſe, and the like*, yet we ſhall find by reſorting to Antiquities, that MUSICK *hath had a ſhare amongſt them*, as being unſeaſonable at no time."

A modern writer on Ireland[5] tells us: "It is the cuſtom of this

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[1] "De Funeribus Roman." lib. ii. cap. 4. The following paſſage is curious on the ſubject of ſinging pſalms before the corpſe: "Cantilena feralis per Antiphonas in pompa funebri et Fano debacchata hinc eſt. Inter Græcos demortui cadavere depoſito in inferiori domus aula ad portam, et peractis cæteris Ceremoniis, Cantores funerales accedunt et θρῆνον canunt, quibus per intervalla reſpondebant domeſticæ ſervæ, cum aſſiſtentium corona, neque ſolum domi, ſed uſque ad Sepulchrum præcedebant feretrum ita canentes." Guichard. lib. ii. cap. 2. "Funeral." apud Moriſini "Papatum," &c. p. 32.

[2] "Deſcription of the Iſle of Man," (Works, fol. p. 170).

[3] "Sep. Mon." vol. ii. Introd. p. vii.

[4] "The Praiſe of Muſicke," 1586, ſign. F 3 *verſo*.

[5] "Survey of the South of Ireland," pp. 206, 209.

country to conduct their dead to the grave in all the parade they can diſplay; and as they paſs through any town, or meet any remarkable perſon, they ſet up their howl. The conclamatio among the Romans coincides with the Iriſh cry. The 'Mulieres præficæ' exactly correſpond with the women who lead the Iriſh band, and who make an outcry too outrageous for real grief.

> 'Ut qui conducti plorant in funere, dicunt
> Et faciunt prope plura dolentibus ex animo.'"

That this cuſtom was Phœnician we may learn from Virgil, who was very correct in the coſtume of his characters. The conclamatio over the Phœnician Dido, as deſcribed by him, is ſimilar to the Iriſh cry:

> "Lamentis gemituque et fœmineo ululatu
> Tecta fremunt."

The very word ululatus," or "hulluloo," and the Greek word of the ſame import, have all a ſtrong affinity to each other.

Rich, in his "Iriſh Hubbub," 1616, writes: "Stan[ny]hurſt in his Hiſtory of Ireland, [1584], maketh this report of his Countreymen: they follow the dead Corps to the Ground, with howling and barbarous Outcries, pitifull in appearance, whereof (as he ſuppoſeth) grew this Proverb, '*to weep Iriſh.*' Myſelfe am partly of his opinion, that (indeede) to weepe Iriſh, is to weep at pleaſure, without either cauſe or greefe, when it is an uſuall matter amongſt them, upon the buriall of their Dead, to hire a Company of Women, that for ſome ſmall recompence given them, they will follow the corps, and furniſh out the cry with ſuch howling and barbarous outcries, that hee that ſhould but heare them, and did not know the Ceremony, would rather thinke they did ſing than weep. And yet in Dublin itſelfe, there is not a Corps carried to the Buriall, which is not followed with this kinde of Mourners, which you ſhall heare by their howling and their hollowing, but never ſee them to ſhed any Tears. Such a kinde of Lamentation," he adds, it is "as in the Judgement of any Man that ſhould but heare, and did not know their Cuſtome, would think it to bee ſome prodigious preſagement, prognoſticating ſome unlucky or ill ſucceſſe, as they uſe to attribute to the howling of Doggs, to the croaking of Ravens, and the ſhrieking of Owles, fitter for Infidels and Barbarians, than to bee in uſe and cuſtome among Chriſtians."[1] [In the early part of the laſt century, this faſhion and taſte for *howling* at Iriſh funerals ſtill prevailed, nor is the practice even now diſcontinued.]

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[1] "The Comical Pilgrim's Pilgrimage into Ireland," 1723, p. 92. This cuſtom is alſo alluded to in King's "Art of Cookery," (Works, 1776, vol. iii. p. 87), and in the Iriſh "Hudibras," 1689, p. 31. The author of the "Philoſophical Survey of the South of Ireland," ſays, p. 207: "It was formerly uſual to have a Bard to write the Elegy of the deceaſed, which contained an enumeration of his good qualities, his genealogy, his riches, &c. the burden being, 'O why did he die?'"

The following is from [a Paper by the third Lord Cheſterfield :][1]
"When the lower ſort of Iriſh, in the moſt uncivilized parts of Ireland, attend the Funeral of a deceaſed friend or neighbour, before they give the laſt parting *Howl*, they expoſtulate with the dead Body, and reproach him with having died, notwithſtanding that he had an excellent Wife, a Milch Cow, ſeven fine Children, and a competency of Potatoes."

Piers, in his "Deſcription of Weſt Meath," 1682,[2] obſerves: In Ireland "at Funerals they have their Wakes, which as now they celebrate, were more befitting Heathens than Chriſtians. They ſit up commonly in a barn or large Room, and are entertained with Beer and Tobacco. The Lights are ſet up on a Table over the Dead; they ſpend moſt of the Night in obſcene Stories and bawdye Songs, untill the Hour comes for the exerciſe of their Devotions; then the prieſt calls on them to fall to their prayers for the Soul of the dead, which they perform by repetition of Aves and Paters on their Beads, and cloſe the whole with a 'De profundis,' and then immediately to the Story or Song again, till another Hour of Prayer comes. Thus is the whole Night ſpent till day. When the time of Burial comes, all the Women run out like mad, and now the ſcene is altered, nothing heard but *wretched Exclamations*, *howling and clapping of hands*, enough to deſtroy their own and others ſenſe of hearing: and this was of old the heatheniſh cuſtom as [Virgil] hath obſerved [in Dryden's tranſlation:]

'The gaping croud around the body ſtand,
All weep . . . . . his Fate,
And haſten to perform the Fun'ral ſtate.'

"This they fail not to do, eſpecially if the deceaſed were of good parentage, or of wealth and repute, or a Landlord, &c. and think it a great honour to the dead to keep all this coyl, and ſome have been ſo vain as to hire theſe kind of Mourners to attend their dead; and yet they do not by all this attain the end they ſeem to aim at, which is to be thought to mourn for the dead; for the Poet hath well obſerved,

'Fortiter ille dolet, qui ſine teſte dolet.'

"At ſome ſtages, where commonly they meet with great heaps of Stones in the way, the Corpſe is laid down and the prieſt or prieſts and all the learned fall again to their Aves and Paters, &c. During this office all is quiet and huſhed. But this done, the Corpſe is raiſed, and with it the Out-cry again. But that done, and while the Corpſe is laying down and the earth throwing on, is the laſt and moſt vehement ſcene of this formal Grief; and all this perhaps but to earn a Groat, and from this Egyptian cuſtom they are to be weaned. In ſome parts of Connaught, if the party deceaſed were of good note, they will ſend to the Wake hogſheads of excellent ſtale beer and wine from all parts, with other proviſions, as beef, &c. to help the expence

[1] "The World," No. 24. [2] "Vallancey, Collect." vol. i. p. 124.

at the Funeral, and oftentimes more is ſent in than can well be ſpent."[1]

["Uncovered coffins of wainſcot," obſerves Mr. Atkinſon, in the "Cleveland Gloſſary," 1868, "were common ſome years ago, with the initials and figures of the name and age ſtudded on the lid in braſs-headed nails; but coffins covered with black cloth are now commonly ſeen. The coffin is almoſt never borne on the ſhoulders, but either ſuſpended by means of towels paſſed under it, or on ſhort ſtaves provided for the purpoſe by the undertakers, and which were cuſtomarily, in paſt days, caſt into the grave before beginning to fill it up. The author ſaw one of theſe bearing ſtaves dug out when re-digging an old grave in Auguſt, 1863. Men are uſually borne by men, women by women, and children by boys and girls according to ſex. Women who have died in childbirth have white ſheets thrown over their coffins."

"Other peculiarities in the conduct of a Cleveland funeral," ſays the ſame gentleman, "are yet (1868) or have been till lately, that when the corpſe of an unmarried female is carried to the churchyard, the bearers are all ſingle, and uſually young women dreſſed in a kind of uniform, in ſome places all in white, in other in black dreſſes with white ſhawls and white ſtraw bonnets trimmed with white. The ſervers [the young women who wait at the arval-ſupper] alſo always precede the coffin, as it approaches the churchyard, ſometimes in white, more uſually in black with a broad white ribbon worn ſcarf-wiſe over one ſhoulder, and croſſing over the black ſhawl; or elſe with knots or roſettes of white on the breaſt."]

Gough ſays: "The Women of Picardy have a cuſtom of calling the deceaſed by his name, as he is carried to the Grave.[2] So do the Indians, and expoſtulate with him for dying. Χαιρε was a common and affecting parting exclamation at the Grave."

Howling at funerals appears to have been of general uſe in the Papal times from the following paſſage in Veron,[3] where ſpeaking of St. Chryſoſtom, he ſays: "No mention at al doth he make of that manner of finginge or rather unſemely *howling* that *your Papiſts uſe* for the Salvation of theyr dead, therby, under a pretence of godlineſſe, picking the purſes of the pore ſimple and ignorant people."

Stafford[4] obſerves: "It is a wonder to ſee the *childiſh whining* we now-adayes uſe at the funeralls of our Friends. If we could *houl* them back againe, our Lamentations were to ſome purpoſe; but as they are, they are vaine, and in vain."

Braithwaite,[5] ſpeaking of the death of "a Zealous Brother," ſays: "Some *Mourners* hee hath of his owne, who *howle* not ſo much that hee ſhould leave them, as that nothing is left them."

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[1] Compare alſo Cotgrave's "Engliſh Treaſury of Wit and Language," p. 35, and "Memorable Things noted in the Deſcription of the World," p. 15.

[2] "Incert. des Signes de la Mort," p. 180.

[3] "Hunting of Purgatory to Death," 1561, fol. 37 *verſo*.

[4] "Meditations and Reſolutions," 1612, p. 16.

[5] "Whimzies," 1631, p. 207.

[A common funeral at Avoch, in Roſshire, in the laſt century, is thus deſcribed:][1] "the Corpſe is preceded by the pariſh Officer tolling a Hand-Bell. The Pall or Mort Cloth is of plain black velvet, without any decoration, except a fringe. An immenſe crowd of both Sexes attend; and the Lamentations of the Women, in ſome caſes, on ſeeing a beloved Relative put into the Grave, would almoſt pierce a heart of ſtone."

Park, in his "Travels," relates that among the Moors, a child died in one of the tents, "and the Mother and the Relations immediately began the Death-Howl. They were joined by a number of female Viſitors, who came on purpoſe to aſſiſt at this melancholy Concert. I had no opportunity of ſeeing the Burial, which is generally performed ſecretly in the duſk of the Evening, and frequently at only a few yards diſtance from the Tent. Over the Grave they plant one particular Shrub; and no ſtranger is allowed to pluck a leaf, or even to touch it." Speaking elſewhere of the Negroes, he ſays: "When a perſon of conſequence dies, the Relations and Neghbours meet together and manifeſt their ſorrow by loud howlings."

The ancient Chriſtians, to teſtify their abhorrence of Heathen rites, rejected the Pagan cuſtom of burning the dead, depoſiting the inanimate body entire in the ground. Thus I found at Rutcheſter, one of the Stations upon the Roman Wall in Northumberland, a ſepulchre hewn out of the living rock, wherein Leland ſays Paulinus who converted the Northumbrians to Chriſtianity was interred.

[The whole ſubject of cremation is ably taken up and treated in the thirty-ſeventh volume of the Archæologia by William Michael Wylie, Eſq. Mr. Wylie ſhows that the burning of the dead was commonly put in practice in this country in early times; and he obſerves: "The recent reſearches of Mr. Akerman, in a Keltic cemetery at Brighthampton in Oxfordſhire, diſcloſed a great number of examples of cremation, *unmixed with inhumation*."[2]

In North's "Foreſt of Varieties," 1645, at p. 80, is preſerved the following Requiem at the Entertainment of Lady Rich, who died Auguſt 24th, 1638:

"Who 'ere you are, Patron ſubordinate,
Unto this Houſe of Prayer, and doe extend
Your Eare and Care to what we pray and lend;
May this place ſtand for ever conſecrate:

And may this ground and you propitious be
To this once powerful, now potential duſt,
Concredited to your fraternal truſt,
Till Friends, Souls, Bodies meet eternally.

And thou *her tutelary Angel*, who
Wer't happy Guardian to ſo faire a charge,
O leave not now part of thy care at large,
But tender it as thou wer't wont to do.

[1] "Statiſt. Acc. of Scotl." vol. xv. p. 636.
[2] This paper was read March 25, 1858.]

Time, common Father, join with Mother-Earth,
And though you all confound, and ſhe convert,
Favour this Relique of divine Deſert,
Depoſited for a ne're dying Birth.

Saint, Church, Earth, Angel, Time, prove truly kind
As ſhe to you, to this bequeſt conſign'd."

In "Batt upon Batt," 1694, we find a notice of what is called *Stirrup Verſe* at the Grave, p. 12:

"Muſt Megg, the wife of Batt, aged eightie
Deceas'd November thirteenth, ſeventy three,
Be caſt, like common Duſt, into the Pit,
Without one Line of Monumental Wit?
One Death's head Diſtich, or Mortality-Staff
With Senſe enough for Church-yard Epitaph?
No *Stirrup-Verſe at Grave* before She go?
Batt does not uſe to part at Tavern ſo."

Browne, in his "Urne-burial" obſerves, that "the Cuſtom or carrying the Corpſe as it were out of the World with its feet forward, is not inconſonant to Reaſon, as contrary to the native poſture of Man, and his production firſt into it."

"In Scotland," [obſerves the Rev. John Black,][1] "it is the Cuſtom of the Relations of the deceaſed themſelves to let down the Corpſe into the Grave, by mourning Cords, faſtened to the handles of the Coffin: the Chief-Mourner ſtanding at the head, and the reſt of the Relations arranged according to their propinquity. When the Coffin is let down and adjuſted in the Grave, the Mourners firſt, and then all the ſurrounding multitude, uncover their heads: there is no Funeral Service read: no Oration delivered: but that ſolemn pauſe, for about the ſpace of ten minutes, when every one is ſuppoſed to be meditating on Death and Immortality, always ſtruck my heart in the moſt awful manner: never more than on the occaſion here alluded to. The ſound of the Cord, when it fell on the Coffin, ſtill ſeems to vibrate on my Ear."

[In Aubrey's "Remains of Gentiliſm and Judaiſm," inſerted in "Anecdotes and Traditions," 1839, is an account of the vulgar belief which formerly prevailed of the ſouls of the dead going over Whitney Moor, and the author gives a ſong, which down to 1624 uſed to be ſung at funerals there, like a Predica.[2]]

This ſong, with one or two trifling variations, is printed under the title of "A Lyke-Wake Dirge," in Scott's "Minſtrelſy of the Scottiſh Border."

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[1] Poems, 1799, p. 10, note upon a line in his "Elegy on his Mother."]

[2] [But ſee Atkinſon's "Cleveland Gloſſary," 1868, p. 595, for a differing verſion and for notices of others.]

7. Arvals.

Theſe funeral entertainments are of very old date. Cecrops is ſaid to have inſtituted them for the purpoſe of renewing decayed friendſhip amongſt old friends, &c. Moreſin[1] tells us that in England in his time they were ſo profuſe on this occaſion, that it coſt leſs to portion off a daughter, than to bury a dead wife. Theſe burial feaſts are ſtill [1869] kept up in the North of England, and are there called arvals or arvils.[2] The bread diſtributed on theſe occaſions is called arvil bread. The cuſtom ſeems borrowed from the ancients, amongſt whom many examples of it are collected by Hornman.[3]

Gough[4] ſays: "An Entertainment or Supper, which the Greeks called Περιδειπνον, and Cicero *Circompotatio*, made a part of a Funeral, whence our practice of giving Wine and Cake among the rich, and Ale among the poor."

The ancients had ſeveral kinds of ſuppers made in honour of the deceaſed. Firſt, that which was laid upon the funeral pile, ſuch as we find in the 23rd Book of Homer, and the 6th Æneis of Virgil, in Catullus (Ep. lv.) and Ovid (Faſti ii.) Secondly, the ſupper given to the friends and relations at their return from the funeral; as in the 24th Book of Homer's Ilias, in honour of Hector. This kind of ſupper is mentioned in Lucian's Treatiſe of Grief, and Cicero's third Book of Laws. Thirdly, the *Silicernium*, a ſupper laid at the Sepulchre, called Ἑκάτης δειπνον. Others will have it to be a meeting of the very old relations, who went in a very ſolemn manner after the funeral, and took their leaves one of the other, as if they were never to meet again. The fourth was called *Epulum Novendiale.* Juvenal, in his fifth Satire, mentions the *cœna feralis*, which was intended to appeaſe the ghoſts of the dead, and conſiſted of milk, honey, water, wine, olives, and ſtrewed flowers. The modern arvals, however, are intended to appeaſe the appetites of the living, who have upon theſe occaſions ſuperſeded the manes of the dead. An alluſion to theſe feaſts occurs in "Hamlet," 1602, where, ſpeaking of his mother's marriage, Hamlet ſays:

——— "*The funeral bak'd meats*
Did coldly furniſh forth *the marriage-tables.*"

Upon which Steevens noted: It was anciently the general cuſtom to give a cold entertainment to mourners at a funeral. In diſtant

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[1] "Papatus," &c. p. 44.

[2] This word occurs in "The Praiſe of Yorkſhire Ale:"

"Come, bring my Jerkin, Tibb, I'll to the Arvil,
Yon man's ded ſeny ſcoun, it makes me marvill."—P. 58.

[3] "De Miraculis Mortuorum," cap. 36.

[4] "Sep. Mon. of Great Britain," vol. ii. Introd. vi.

counties this practice is continued among the yeomanry. So Dickenſon, in "Greene in Conceipt," 1598: "His corpes was with funerall pompe conveyed to the church and there ſolemnly entered, nothing omitted which neceſſitie or cuſtom could claime: a ſermon, *a banquet*, and like obſervations." Again, in "Syr Degore" [*circâ* 1500]:

> "A great feaſte would he holde
> Upon his quenes mornynge day,
> That was buryed in an abbay."

[Mr. Atkinſon notices a ſpecial kind of bread formerly made at Whitby, for uſe at the arval-ſuppers; he deſcribes it as "a thin, light, ſweet cake." It has occurred to me that the game of hot cockles, of which Aubrey has left us a tolerably full deſcription, originated in the practice of kneading one of theſe funeral loaves, as the rhyme with which the girls uſed to accompany the ſuppoſed moulding of cockle-bread, begins—

> "My dame is ſick and gonne to bed,
> And Ile go mould my cockle-bread—"

And it is not an unreaſonable ſuppoſition that, in courſe of time, the reaſon of the thing was loſt, and the practice degenerated into a ſtupid and indelicate female ſport.

In connection with the ſubject of "funeral baked meats," Henry Machyn notes in his moſt valuable Diary, under 1552-3, March 22: "The ſame day, wyche was the xxij day of marche, was bered maſter John Heth, dwellynge in Fanchyrche Strett, and ther whent a-ffor hym a C. Childeryn of Grey freres, boys and gyrlles, ij and iij together, and he gayff [left] them ſhurts and ſmokes, and gyrdulls, and moketors, *and after they had wy*[*ne*] *and fygs and good alle*, *and ther wher* [*was*] *a grett dener*; and ther wher the cumpene of Panters, and the Clarkes, and ys cumpony had xx*s. to make mere with-alle at the tavarne.*"

At the obſequies of Francis, Earl of Shrewſbury, in 1560, the funeral banquet conſiſted of 320 meſſes, each meſs containing eight diſhes.

In the firſt funeral which he ſeems to have witneſſed after the acceſſion of Queen Elizabeth, and the return to Proteſtantiſm, Machyn is rather minute in his deſcription. He ſays: "Ther was a gret compene of pepull, ij and ij together, and nodur (neither) preſt nor clarke, the nuw [new] prychers in ther gowne lyke leymen, nodur nor ſayhyng tyll they cam to the grave, and a-for ſhe was pute into the grayff a collect in Englys, and then put in-to the grayff, and after took ſome heythe [earth] and caſte yt on the corſe, and red a thynge . . . . for the ſam, and contenent [incontinently] caſt the heth in-to the grave, and contenent red the pyſtyll of ſant Poll to the Steſſelonians [Theſſalonians] the . . . chapter, and after that they ſong paternoſter in Englys, boyth prychers and odur, and [. . . . .] of a nuw faſſyon, and after on of them whent in-to the pulpytt and mad a ſermon." This narrative, in ſpite of its uncouth phraſeology and orthography, ſeemed worth tranſcribing, as being the earlieſt account we

have of a funeral rite ſubſequently to the re-eſtabliſhment of the reformed faith.]

Hutchinſon[1] thus mentions the Arvel Dinner: "On the deceaſe of any perſon poſſeſſed of valuable effects, the friends and neighbours of the Family are invited to dinner on the Day of Interment, which is called the Arthel or Arvel Dinner. Arthel is a Britiſh word, and is frequently more correctly written Arddelw. In Wales it is written Arddel, and ſignifies, according to Dr. Daviſes Dictionary, *aſſerere*, to avouch. This Cuſtom ſeems of very diſtant Antiquity, and was a ſolemn Feſtival, made at the time of publicly expoſing the corps, to exculpate the Heir and thoſe entitled to the poſſeſſions of the deceaſed, from Fines and Mulcts to the Lord of the Manor, and from all accuſation of having uſed violence; ſo that the perſons then convoked might avouch that the perſon died fairly and without ſuffering any perſonal injury. The dead were thus exhibited by antient Nations, and perhaps the Cuſtom was introduced here by the Romans."

It was cuſtomary, in the Chriſtian burials of the Anglo-Saxons, to leave the head and ſhoulders of the corps uncovered till the time of burial, that relations, &c. might take a laſt view of their deceaſed friend. To this day we yet retain (in our way) this old cuſtom, leaving the coffin of the deceaſed unſcrewed till the time of burial.[2]

Among Smith's Extracts from the Berkeley MSS. [printed in 1821,] the following occurs: "From the time of the death of Maurice the fourth Lord Berkeley, which happened June 8, 1368, untill his interment, the Reeve of his Manor of Hinton ſpent three quarters and ſeaven buſhells of beanes in fatting one hundred geeſe towards his funerall, and divers other Reeves of other Manors the like, in geeſe, duckes, and other pultry."

In Strype's edition of Stow[3] we read: "Margaret Atkinſon, widow, by her will, October 18, 1544, orders that *the next Sunday after her Burial* there be provided two dozen of bread, a kilderkin of ale, two gammons of bacon, three ſhoulders of mutton, and two couple of rabbits. Deſiring all the pariſh, as well rich as poor, to take part thereof; and *a table to be ſet in the midſt of the church*, with every thing neceſſary thereto."

At the funeral of Sir John Greſham, Knight, Mercer, [1556,] the church and ſtreets were all hung with black, and arms, great ſtore. A ſermon was preached by the Archdeacon of Canterbury, "and after, *all the company came home to as great a dinner as had been ſeen for a fiſh day, for all that came.* For nothing was lacking."[4]

Again: At the funeral of Thomas Percy, 1561, late ſkinner to

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[1] "Northumberland," vol. ii. p. 20. Kennet in his MS. Gloſſary defines *Arvel Bread*, "Bread diſtributed at Funerals, which Mr. Nicholſon derives from Sax. Aꝑfull, *pius*, *religioſus;* more probably from Sax. ỳꝛꝛ, ỳꝛꝛe, *hæreditas*. ỳꝛꝛe boc the laſt Will, which nominates the heir, and diſpoſes the inheritance. Yꝛꝛe ꝛool *ſedes hereditaria*. Iſland. Arfur *hæreditas*. Goth. Arbia *hæres*. Arbi *hæreditas*."

[2] Strutt's "Manners and Cuſtoms," vol. i. p. 66.

[3] 1720, book i. p. 259.

[4] *Ibid.*

Queen Mary, he was "attended to his burial in Saint Mary Aldermary church, with twenty black gowns and coats, twenty clerks ſinging, &c. The Floor ſtrewed with ruſhes for the chief mourners. Mr. Crowley preached. Afterwards was a great dole of money; and then *all went home to a dinner.* The company of Skinners, to their Hall, to dine together. At this Funeral, all the mourners offered: and ſo did the ſaid company."[1]

A.D. 1562, at the funeral of Sir Humphrey Brown, Knight, Lord Chief Juſtice, Dec. 15, Mr. Reneger made the ſermon, "and after, *they went home to a great dinner.* The church was hung with black, and arms. The helmet and creſt were offered (on the Altar), and after that his target; after that his ſword; then his coat-armour; then his ſtandard was offered, and his penon: and after all, the mourners, and judges, and ſerjeants of the law, and ſervants, offered."[2]

Waldron[3] ſays: "As to their Funerals, they give no invitation, but every body that had any acquaintance with the deceaſed comes, either on foot or horſeback. I have ſeen ſometimes, at a Manks Burial, upwards of an hundred horſemen, and twice the number on foot: all theſe are entertained at long tables, ſpread with all ſorts of cold proviſion, and rum and brandy flies about at a laviſh rate."

Miſſon,[4] under the head of funerals, ſays: "Before they ſet out, and after they return, it is uſual to preſent the gueſts with ſomething to drink, either red or white wine, boiled with ſugar and cinnamon, or ſome other ſuch liquor. Every one drinks two or three cups. Butler, the keeper of a tavern, (the Crown and Sceptre in St. Martin's Street,) told me that there was a tun of red port wine drank at his wife's Burial, beſides mull'd white wine. Note, no men ever go to womens Burials, nor the women to mens, ſo that there were none but women at the drinking of Butler's wine."

In the Minute Book of the Society of Antiquaries of London, July 21, 1725,[5] we read: "Mr. Anderſon gave the Society an account of the manner of a Highland Lord's Funeral. The body is put into a litter between two horſes, and, attended by the whole clan, is brought to the place of Burial in the churchyard. The neareſt relations dig the grave, the neighbours having ſet out the ground, ſo that it may not encroach on the graves of others. While this is performing, ſome hired women, for that purpoſe, lament the dead, ſetting forth his genealogy and noble exploits. After the body is interred, a hundred black cattle, and two or three hundred ſheep, are killed for the entertainment of the company."

[Speaking of Scotiſh manners in the 18th century,][6] it is ſaid: "The deſire of what is called a decent Funeral, *i. e.* one to which all the inhabitants of the diſtrict are invited, and at which every part of the uſual entertainment is given, is one of the ſtrongeſt in the poor.

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[1] Strype's edition of Stow, 1720, book i. p. 259. [2] *Ibid.*
[3] "Deſcription of the Iſle of Man," Works, p. 170.
[4] Travels, p. 91. [5] Vol. i. p. 169.
[6] "Stat. Acc. of Scotl." vol. vi. p. 487, pariſh of Kincardine, co. Perth.

The expence of it amounts nearly to two pounds. This ſum, therefore, every perſon in mean circumſtances is anxious to lay up, and he will not ſpare it, unleſs reduced to the greateſt extremity."

Again: "Complaints occur againſt the expenſive mode of conducting Burials in the pariſh of Dunlop, in Ayreſhire. It is pointed out as an object of taxation."[1]

In the ſame publication,[2] pariſh of Lochbroom, co. Roſs, "At their Burials and Marriages," we are told, the inhabitants "too much adhere to the folly of their anceſtors. On theſe occaſions they have a cuſtom of feaſting a great number of their friends and neighbours, and this often at an expence which proves greatly to the prejudice of poor orphans and young people: although theſe feaſts are ſeldom productive of any quarrels or irregularities among them."

And, under pariſh of Campſie,[3] co. Stirling, we read: "It was cuſtomary, till within theſe few years, when any head of a family died, to invite the whole pariſh: *they were ſerved on boards in the barn*, where a prayer was pronounced before and after the ſervice, which duty was moſt religiouſly obſerved. The entertainment conſiſted of the following parts: firſt, there was a Drink of Ale, then a Dram, then a piece of Short-bread, then another dram of ſome other ſpecies of liquor, then a piece of Currant-bread, and a third Dram, either of ſpirits or wine, which was followed by Loaves and Cheeſe, Pipes and Tobacco. This was *the old Funeral Entertainment* in the pariſh of Campſie, and was ſtiled their Service: and ſometimes this was repeated, and was then ſtiled a Double Service; and it was ſure of being repeated at the *Dredgy*. A Funeral coſt, at leaſt, a hundred pounds Scots, to any family who followed the old courſe. The moſt active young man was pointed out to the office of *Server;* and, in thoſe days, while the manners were ſimple, and at the ſame time ſerious, it was no ſmall honour to be *a Server at a Burial*. However diſtant any part of the pariſh was from the place of Interment, it was cuſtomary for the attendants to carry the corpſe on hand ſpokes. The mode of invitation to the Entertainment was, by ſome ſpecial meſſenger; which was ſtiled bidding to the Burial, the form being nearly in the following words: 'You are deſired to come to ſuch-a-one's Burial tomorrow, againſt ten hours.' No perſon was invited by letter; and, though invited againſt ten of the clock, the corpſe never was interred till the evening: time not being ſo much valued in thoſe days."

The miniſter[4] of Gargunnock, co. Stirling, reported, [1796:] "The manner of conducting Funerals in the Country needs much amendment. From the death to the Interment, the Houſe is thronged by Night and Day, and the Converſation is often very unſuitable to the occaſion. The whole pariſh is invited at 10 o'clock in the forenoon of the day of the Funeral, but it is ſoon enough to attend at 3 o'clock in the Afternoon. Every one is entertained with a variety of Meats and Drinks. Not a few return to the Dirge, and ſometimes forget

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[1] "Statiſtical Account of Scotland," vol. ix. p. 543. [2] *Ibid.* vol. x. p. 469.
[3] *Ibid.* vol. xv. p. 372. [4] *Ibid.* vol. xxiii. p. 123.

what they have been doing and where they are. Attempts have been lately made to provide a remedy for this evil; but old Cuſtoms are not eaſily aboliſhed."

The miniſter of Carmunnock, co. Lanark, tells us:[1] "We muſt mention a Cuſtom, which ſtill prevails, and which certainly ought to be aboliſhed. It is uſual, in this Pariſh, as in many other parts of Scotland, when a death has taken place, to invite on ſuch occaſions the greater part of the Country round, and though called to attend at an early hour in the forenoon, yet it is generally towards evening, before they think of carrying forth the Corpſe to the Churchyard for Interment. While, on theſe occaſions, the good Folks are aſſembled, though they never run into exceſs, yet no ſmall expence is incurred by the family: who often vie with thoſe around them, in giving, as they call it, an honourable burial to their deceaſed friend. Such a Cuſtom is attended with many evils, and frequently involves in debt, or reduces to poverty many Families otherwiſe frugal and induſtrious, by this piece of uſeleſs parade, and ill-judged expence."

In his "Whimſies," 1631, p. 89, ſpeaking of a Launderer, Braithwaite ſays: "So much ſhe hath reſerv'd out of all the labours of her life, as will buy ſome ſmall portion of *diet Bread*, *Comfits*, and *burnt Claret*, to welcome in her Neighbours *now at her departing*, of whoſe coſt they never ſo freely taſted while ſhe was living."[2]

Again, in deſcribing a jealous neighbour, he concludes with obſerving: "Meate for his *funerall pye* is ſhred, ſome few ceremonial teares on his funerall pile are ſhed; but the wormes are ſcarce entred his ſhroud, his corpſe flowers not fully dead, till this Jealous Earthworme is forgot, and another more amorous, but leſſe jealous mounted his bed."

[Jorevin, whoſe travels to England were publiſhed in 1672] ſpeaking of a lord's burial at Shrewſbury, which his hoſt procured him a ſight of, tells us: "The Relations and Friends being aſſembled in the houſe of the defunct, the miniſter advanced into the middle of the Chamber, where, before the company, he made a funeral oration, repreſenting the great actions of the deceaſed, his virtues, his qualities, his titles of nobility, and thoſe of the whole family, &c. It is to be remarked that during this oration, there ſtood *upon the Coffin a large pot of wine, out of which every one drank to the health of the deceaſed*. This being finiſhed, ſix men took up the corps, and carried it on their ſhoulders to the church."[3]

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[1] "Statiſtical Account of Scotland," vol. xxiii. p. 174.

[2] "In Northern Cuſtoms Duty was expreſt
To Friends departed by their Fun'ral Feaſt.
Tho' I've conſulted Hollingſhead and Stow,
I find it very difficult to know
Who to refreſh th' Attendants to the Grave,
Burnt Claret firſt, or Naples-Biſket gave."
King's Art of Cookery, p. 65.

[3] "Antiq. Repert." [edit. 1808, vol. iv. p. 549, *et ſeq.*]

A writer in the "Gentleman's Magazine" for March, 1780, ſays: "Our ancient Funerals, as well as ſome modern ones, were cloſed with *Merry Makings*, at leaſt equal to the preceding ſorrow, moſt of the Teſtators directing, among other things, *Victuals and Drink to be diſtributed at their Exequies*; one in particular, I remember, orders a ſum of money for *a drinking for his Soul.*"

Another writer, apparently deſcribing the manners of Yorkſhire, in the volume for July 1798, ſays: "At Funerals, on which occaſions a large party is generally invited, the Attendant who ſerves the Company with Ale or Wine has upon the handle of the Tankard a piece of Lemon-Peel, and alſo upon her left arm a clean white Napkin. I believe theſe Cuſtoms are invariably obſerved. From what cauſe they originated, ſome ingenious Correſpondent may be able to inform me."

By the following extract [from the Obituary of Richard Smyth,[1]] *Wafers* appear to have been uſed at funeral entertainments: "1671-2, [January 2. Mr. Cornelius Bee, bookſeller in Little Brittain, died *hora* xi° *ante merid.* his 2 eldeſt daughters Mis Norwood and Mis Fletcher, widdows, executrixes; buried Jan. 4 at Great St. Bartholomew's, wthout a ſermon, wthout wine *or waffers*, only gloves and roſmary, &c."]

In Lord North's "Foreſt of Varieties," 1645, is the following: "Nor are *all Banquets* (no more than Muſick) ordained for merry humors, *ſome being uſed even at Funeralls.*"

In "Pleaſant Remarks on the Humors of Mankind,"[2] we read: "'Tis common in England for Prentices, when they are out of their time, to make an entertainment, and call it the Burial of their Wives." [This remains a common expreſſion.] Again: "How like Epicuriſts do ſome perſons drink at a Funeral, as if they were met there to be merry, and make it a matter of rejoycing that they have got rid of their Friends and Relations."

[In the North of England, upon theſe occaſions, a particular ſort of loaf, called *arvel-bread* is diſtributed among the poor.[3]

"At the funerals of the rich in former days," ſays the compiler of the "Whitby Gloſſary" (quoted by Atkinſon, in his "Cleveland Gloſſary," 1868), "it was here a cuſtom to hand burnt wine to the company in a ſilver flagon, out of which every one drank. This cordial ſeems to have been a heated preparation of port wine with ſpices and ſugar. And if any remained, it was ſent round in the flagon to the houſes of friends for diſtribution."]

Flecknoe,[4] ſpeaking of "a curious Glutton," obſerves: "In fine, he thinks of nothing elſe, as long as he lives, and when he dyes, onely regrets that *Funeral Feaſts are quite left off*, elſe he ſhould have the pleaſure of one Feaſt more, (in imagination at leaſt,) even after death; which he can't endure to hear of, onely becauſe they ſay there is no eating nor drinking in the other World."

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[1] [Camd. Soc. ed. p. 93.]
[2] Pp. 62, 83.
[3] [Brockett's "North Country Gloſſary," edit. 1825, p. 7.]
[4] "Ænigmatical Characters," edit. 1665, p. 14.

Books, by way of funeral tokens, uſed to be given away at the burials of the better ſort in England. In my Collection of Portraits [notes Mr. Brand] I have one of John Bunyan, taken from before an old edition of his works, which I bought at Ware, in Hertfordſhire. It is thus inſcribed on the back in MS. "Funeral Token in remembrance of Mr. Hen. Plomer, who departed this life Oct. 2, 1696, being 79 years of age, and is deſigned to put us that are alive in mind of our great change. Mr. Daniel Clerk the elder his book, Oct. 23, 1696." [A writer in the "Athenian Oracle,"[1] conſiders that "a Book would be a far more convenient, more durable, and more valuable preſent, than what are generally given, and more profitably preſerve the Memory of a deceaſed Friend."]

8. Sin Eaters.

"Within the Memory of our Fathers," [remarks Bagford,[2]] "in Shropſhire, in thoſe villages adjoyning to Wales, when a perſon dyed, there was notice given to an old Sire, (for ſo they called him), who preſently repaired to the place where the deceaſed lay, and ſtood before the door of the houſe, when ſome of the Family came out and furniſhed him with a Cricket, on which he ſat down facing the door. Then they gave him a Groat, which he put in his pocket; a Cruſt of Bread, which he eat; and a full bowle of Ale, which he drank off at a draught. After this, he got up from the Cricket and pronounced, with a compoſed geſture, *the eaſe and reſt of the Soul departed, for which he would pawn his own Soul.* This I had from the ingenious John Aubrey, Eſq. who made a Collection of curious Obſervations, which I have ſeen, and is now remaining in the hands of Mr. Churchill, the bookſeller.[3] How can a Man think otherwiſe of this, than that it proceeded from the ancient Heathens?"

"In the County of Hereford," ſays Aubrey,[4] "was an old Cuſtome at Funeralls to hire poor People, who were to take upon them the Sinnes of the Party deceaſed. One of them, (he was a long, leane, ugly, lamentable poor Raſkal,) I remember lived in a Cottage on Roſſe high-way. The manner was, that when the Corps was brought out of the Houſe, and layd on the Biere, a Loafe of Bread was brought out, and delivered to the Sinne Eater, over the Corps, as alſo a Mazar Bowle, of Maple, full of Beer, (which he was to drink up,) and Sixpence in money: in conſideration whereof he took upon him, *ipſo facto*, all the Sinnes of the defunct, and freed him or her from walking after they were dead. This cuſtome alludes, methinks, ſomething to the Scape-Goat in the old Lawe, Levit. chap. xvi. v. 21, 22, 'And Aaron ſhall lay both his hands on the head of the live

[1] Vol. iii. p. 114.
[2] Letter before cited, [1714], in Leland's "Collect." ed. Hearne, p. lxxvi.
[3] His "Remains of Gentiliſm and Judaiſm"(?)
[4] "Remains of Gentiliſm and Judaiſm," in MS. Lanſd. 226, fol. 116.

Goate, and confeſſe over him all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the Goat, and ſhall ſend him away by the hand of a fit man into the Wilderneſs. And the Goat ſhall bear upon him all their iniquities unto a Land not inhabited: and he ſhall let the Goat goe into the Wilderneſs.'

"This Cuſtome, (though rarely uſed in our dayes) yet by ſome people was obſerved even in the ſtricteſt time of the Preſbyterian Government, as at Dynder; (*volens nolens* the Parſon of the Pariſh,) the kindred of a Woman deceaſed there had this Ceremonie punctually performed, according to her Will: and, alſo, the like was done at the City of Hereford in thoſe times, where a Woman kept, many yeares before her death, a Mazard Bowle for the Sinne-Eater; and the like in other places in this Countie: as alſo in Brecon.[1] I believe this Cuſtom was heretofore uſed all over Wales."

In another page, Aubrey ſays: "A.D. 1686. This Cuſtom is uſed to this day in North Wales:" where milk ſeems to have been the ſubſtitute for beer.

Kennet, in whoſe poſſeſſion Aubrey's MS. appears to have been, has added this Note. "It ſeems a remainder of this Cuſtom which lately obtained at Amerſden, in the county of Oxford, where at the burial of every Corpſe, one Cake and one Flaggon of Ale, juſt after the interment, were brought to the Miniſter in the Church Porch."

[Some years ago, a gentleman, writing in the "Athenæum," obſerved: "I can tell you of a fancy that ſome people have in the wilder parts of Craven, that if the mark of a dead perſon (the body, however, not being cold) be put to a will, it is valid in law. A few years ago, a caſe of this nature occurred. A farmer had omitted to make his will; he died, and before the body was cold, a will was prepared by ſome relative (of courſe in his own favour), and a mark, purporting to be that of the deceaſed, was made by putting the pen into the hand of the dead man, and ſo making his mark to the will. The body of the man was not then cold. The will was conteſted by ſome parties, and, I believe, proceeded to a trial at law: when the circumſtance of the belief of the parties came out in evidence."]

9. Mortuaries.

The payment of mortuaries is of great antiquity. It was anciently done by leading or driving a horſe or cow, &c. before the corps of the deceaſed at his funeral. It was conſidered as a gift left by a man at his death, by way of recompenſe for all failures in the payment of tithes and oblations, and called a corſe preſent. It is mentioned in the National Council of Enſham about the year 1006.[2]

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[1] "*E. g.* at Llanggors, where Mr. Gwin, the Miniſter, about 1640, could not hinder the performance of this ancient Cuſtome."

[2] Collier's "Eccleſiaſt. Hiſtory," vol. i. p. 487.

Mortuaries were called by our Saxon Anceſtors Saul ꝛceat [Soul *ſhot*, or *payment.*][1] "*Offeringes at Burialles*" are condemned in a liſt of "Groſſe Poyntes of Poperie, evident to all Men," in "A Parte of a Regiſter," &c. [*circâ* 1593.]

[It was on mortuaries, and on an annual poll-tax of three hens which he received from the population of a particular diſtrict that the Biſhop of Olivolo, one of the old Venetian Sees, almoſt wholly relied for his income; and on the former account, he was jocularly called the *Biſhop of the Dead.*[2]]

10. Torches and Lights at Funerals.

[It was pretended at the time, as appears from a letter addreſſed to Secretary Cromwell by a Frenchman, that on the day before the execution of Anne Boleyn, the tapers round the tomb of Katherine of Arragon "kendeld of them ſelfs," and that after matins, at *Deo Gratias*, "the ſaid tapers quenched of them ſelfs."]

The cuſtom of uſing torches and lights at funerals, or in funeral proceſſions, appears to have been of long ſtanding.[3] Gregory tells us that "the Funeral Tapers, however thought of by ſome, are of harmeleſſe import. Their meaning is to ſhew, that the departed Soules are not quite put out, but, having walked here as the Children of Light, are now gone to walk before God in the light of the living."[4]

Strutt tells us the burning of torches was very honourable. To have a great many was a ſpecial mark of eſteem in the perſon who made the funeral to the deceaſed. By the will of William de

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[1] See a curious account of them in Dugdale's "Hiſt. of Warwickſhire," 1ſt edit. p. 679. See alſo, Cowel's "Interpreter *in voce*," and Selden's "Hiſtory of Tithes," p. 287.

[2] Hazlitt's "Venetian Republic," vol. i. p. 117.]

[3] Durand. "de Ritibus," p. 228.

[4] "Poſthuma," 1649, p. 112. See alſo Gough's "Sep. Mon." Introd. vol. ii. p. vii. "All Funerals," ſays Adam, in his "Roman Antiquities," p. 476, "uſed antiently to be ſolemnized in the night time with Torches, that they might not fall in the way of Magiſtrates and Prieſts, who were ſuppoſed to be violated by ſeeing a Corpſe, ſo that they could not perform ſacred rites, till they were purified by an expiatory ſacrifice, Serv. in Virg. xi. 143; Donat. Ter. And. i. 1, 81. Thus, to diminiſh the expenſes of Funerals, it was ordained by Demetrius Phalereus at Athens, Cic. de Legg. ii. 26, according to an ancient law, which ſeems to have fallen into deſuetude, Demoſth. adv. Macartatum, p. 666. Hence Funus, a Funeral from *funes accenſi*, Iſid. xi. 2. xx. 10. or *funalia*, *funales cerei*, *cereæ faces*, vel *candelæ*, Torches, Candles, or Tapers, originally made of ſmall ropes or cords, (*funes* vel *funiculi*,) covered with wax or tallow, (*ſevum* vel *ſebum*,) Serv. ibid. et Æn. i. 727; Val. Max. iii. 6. 4; Varr. de vit. pop. R.

"But in after ages, public Funerals (funera *indictiva*) were celebrated in the day-time, at an early hour in the forenoon, as it is thought from Plutarch, in Syll. with Torches alſo, Serv. in Virg. Æn. vi. 224. Tacit. Ann. iii. 4. Private or ordinary Funerals (*tacita*) were always at night, Feſt. in Vespilones."

Montacute, Earl of Saliſbury, executed April 29, 1397,[1] "Twenty-four door people, cloathed in black gowns and red hoods, are ordered to attend the Funeral, *each carrying a lighted Torch of eight pounds weight;*" and from the account given by Stow[2] of Sir John Greſham's funeral in 1556, it appears that he "had *four dozen of great Staff Torches* and *a dozen of great long Torches.*"

In the Churchwardens' Accounts of St. Margaret's, Weſtminſter, under 1460-1 is the following article: "Item rec' de Joh'e Braddyns die ſepultur' Robti Thorp gen' p. iiii. Tor'. vj*s.* viij*d.*" on which Pegge obſerves: "Little was done in theſe ages of groſs Popery without Lights. Theſe Torches coſt 1*s.* 8*d.* apiece; but we find them of various prices, according, as we may ſuppoſe, to their ſize. The Churchwardens appear to have provided them, and conſequently they were an article of profit to the Church." The Editor[3] adds: "Theſe Torches, it is conceived, were made of wax, which in ordinary caſes were let out by the Church, and charged to the Party according to the conſumption at the moment. This appears in the York Churchwardens' Accompts, where Wax is charged."

Ibid. A.D. 1519:

"Item, Mr. Hall, the Curate, for iv. Torches, and for the beſt Lights, at the Buryal of Mr. Henry Vued, my Lord Cardinal's Servant, vj*s.* vj*d.*"

In the Churchwardens' Accounts of St. Lawrence Pariſh, Reading, are the following articles:[4] "A. D. 1502. It. rec. of waſt of Torchis at the berying of ſir John Hide, Vicar of Sonyng, ij*s.* vj*d.*" "A. D. 1503. It. rec. for waſt of Torchys at the burying of John Long, maiſt' of the Gram' Scole, vj*s.* viij*d.*" "A. D. 1504. It. rec. of the ſame Margaret," (late the wife of Thomas Platt,) "for waſt of Torchis at the yer mind of the ſeid Thomas, xx*d.*"

Veron[5] ſays: "If the Chriſtians ſhould bury their dead in the *nighte* time, or if they ſhould burne their bodies, as the Painims did, *they might well uſe Torches* as well as the Painims without any juſt reprehenſion and blame." He obſerves [a little further on], "Moreover it is not to be doubted but that the auncient Byſhops and Miniſters of the Church did bryng in this manner of *bearinge of Torches,* and of ſinginge in Funerals, not for thentent and purpoſe that the Painimes did uſe it, nor yet for to confirme their ſuperſtitious abuſes and errours, but rather for to aboliſhe them. For they did ſee that it was an hard thing to pluck thoſe old and inveterate Cuſtomes from the hartes of them that had been nouſelled in them from their youth. They did forſee that if they had buried their dead without ſom honeſt ceremonies, as the worlde did then take them, it had bene yet more harde to put away thoſe olde rotten errors from them that

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[1] "Manners and Cuſtoms," vol. ii. p. 108.
[2] "Stow," by Strype, 1720, Book I. p. 258-9.
[3] Nichols' "Illuſtr." 1797, p. 243.
[4] Coates's "Hiſtory of Reading," p. 215.
[5] "Hunting of Purgatory to death," 1561, fol. 40, *verſo,* and fol. 45, 47.

were altogether wedded unto them." Our author tells us: "Chriſoſtome, likening the deade whome they followed with burnynge Torches unto Wreſtlers and Runners, had a reſpect unto the cuſtomes and faſhions of Grekeland, beyng a Greeke himcelfe, among whiche there was a certain kind of running, after this maner, The firſte did beare a Torche, being lighted, in his hand, which being weary, he did deliver unto him that followeth next after him. He againe, that had received the Torche, if he chaunced to be wery, did the like: and ſo all the reſidue that followeth in order;" hence "among the Grekes and Latines to geve the Lampe or Torche unto another, hath beene taken for to put other in his place, after that one is werye and hath perfourmed his courſe." He concludes: "This may very wel be applyed unto them, that departe out of this world."

Again, at folio 151, he ſays: "Singinge, *bearinge of Lightes,* and other like Ceremonies as were uſed in their Buringes and Funeralles, were ordeyned, or rather permitted and ſuffred by y^e^ auncient Biſhoppes and Paſtours, for to aboliſh, put downe, and dryve awai the ſuperſtition and ydolatri y^t^ the heathen and paynymes uſed about their dead: and not for anye opinion y^t^ they had, y^t^ ſuch thinges could profite the Soules departed, as it doth manifeſtly appear by their owne writinges."[1]

Monſieur Jorevin, before cited, deſcribing a lord's burial near Shrewſbury, ſpeaking of ſix men taking up the corps and carrying it on their ſhoulders to the church, ſays "it was covered with a large Cloth, which the four neareſt Relations held each by a corner with one hand, and in the other carried a bough;" (this muſt have been a branch of roſemary:) "the other Relations and Friends had in one hand *a Flambeau*, and in the other a Bough, marching thus through the Street, without ſinging or ſaying any Prayer, till they came to the Church." After the burial ſervice, he adds, the clergyman, "having his bough in his hand like the reſt of the Congregation, threw it on the dead Body when it was put into the Grave, as did all the Relations, *extinguiſhing their Flambeaux in the Earth* with which the Corps was to be covered. This finiſhed, every one retired to his home without farther ceremony."[2]

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[1] The following is the epitaph of the great Budè at St. Genevieve, Paris:

"Que n'a-ton plus en Torches dependu,
Suivant la mode accoutumée en Sainte?
Afin qu'il ſoit *par l'obſcur entendu*
Que des François *la lumiere eſt eteinte*."

[2] "Antiq. Repert." vol. iv. p. 585.

11. Funeral Sermons.

Funeral Sermons are of great antiquity.[1] This cuſtom uſed to be very general in England.[2] [Mr. Brand ſays:] I know no where that it is retained at preſent, except upon Portland Iſland, Dorſetſhire, where the miniſter has half-a-guinea for every ſermon he preaches, by which he raiſes annually a very conſiderable ſum. This ſpecies of luxury in grief is very common there, and indeed, as it conveys the idea of poſthumous honour, all are deſirous of procuring it even for the youngeſt of their children as well as their deceaſed friends. The fee is nearly the ſame as that mentioned by Gay in his Dirge:

> "Twenty good Shillings in a Rag I laid,
> Be *Ten* the Parſon's for his Sermon paid."

In "The Burnynge of Paules Church,"[3] 1561, we read: "Gregory Nazanzene hais his Funerall Sermons and Orations in the commendacion of the party departed; ſo hais Ambroſe for Theodoſius and Valentinian the Emperours, for his brother Statirus," &c.

Miſſon[4] ſays: "The common practice is to carry the Corpſe into the body of the Church, where they ſet it down upon two Treſſels, while either *a Funeral Sermon is preached, containing an Elogium upon the deceaſed*, or certain Prayers ſaid, adapted to the occaſion. If the Body is not buried in the Church, they carry it to the Church Yard, where it is interred, (after the Miniſter has performed the Service which may be ſeen in the Book of Common Prayer,) in the preſence of the Gueſts, who are round the Grave, and do not leave it till the earth is thrown in upon it. Then they return home in the ſame order that they came." It is ſtill [1869] a cuſtom for the Ordinary of Newgate to preach a funeral ſermon before each execution.[5]

Gough[6] ſays: "From Funeral Orations over Chriſtian Martyrs have followed Funeral Sermons for eminent Chriſtians of all denominations, whether founded in eſteem, or ſanctioned by faſhion, or ſecured by reward. Our anceſtors, before the Reformation, took eſpecial care to ſecure the repoſe and well-being of their Souls, by Maſſes and other deeds of piety and charity. After that event was ſuppoſed to have diſpelled the gloom of Superſtition, and done away the painful doctrine of Purgatory, they became more ſolicitous to

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[1] Durand. p. 236.

[2] In Cotgrave's "Treaſury of Wit and Language," p. 35, we read:

> "In all this Sermon I have heard little commendations
> Of our dear Brother departed: rich men doe not go
> To the Pit-hole without Complement of Chriſtian Buriall."

[3] 8vo. 1563, ſign. G 6 *verſo*.

[4] "Travels in England," tranſl. by Ozell, p. 93.

[5] See Braithwaite's "Whimzies," 1631, p. 70.

[6] "Sep. Mon." vol. ii. Introd. p. xi.

have their memories embalmed, and the example of their good works held forth to poſterity. Texts were left to be preached from, and ſometimes money to pay for ſuch preaching. Gratitude founded *commemorative Sermons* as well as commemorative Dinners for Benefactors."

Even ſuch an infamous character as Madam Creſwell had her funeral ſermon. She deſired by will to have a ſermon preached *at her funeral*, for which the preacher was to have ten pounds; but upon this expreſs condition, that he was to ſay nothing but what was *well* of her. A preacher was, with ſome difficulty, found, who undertook the taſk. He, after a ſermon preached on the general ſubject of mortality, and the good uſes to be made of it, concluded with ſaying, "By the will of the deceaſed it is expected that I ſhould mention her, and ſay nothing but what was *well* of her. All that I ſhall ſay of her, therefore, is this: ſhe was born *well*, ſhe lived *well*, and ſhe died *well;* for ſhe was born with the name of Creſſwell, ſhe lived in Clerkenwell, and ſhe died in Bridewell."

Grainger quotes Fuller[1] for this: "When one was to preach the funeral ſermon of a moſt vicious and generally hated perſon, all wondered what he would ſay in his praiſe; the preacher's friends fearing, his foes hoping, that, for his fee, he would force his conſcience to flattery. For one thing, ſaid the miniſter, this man is to be ſpoken well of by all; and, for another thing, he is to be ſpoken ill of by none. The firſt is, becauſe God made him; the ſecond, becauſe he is dead."

12. Black Used in Mourning at Funerals.

Durandus mentions black as anciently in uſe at funerals, which St. Cyprian ſeems to have inveighed againſt as the indication of ſorrow, on an event which to the Chriſtian was matter of joy.[2]

Gough[3] gives us numerous references to the claſſics to prove that the colour of mourning garments has, in moſt inſtances, been black from the earlieſt antiquity. [Polydore Vergil alſo has a paſſage to this effect:]

"Plutarch writeth that the Women in their Mournyng laied a parte all purple, golde, and ſumptuous Apparell, and were clothed bothe they and their kinsfolk in white Apparel, like as then the ded Body was wrapped in white Clothes. The white coloure was thought fitteſt for the ded, becauſe it is clere, pure, and ſincer, and leaſte defiled. Of this Ceremonie, as I take it, the French Quenes toke occaſion, after the death of their houſebandes the Kynges, to weare onely white Clothyng, and, if there bee any ſuche Widdowe, ſhe is commonly called the White Quene."

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[1] "Appeal of Injured Innocence," part iii. p. 75.

[2] Durand. "de Rit." p. 225. Cyprian's words are: "Cum ſciamus fratres noſtros accerſione dominica de Seculo liberatos, non amitti ſed præmitti, *non ſunt nobis hic accipiendæ atræ veſtes*, quando illi ibi indumenta alba jam ſumpſerint."

[3] "Sep. Mon." vol. ii. Introd. p. xx.

[A writer in the "Gorgious Gallery of Gallant Inventions," 1578, deſcribing the death of Pyramus and Thiſbe, ſays:

"And mulberies in ſigne of woe, from white to blacke turnde were."]

So in "Romeo and Juliet," 1597:

"All things, that we ordained feſtival,
Turn from their office to *black Funeral;*
Our Inſtruments, to melancholy Bells;
Our Wedding cheer, to a ſad burial feaſt;
Our ſolemn Hymns to ſullen Dirges change;
Our bridal Flowers ſerve for a buried Corſe,
And all things change them to their contraries."

Granger, however, tells us, "it is recorded that Anne Boleyn wore yellow Mourning for Catharine of Arragon." For his authority he refers to Walpole's "Anecdotes of Painting." The ſame circumſtance is found in Hall's "Chronicle," with the addition of Henry's wearing white mourning for Anne Boleyn.[1] [Yellow is the uſual mourning colour in ſome countries, as much as white and black are in Europe. White and black not being colours at all in ſtrictneſs, may be conſidered as occupying the ſame neutral poſition; but, as Brand preſently obſerves, the former is uſed only at the obſequies of unmarried perſons (and not always then) and very young children.] Crimſon would have been a much more ſuitable colour. [In the laſt century, a writer from Galſton, co. Ayr, informs us that it was uſual[2]] "for even the Women to attend Funerals in the Village, dreſt in black or red cloaks." [Women, and even ladies, ſometimes follow the dead, eſpecially (in the former caſe) among the poor, and in the latter, where the deceaſed is a child. At the obſequies of a perſon of high rank, it often happens that, where the funeral takes place (as indeed it uſually does) in the country, one or two of the neareſt female relatives claim the right of accompanying the remains. The ſame thing is occaſionally witneſſed in large towns, and among the middle claſſes I believe that the cuſtom is growing more and more common.]

In Hill's Book on Dreams, ſignat. M 1, is the following paſſage: "To a ſicke perſon to have or weare on white Garments doothe promyſe death, for that *dead Bodyes bee caryed foorth in white Clothes.* And to weare on a blacke Garmente, it doothe promyſe, for the more parte, healthe to a ſicke perſon, for that not dead perſonnes, but ſuche as mourne for the deade, do uſe to be clothed in Blacke." At the funerals of unmarried perſons of both ſexes, as well as infants, the ſcarves, hatbands, and gloves given as mourning are white.

It is ſtated that[3] "Black is the fitteſt emblem of that ſorrow and grief the mind is ſuppoſed to be clouded with; and, as Death is the privation of Life, and Black a privation of Light, 'tis very probable

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[1 The Bretons formerly employed yellow for this purpoſe, and even now, in Lower Brittany, ſaffron is recognized.]

[2] "Statiſt. Acc. of Scotland," vol. ii. p. 80.

[3] "Athenian Oracle," Suppl. p. 301.

this colour has been choſen to denote ſadneſs, upon that account; and accordingly this colour has, for Mourning, been preferred by moſt people throughout Europe. The Syrians, Cappadocians, and Armenians uſe Sky-colour, to denote the place they wiſh the dead to be in, *i.e.* the Heavens: the Egyptians yellow, or fillemot, to ſhew that as Herbs being faded become yellow, ſo Death is the end of human hope: and the Ethiopians grey, becauſe it reſembles the colour of the Earth, which receives the dead."

[A writer of the early part of this century[1] has remarked:] "In ſuch obſcure parts of the Kingdom antient Cuſtoms are frequently retained. The common people of this pariſh tie a dirty Cloth about their heads when they appear as *chief Mourners at a Funeral.* The ſame cuſtom likewiſe prevails in different places."

In England it was formerly the faſhion to mourn a year for very near relations. Thus Pope:

"Grieve for an hour perhaps, then mourn a year."

Dupré tells us[2] that the ancient Romans employed certain perſons, named *Deſignatores*, clothed in black, to invite people to funerals, and to carry the coffin. There are perſons in our days who wear the ſame cloathing, and ſerve the ſame office. The Romans, ſaith Marolles, had, in their ceremonies, lictors, dreſſed in black, who did the office of our mourners.

13. Pall and Under-bearers.

Something, inſtead of the Pall uſed at preſent to cover the coffin, appears by Durandus to have been of great antiquity.[3] The ſame writer informs us,[4] in many quotations from the ancient Chriſtian writers, that thoſe of the higheſt orders of clergy, thought it no reproach to their dignity, in ancient times, to carry the bier, and that at the funeral of Paula, biſhops were what in modern language we call under bearers. How different an idea of this office prevails in our times.

Walton,[5] ſpeaking of Herbert's ordination, tells us: "at which time the reverend Dr. Humphrey Henchman, now Lord Biſhop of London, tells me, he laid his hand on Mr. Herbert's head, and (alas!) within leſs than three years, *leant his ſhoulder to carry his dear friend to his Grave.*"

[In Ceremonies and Services at Court in the reign of Henry VII. there is a reference to the manner in which the body of Henry V.

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[1] Archæol. vol. xii. p. 100 (Notices relating to Llanvetherine, co. Monmouth).
[2] "Conformity," p. 181.
[3] Durand. p. 225.
[4] *Ibid.* p. 227. From him it appears, too, that the corpſe was carried ſhoulder-height, as the term now is.
[5] "Life of Mr. George Herbert," 1670, p. 70.

was brought over to England from France in 1422: "In conveynge over of King Henry V^th^. out of France into Englond," the narrative informs us, "his courſers were trappid w^t^ trappers of party coloures: one ſid was blewe velwet embrodured w^t^ antilopes drawenge iij. iuillis; the toy^r^ ſid was grene velwet embrowdered withe antelopes ſittinge on ſtires w^t^ long flours ſpringinge betwene the hornes; the trap[p]ers aftur, by the comandment of kinge Henry the VI^th^, were ſent to the Veſtry of Weſtm^r^; and of every coloure was mad a cope, a cheſabille, and ij tenacles; and the gefereys of one coloure was of the clothe of oy^r^ coloure."[1]

Braithwaite[2] mentions that it was the function of the gentleman of the horſe to lead the earl's charger capariſoned in black velvet after the body, and that theſe trappings remained the official's perquiſites.]

Miſſon[3] ſays: "The pariſh has always three or four mortuary cloths of different prices (the handſomeſt is hired out at five or ſix crowns), to furniſh thoſe who are at the charge of the interment. Theſe cloths, which they call *palls*, are ſome of black velvet, others of cloth with an edge of white linen or ſilk a foot broad or thereabouts. For a bachelor or maid, or for a woman that dies in childbed, the pall is white. This is ſpread over the coffin, and is ſo broad that the ſix or eight men in black clothes that carry the body (upon their ſhoulders) are quite hid beneath it to their waiſt; and the corners and ſides of it hang down low enough to be borne by thoſe (ſix friends, men or women, according to the occaſion) who, according to cuſtom, are invited for that purpoſe. They generally give black or white gloves, and black crape hatbands, to thoſe that carry the pall; ſometimes, alſo, white ſilk ſcarves."

In the "Iriſh Hudibras," 1689, is given the following deſcription *of the burial of an Iriſh piper:*

> "They mounted him upon a bier,
> Through which the wattles did appear,
> Like ribs on either ſide made faſt,
> With a white velvet (i. e. *blanket*) over caſt:
> So poor Macſhane, God reſt his ſhoul,
> Was after put him in a hole;
> In which, with many ſighs and ſcrieches,
> They throw his trouſes and his breeches;
> The tatter'd brogue was after throw,
> With a new heel-piece on the toe;

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[1] Many other curious and important particulars relative to funeral ceremonies may be gathered from the ſame paper ("Antiq. Repert." ed. 1807, vol. i. p. 311.) At the obſequies of Catherine of Arragon, the divorced wife of King Henry VIII. four knights bore the canopy, ſix knights ſupported the pall, and ſix barons or other noblemen were appointed to aſſiſt. The paper communicated from an original MS. in the Chapter Houſe, Weſtminſter, to the ſixteenth volume of "Archæologia," contains very explicit particulars reſpecting this ceremony, the furniture of the funeral-car, the number of mourners, their dreſs, the etiquette to be obſerved on the occaſion, and other intereſting details.]

[2] "Rules for the Government of the Houſe of an Earle (about 1640)" "Miſcellanea Antiq. Anglicana," 1821, p. 16.]

[3] Travels, p. 91.

And ſtockins fine as friez to feel,
Worn out with praying at the heel;
And in his mouth, 'gainſt he took wherry,
Dropt *a white groat* to pay the ferry.
Thus did they make this laſt hard ſhift,
To furniſh him for *a dead lift*."

[Kennett[1] acquaints us that:] "At the burial of the Dead, it was a Cuſtom for the ſurviving friends to offer liberally at the Altar for the pious uſe of the prieſt, and the good eſtate of the ſoul of the deceaſed. This pious Cuſtom does ſtill obtain in North Wales, where at the Rails which decently defend the Communion Table, I have ſeen a ſmall tablet or flat-board, conveniently fixt, to receive the money, which at every Funeral is offered by the ſurviving friends, according to their own ability, and the quality of the party deceaſed. Which ſeems a providential augmentation to ſome of thoſe poor Churches."

Browne,[2] ſpeaking of the ancient heathens, ſays: "Their laſt Valediction thrice uttered by the Attendants was alſo very ſolemn; 'Vale, Vale, Vale, nos te ordine quo Natura permittet ſequemur:' and ſomewhat anſwered by Chriſtians, who thought it too little, *if they threw not the earth thrice upon the enterred Body*."

Pennant, in his "Tours in Wales," informs us that "at theſe words 'we commit the Body to the ground,' the Miniſter holds the Spade and throws in the firſt ſpadeful of Earth."

He adds: "At Skiv'og, from the Park to the Church *I have ſeen the Bier carried by the next of kin, Huſband, Brothers, and Father in law.* All along from the Houſe to the Church Yard at every Croſs-way, the Bier is laid down, and the Lord's Prayer rehearſed, and ſo when they firſt come into the Church Yard, before any of the Verſes appointed in the Service be ſaid. There is a Cuſtom of ringing a little Bell before the Corps, from the Houſe to the Church Yard. (Dymerchion.) Some particular places are called reſting-places.

"Skyvi'og. When a Corps is carried to Church from any part of the Town, the Bearers take care to carry it ſo that the Corps may be on their right hand, though the way be nearer and it be leſs trouble to go on the other ſide; nor will they bring the Corps through any other way than the South gate.

"If it ſhould happen to rain while the Corps is carried to Church, it is reckoned to bode well to the deceaſed, whoſe Bier is wet with the dew of Heaven. At Church the Evening Service is read, with the Office of Burial. The Miniſter goes to the Altar, and there ſays the Lord's Prayer, with one of the Prayers appointed to be read at the Grave: after which the Congregation offer upon the Altar, or on a little Board for that purpoſe fixed to the Rails of the Altar, their benevolence to the officiating Miniſter. A friend of the deceaſed is appointed to ſtand at the Altar, obſerving who gives, and how much. When all have given, he counts the Money with the Miniſter, and

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[1] "Par. Antiq." Gloſs. art. OBLATIONES FUNERALES.
[2] "Urne-buriall," 1658, p. 56.

ſignifies the Sum to the Congregation, thanking them all for their good will."

[In Sutherlandſhire, in the laſt century, a contemporary ſays:[1]] "The Friends of the deceaſed, and Neighbours of the Village, who come to witneſs the Interment, are drawn up in rank and file, by an old Serjeant, or ſome veteran who has been in the Army, and who attends to maintain order, and give as they term it here, the word of relief. Upon his crying *Relief!* the four under the bier prepare to leave their ſtations, and make room for other four, that inſtantly ſucceed. This progreſſion is obſerved at the interval of every five minutes, till the whole attendants come in regularly, and, if the diſtance requires it, there is a ſecond, a third, or a fourth round of ſuch evolutions gone through. When the perſons preſent are not inflamed with liquor, there is a profound ſilence generally obſerved, from the time the Corpſe has been taken up till the interment is over."

In another part of the ſame deſcription[2] we read: "Country Burials are not well regulated. The Company are invited at 11 o'clock forenoon, but they are probably not all arrived at 2. Till of late a Pipe and Tobacco was provided for every one of the Company; but this Cuſtom is entirely laid aſide."

Undertakers now provide the palls. For men, black ſilk ſcarves are ſometimes given, ſometimes they are of black ſatin.

14. Doles and Invitations to the Poor.

[It was formerly cuſtomary for a ſum of money to be given to certain perſons or inſtitutions, with whom or which the deceaſed had been connected. This uſage is illuſtrated by a document inſerted among the "Egerton Papers," being the memoranda relating to the will of one of the Rokeby family, who died in 1600. Among the items are gifts of ſums of money to the principals of Lincoln's Inn, Furnival's Inn, and Thavis' Inn, for drink to be ſupplied to the members of thoſe ſocieties *in honour of the occaſion.* This cuſtom of funeral libations is ſtill not uncommon in the country.

By his will made in 1639, Francis Pynner, of Bury St. Edmunds, directed that out of certain rents and revenues accruing from his property, from and after the Michaelmas following his deceaſe, forty poor pariſhioners of St. Mary's, Bury, ſhould, on coming to the church, be entitled to a twopenny wheaten loaf on the laſt Friday in every month throughout the year, for ever.]

Doles were uſed at funerals, as we learn from St. Chryſoſtom, to procure reſt to the ſoul of the deceaſed, that he might find his Judge propitious.[3]

[1 "Statiſt. Acc. of Scot." vol. iii. p. 525.]

[2] *Ibid.* vol. vii. p. 622, Dundonald Pariſh, Ayrſhire.

[3] Μαλλον δε τι μετα ταυτα πε̃νητας καλεῖς; ινα εις αναπαυσιν απελθη ινα ιλεω σχη τον δικαστην.—*Homilia* xxxi. *in Matthei, cap. non.*

The giving of a dole, and the inviting of the poor[1] on this occaſion, are ſynonymous terms. There are ſome ſtrong figurative expreſſions on this ſubject in St. Ambroſe's Funeral Oration on Satyrus, cited by Durandus. Speaking of thoſe who mourned on the occaſion, he ſays: "The poor alſo ſhed their tears; precious and fruitful tears, that waſhed away the ſins of the deceaſed. They let fall floods of redeeming tears." From ſuch paſſages as the above in the firſt Chriſtian writers, literally underſtood, the Romaniſts may have derived their ſuperſtitious doctrine of praying for the dead.

By the will of William de Montacute, Earl of Saliſbury (1397), he directs "that twenty-five ſhillings ſhould be daily diſtributed among three hundred poor people from the time of his death to the arrival of his Body at the Conventual Church of Buſtleſham, in which it was to be depoſited."[2]

Strutt tells us that Sir Robert Knolles, in the eighth year of Henry IV. died at his manor in Norfolk, and his dead body was brought in a litter to London with great pomp and much torch-light, and it was buried in the White Friars Church, "where was done for him a ſolemn Obſequie, with a great Feaſte and *lyberal Dole* to the poore." This cuſtom, ſays Strutt, of giving a funeral feaſt to the chief mourners, was univerſally practiſed all over the Kingdom, as well as giving alms to the poor, in proportion to the quality and finances of the deceaſed.[3]

In "Dives and Pauper," 1493, we read: "*Dives.* What ſeyſt thou of them that wole no ſolemnyté have in their buryinge, but be putt in erthe anon, and that that ſhulde be ſpent aboute the buriyng they bydde that it ſhulde be yoven to the pore folke blynde and lame?—*Pauper.* Comonly in ſuch prive buriynges ben *ful ſmalle doles and lytel almes yoven, and in ſolemne buriynges· been grete doles and moche almeſſe yoven, for moche pore people come thanne to ſeke almeſſe.* But whanne it is done prively, fewe wytte therof, and fewe come to axe almeſſe! for they wote nat whanne ne where, ne whom they ſhulde axe it. And therefore I leve ſikerly that ſumme fals executoures that wolde kepe all to themſelf biganne firſte this errour and this folye, that wolden make themſelf riche with ded mennys godes, and nat dele to the pore after dedes wylle, as nowe all falſe executoures uſe by cuſtome."

Among the Articles of Expence at the Funeral of Sir John Rudſtone, Mayor of London, 1531, given by Strutt,[4] we find the following charges:

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[1] "Preterea convocabantur et invitabantur necdum Sacerdotes et Religioſi, ſed et egeni pauperes."—DURANDUS. Had Pope an eye to this in ordering by will poor men to ſupport his pall?

[2] Warner's "Remarks relating to the S. W. Parts of Hamp." vol. ii. p. 73.

[3] "Manners and Cuſtoms," vol. ii. p. 209. See a curious account of doles in Dr. Ducarel's "Tour through Normandy," fol. edit. p. 81.

[4] "Man. and Cuſt." vol. iii. p. 169. *Ennelling* is the receiving of extreme unction.

	£	s.	d.
" Item, to the preiſts at his ennelling	0	9	0
To poor folke in almys	1	5	0
22 Days to 6 poor folke	0	2	0
26 Days to a poor folke	0	0	8."

Hutchinſon,[1] ſpeaking of Eſkdale chapelry, ſays: "Wakes and Doles are cuſtomary; and weddings, chriſtenings, and Funerals, are always attended by the Neighbours, ſometimes to the amount of a hundred people. The popular diverſions are hunting and cock-fighting."

Nichols,[2] ſpeaking of Stathern in Framland Hundred, ſays: "In 1790, there were 432 Inhabitants; the number taken by the laſt perſon who carried about Bread, which was given for *dole* at a Funeral; a Cuſtom formerly common throughout this part of England, though now fallen much into diſuſe." "The practice was ſometimes to bequeath it by Will; but, whether ſo ſpecified or not, the ceremony was ſeldom omitted. On ſuch occaſions a ſmall Loaf was ſent to every perſon, without any diſtinction of age or circumſtances, and not to receive it was a mark of particular diſreſpect."

Pennant[3] ſays: "Offerings at Funerals are kept up here [Whiteford,] and I believe, in all the Welſh Churches."

The ſame writer obſerves: "In North Wales, pence and half-pence, (in lieu of little rolls of Bread) which were heretofore, and by ſome ſtill are, given on theſe occaſions, are now diſtributed to the poor, who flock in great numbers to the houſe of the dead before the corpſe is brought out. When the corpſe is brought out of the houſe, layd upon the bier and covered, before it be taken up, the next of kin to the deceaſed, widow, mother, daughter or couſin, (never done by a man) gives over the corps to one of the pooreſt Neighbours three 2*d.* or four 3*d.* white Loaves of Bread, or a Cheeſe with a piece of money ſtuck in it, and then a new wooden Cup of Drink, which ſome will require the poor perſon who receives it immediately to drink a little of. When this is done, the Miniſter, if preſent, ſays the Lord's Prayer, and then they ſet forward for Church. The things mentioned above as given to a poor Body, are brought upon a large Diſh, over the Corpſe, and the poor Body returns thanks for them, and bleſſes God for the happineſs of his Friend and Neighbour deceaſed." This cuſtom is evidently a remain of the Sin-Eating.

In the laſt century,[4] it appears that at Glaſgow large donations at funerals were made to the poor, "which are never leſs than £5, and never exceeded ten Guineas, in which caſe the Bells of the City are tolled."

"The auncient Fathers,"[5] writes Veron, "being veri deſirous to

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[1] "Cumberland," vol. i. p. 579.
[2] "Leiceſterſhire," vol. ii. part i. p. 357. Lyſons' "Environs," vol. iii. p. 341.
[3] "Hiſtory of Whiteford Pariſh," p. 99.
[4] "Statiſt. Acc. of Scotl." vol. v. p. 523.
[5] "Huntyng of Purgatory," &c. 1561, fol. 106.

move their audience unto charitye and almoſe dedes, did exhorte them to refreſh the poore and to give almoſes in the Funeralles, & Yeares Myndes of their Frendes & Kynnesfolkſs, in ſtedde of the bankettes that the paynymes & Heathen were wont to make at ſuche doinges, and in ſtedde of the Meates that they did bring to their Sepulchres and Graves."

[Machyn, the Diariſt, relates that after the interment of Sir John Rainford, Kt. on the 20th September, 1559, there was a grand dinner propoſed for the mourners, at which the widow, however, did not ſhow herſelf. When the party had left, her ladyſhip came down, and had her dinner—four eggs and a diſh of butter.

At the funeral of Lady Cicily Mansfield, in 1558, Lady Petre was chief mourner.

The infant ſon of Sir Simonds D'Ewes, who died in March, 1629-30, was carried to the burial-place in his father's private carriage.]

[15. Game, Wild-fowl, and Pigeon Feathers.

There is a well-known article of popular belief in ſome diſtricts, particularly in the eaſtern counties, that the preſence of *game-feathers* in a feather bed will *prolong the agonies of death.* There is a curious paper on this ſubject, by Mr. Albert Way, in the fourth volume of "Notes and Queries," 1ſt ſeries.

The ſame idea is entertained in ſome parts of Yorkſhire with regard to *pigeon's* feathers, and in Cumberland reſpecting thoſe of the turkey. The objection to *game* feathers is widely prevalent, occurring in Derbyſhire, and in ſeveral parts of Wales, and I hardly think that the ſuperſtition can be explained on the utilitarian theory propounded by the writer in the "Athenæum," "that none of theſe feathers are fit for uſe, being too hard and ſharp in the barrel."]

It is impoſſible, according to Groſe, for a perſon to die, while reſting on a pillow ſtuffed with the feathers of a dove; but he will ſtruggle with Death in the moſt exquiſite torture. The pillows of dying perſons are therefore taken away, ſays he, when they appear in great agonies, leſt they may have pigeons' feathers in them. [A more ridiculous or degrading ſuperſtition can ſcarcely be imagined, and as to the removal of the pillow from under the head of a dying perſon, it is almoſt always followed by ſuffocation. Nurſes, when they are not carefully watched, will ſnatch this ſupport away ſuddenly, to accelerate the reſult, and *ſave trouble.*

The "Britiſh Apollo" very properly characterizes this as an "old woman's ſtory," and adds:] "But the ſcent of Pigeon's Feathers is ſo ſtrong, that they are not fit to make Beds with, inſomuch that the offence of their ſmell may be ſaid (like other ſtrong ſmells) to revive any Body dying, and if troubled with hyſteric Fits. But as common practice, by reaſon of the nauſeouſneſs of the ſmell, has introduced a diſuſe of Pigeons' Feathers to make Beds, ſo no experience doth or hath ever given us any example of the reality of the fact."

[In the Iſle of Man, obſerves Train,[1] "When a perſon dies, the corpſe is laid on what is called a *ſtraightening-board;* a trencher, with ſalt in it, and a lighted candle, are placed on the breaſt, and the bed, on which the ſtraightening-board bearing the corpſe reſts, is generally ſtrewed with ſtrong-ſcented flowers."

In ſome places abroad, it is cuſtomary to ſet out the departed perſon's toilette, and go through many of the ſame forms which he or ſhe obſerved in life. In the Iſland of Madeira, they are in the habit of cloſing the chamber of death during a twelvemonth after the event.]

Church-Yards.

"Oft in the lone Church Yard at Night I've ſeen
By glimpſe of Moon-ſhine, checqu'ring thro' the Trees,
The School-boy, with his Satchel in his hand,
Whiſtling aloud to bear his courage up,
And, lightly tripping o'er the long flat ſtones
(With Nettles ſkirted, and with Moſs o'ergrown,)
That tell in homely phraſe who lie below.
Sudden he ſtarts! and hears, or thinks he hears,
The ſound of ſomething purring at his heels:
Full faſt he flies, and dares not look behind him,
Till, out of Breath, he overtakes his fellows;
Who gather round, and wonder at the Tale
Of horrid Apparition, tall and ghaſtly,
That walks at dead of Night, or takes his ſtand,
O'er ſome new open'd Grave; and (ſtrange to tell!)
Evaniſhes at crowing of the Cock."—*Blair's Grave.*

IT having been a current opinion in the times of heatheniſm, that places of burial were frequently haunted with ſpectres and apparitions, it is eaſy to imagine that the opinion has been tranſmitted from them, among the ignorant and unlearned, throughout all the ages of Chriſtianity to this preſent day. The ancients believed that the ghoſts of departed perſons came out of their tombs and ſepulchres, and wandered about the place where their remains lay buried. Thus Virgil tells us, that Mœris could call the ghoſts out of their ſepulchres;[2] and Ovid, that ghoſts came out of their ſepulchres and wandered about:[2] and Clemens Alexandrinus, in his "Admonitions to the Gentiles," upbraids them with the gods they worſhipped; which, ſays he, are wont to appear at tombs and ſepulchres, and which are nothing but fading ſpectres and airy forms.[3]

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[1] "Hiſt. and Statiſt. Acc." vol. ii. p. 136.

[2] "Mœrin ſæpe animis imis excire Sepulchris,
——vidi."—— Virg. *Bucol.* viii. l. 98.
"Nunc animæ tenues—Sepulchris—errant."
Ovid, *Faſti.*

[3] "Admonit. ad Gent." p. 37. Mede obſerves from a paſſage of this ſame an-

We learn from Moreſin,[1] that churchyards were uſed for the purpoſes of interment in order to remove ſuperſtition. Burial was in ancient times without the walls of cities and towns. Licurgus, he tells us, firſt introduced grave ſtones within the walls, and as it were brought home the ghoſts to the very doors. Thus we compel horſes, that are apt to ſtartle, to make the neareſt approaches we can to the objects at which they have taken the alarm.

Strutt tells us,[2] "that before the time of Chriſtianity it was held unlawful to bury the dead within the Cities, but they uſed to carry them out into the Fields hard by, and there depoſited them. Towards the end of the ſixth Century, Auguſtine obtained of king Ethelbert, a Temple of Idols, (where the King uſed to worſhip before his converſion) and made a Burying Place of it; but St. Cuthbert afterwards obtained leave to have Yards made to the Churches, proper for the reception of the dead."

In the Suffolk Articles of Enquiry, 1638, we read: "Have any *Playes*, *Feaſts*, *Banquets*, *Suppers*, *Church Ales*, *Drinkings*, *Temporal Courts* or *Leets*, *Lay Juries*, *Muſters*, *Exerciſe of Dauncing*, *Stoole ball*, *Foot ball*, or the like, or any other prophane uſage been ſuffered to be kept in your Church, Chappell, or Church Yard?"

Churchyards are certainly as little frequented by apparitions and ghoſts as other places, and therefore it is a weakneſs to be afraid of paſſing through them. Superſtition, however, will always attend ignorance; and the night,[3] as ſhe continues to be the mother of dews, will alſo never fail of being the fruitful parent of chimerical fears. So Dryden:

> "When the Sun ſets, Shadows that ſhew'd at Noon
> But ſmall, appear moſt long and terrible."

There is a ſingular ſuperſtition reſpecting the burial in that part of the churchyard which lies north of the church, that ſtill pervades many of the inland parts and northern diſtricts of this kingdom, though every idea of it has been eradicated in the vicinity of the metropolis. It is that that is the part appropriated for the interment of unbaptized infants, of perſons excommunicated, or that have been executed, or that have laid violent hands upon themſelves.

In "Martins Months Mind," 1589, we read: "*He died excommunicate*, and *they might not therefore burie him in Chriſtian Buriall*, and his Will was not to come there in any wiſe. His Bodie ſhould not be buried in any Church, (eſpeciallye Cathedrall, which ever he

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cient father, That the Heathens ſuppoſed the preſence and power of Dæmons (for ſo the Greeks called the Souls of Men departed) at their Coffins and Sepulchres: as tho' there always remained ſome natural tie between the deceaſed and their Relicts.—*Bourne*, chap. vii.

[1] "Papatus," p. 40.

[2] "Mann. and Cuſt." vol. i. p. 69.

[3] "Now it is the Time of Night,
That the Graves, all gaping wide,
Ev'ry one lets forth his Sprite
In the Church-way path to glide."—*Shakeſpeare*.

deteſted,) Chappell, nor Church Yard; for they have been prophaned with Superſtition. He would not be laid *Eaſt and Weſt*, (for he ever went againſt the haire,) but *North and South:* I thinke becauſe 'Ab Aquilone omne malum,' and the South wind ever brings corruption with it."

"Chriſtians," ſays Laurence,[1] "diſtinguiſhed their Oratories into an Atrium, a Church Yard; a Sanctum, a Church; a Sanctum Sanctorum, a Chancell. They did conceive a greater degree of Sanctitie in one of them, than in another, and in one place of them than another, *Churchyards* they thought profained by Sports, the whole circuit both before and after Chriſt was privileged for refuge, none out of the Communion of the Kirke permitted to lie there, any conſecrate Ground preferred for Interment before that which was not conſecrat, and that in an higher eſteem which was in an higher degree of Conſecration, and that in the higheſt which was neereſt the Altar."

Benjamin Rhodes, ſteward to one of the earls of Elgin, requeſted, it ſeems,[2] "to be interred in the open Church Yard, *on the North ſide* (*to croſſe the received ſuperſtition, as he thought, of the conſtant choice of the South ſide*,) near the new Chappel." Rhodes was interred in Malden Church in Bedfordſhire.

Gilbert White, ſpeaking of Selborne Church Yard, obſerves: "Conſidering the ſize of the Church, and the extent of the Pariſh, the Church Yard is very ſcanty; and eſpecially as all wiſh to be buried on the South ſide, which is become ſuch a Maſs of Mortality, that no perſon can be there interred without diſturbing or diſplacing the Bones of his Anceſtors. There is reaſon to ſuppoſe that it once was larger, and extended to what is now the Vicarage Court and Garden. At the Eaſt end are a few Graves; yet *none*, *till very lately*, *on the North ſide;* but as two or three Families of beſt repute have begun to bury in that quarter, prejudice may wear out by degrees, and their example be followed by the reſt of the neighbourhood."

Cullum[3] ſays: "There is a great partiality here, to burying on the South and Eaſt ſides of the Church Yard. About twenty years ago, when I firſt became Rector, and obſerved how thoſe ſides (particularly the South), were crowded with Graves, I prevailed upon a few perſons to bury their friends on the North, which was entirely vacant; but the example was not followed as I hoped it would: and they continue to bury on the South, where a Corpſe is rarely interred without diſturbing the bones of its Anceſtors.

"This partiality may perhaps at firſt have partly ariſen from the antient Cuſtom of praying for the dead; for as the uſual approach to this and moſt Country Churches is by the South, it was natural for

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[1] "Sermon preached before the King, &c.," p. 9, cited in "The Canterburian's Self-conviction, &c.," 1640, p. 83, note.

[2] "Life and Death of Mr. Benjamin Rhodes," &c., by P. Samwaies, his lordſhip's chaplain, 1657, p. 27.

[3] "Hiſtory and Antiquities of Hawſted, Suffolk," 1784 (Bibl. Top. Brit. No. xxiii.)

burials to be on that ſide, that thoſe who were going to divine ſervice might, in their way, by the ſight of the graves of their friends, be put in mind to offer up a prayer for the welfare of their ſouls; and even now, ſince the cuſtom of praying for the dead is aboliſhed, the ſame obvious ſituation of Graves may excite ſome tender recollection in thoſe who view them, and ſilently implore 'the paſſing tribute of a ſigh.' That this motive has its influence, may be concluded from the Graves that appear on the North ſide of the Church Yard, when the approach to the Church happens to be that way; of this there are ſome few inſtances in this neighbourhood."

Pennant, in alluſion to Whiteford Church,[1] ſays: "I ſtep into the Church Yard and ſigh over the number of departed which fill the inevitable retreat. In no diſtant time the North ſide, like thoſe of all other Welſh Churches, was through ſome Superſtition, to be occupied only by perſons executed, or by Suicides. It is now nearly as much crowded as the other parts."

He adds, that, in North Wales none but excommunicated, or very poor and friendleſs people, are buried on the North ſide of the Church Yard.

In the Cambrian Regiſter,[2] is the following very appoſite paſſage reſpecting church-yards in Wales. "*In Country Church Yards the Relations of the deceaſed crowd them into that part which is South of the Church; the North ſide, in their Opinion, being unhallowed Ground, fit only to be the Dormitory of ſtill born Infants and Suicides.* For an example to his neighbours, and as well to eſcape the barbarities of the Sextons, the Writer of the above Account ordered himſelf to be buried on *the North ſide of the Church Yard.* But as he was accounted an Infidel when alive, his Neighbours could not think it creditable to aſſociate with him when dead. His duſt, therefore, is likely to paſs a ſolitary retirement, and for ages to remain undiſturbed by the hands of Men."

In the Trial of Robert Fitzgerald, Eſq., and others, for the murder of Patrick Randal M'Donnel, Eſq. [in Ireland in 1786,] we read: "The body of Mr. Fitzgerald, immediately after execution, was carried to the ruins of Turlagh Houſe, and was *waked in a Stable* adjoining, with a few Candles placed about it. On the next day it was carried to the Church Yard of Turlagh, where he was *buried on what is generally termed the* WRONG SIDE OF THE CHURCH, in his cloaths, without a Coffin."[3]

Moreſin ſays that in Popiſh burying grounds, thoſe who were reputed good Chriſtians lay towards the South and Eaſt; others, who had ſuffered capital puniſhment, laid violent hands on themſelves, or

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[1] "Hiſt. of Whiteford and Hollywell," p. 102.

[2] 1796, p. 374, notes.

[3] In "Paradoxical Aſſertions," &c., by R. H., 1664, we read:

"Cœlo tegitur, qui non habet urnam.

"Doubtleſs that Man's Bones in the *North Church Yard* reſt in more quiet than his that lies entomb'd in the Chancel."

the like, were buried *towards the North:* a cuſtom that had formerly been of frequent uſe in Scotland.[1]

From what has been already quoted from "Martins Months Mind," it ſhould appear too that there was ſomething honourable or diſhonourable in the poſition of the Graves: the common and honourable direction is from *Eaſt to Weſt*, the diſhonourable one from *North to South.*

Hearne had ſuch correct notions on this head, that he left orders for his Grave to be made ſtraight by a Compaſs, due *Eaſt and Weſt:* in conſequence of which his monument, which I have often ſeen, is placed in a direction *not parallel with any of the other Graves.* Its being placed ſeemingly awry, gives it a very remarkable appearance.

Craven Ord, Eſq. informed Brand that "at the Eaſt end of the Chancel, in the Church Yard, of Fornham All Saints, near Bury, Suffolk, is the coffin-ſhaped Monument of Henrietta Maria Cornwallis, who died in 1707. It ſtands *North and South*, and the Pariſh tradition ſays that ſhe ordered that poſition of it as *a mark of penitence and humiliation.*"[2]

"As to the poſition in the Grave, though we decline," ſays Browne in his "Urne-burial," "the religious conſideration, yet in cœmeterial and narrower burying places, to avoid confuſion and croſs-poſition, a certain poſture were to be admitted. The Perſians lay North and South; the Megarians and Phœnicians placed their heads to the Eaſt: the Athenians, ſome think, towards the Weſt, which Chriſtians ſtill retain: and Bede will have it to be the poſture of our Saviour. That Chriſtians buried their dead on their backs, or in a ſupine poſition, ſeems agreeable to profound ſleep and the common poſture of dying; contrary alſo to the moſt natural way of Birth; not unlike our pendulous poſture in the doubtful ſtate of the womb. Diogenes was ſingular, who preferred a prone ſituation in the Grave; and ſome Chriſtians like neither, (Ruſſians, &c.) who decline the figure of reſt, and make choice of an erect poſture." [One of Mr. Brand's lady-correſpondents ſeems to have thought that if ſhe died an old maid, ſhe would have to lie in her grave with her face downwards.]

In the Ely Articles of Enquiry, (with ſome Directions intermingled), 1662, it is aſked, "When Graves are digged, are they made ſix foot deep, (at the leaſt,) and Eaſt and Weſt?"

In "Cymbeline," act iv. ſc. 2, Guiderius, ſpeaking of the diſguiſed and (ſuppoſed) dead Imogen, ſays: "Nay, Cadwal, *we muſt lay his head to the Eaſt;* my Father has a reaſon for't." There is a paſſage in the grave-digger's ſcene in "Hamlet," act v. ſc. 1:

— "Make her Grave *ſtraight;*"

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[1] "Papatus," p. 157.

[2] I find in "Durandus," lib. vii. De Officio Mortuorum, cap. 35-39, the following: "Debet autem quis ſic ſepeliri, ut *capite ad occidentem poſito, pedes dirigat ad Orientem*, in quâ quaſi ipſa poſitione orat: et innuit quod promptus eſt, ut de occaſu feſtinet ad ortum: de Mundo ad Seculum."

[where the meaning of *ſtraight* is undoubtedly *forthwith*, though by ſome of the commentators it has been otherwiſe explained.]

Arnot,[1] ſpeaking of St. Leonard Hill, ſays, "In a Northern part of it," (he mentioned before that part of it was the Quakers' Burying-ground,) "Children who have died without receiving Baptiſm, and Men who have fallen by their own hand, uſe to be interred."[2]

Elſewhere,[3] we read: "The cuſtom of dancing in the Church-yard at their Feaſts and Revels is univerſal in Radnorſhire, and very common in other parts of the Principality. Indeed this ſolemn abode is rendered a kind of Circus for every ſport and exerciſe. The young Men play at Fives and Tennis againſt the wall of the Church. It is not however to be underſtood that they literally dance over the Graves of their progenitors. This amuſement takes place *on the North ſide of the Church-yard, where it is the cuſtom not to bury.* It is rather ſingular, however, that the aſſociation of the place, ſurrounded by memorials of mortality, ſhould not deaden the impulſes of joy in minds, in other reſpects not inſenſible to the ſuggeſtions of vulgar ſuperſtition."

Again, under Aberedwy, "In this Church Yard are two uncommonly large Yew Trees, evidently of great age, but in unimpaired luxuriance and preſervation, under the ſhade of which an intelligent Clergyman of the neighbourhood informed me that he had frequently ſeen ſixty couple dancing at Aberedwy Feaſt on the 14th of June. The boughs of the two trees intertwine, and afford ample ſpace for the evolutions of ſo numerous a company within their ample covering."

In "The Deſcription of the Iſles of Scotland,"[4] by J. Monneypenny, under the Iſland of Rona is the following paſſage: "There is in this Iſland a Chapel dedicated to Saint Ronan: wherein (as aged men report) there is alwayes a Spade wherewith when as any is dead, they find the place of his Grave marked."

Gough[5] ſays: "It is the cuſtom at this day all over Wales to ſtrew the graves both within and without the church, with green herbs, branches of box, flowers, ruſhes, and flags, for one year; after which, ſuch as can afford it *lay down a ſtone.* Mr. Groſe calls this a filthy cuſtom, becauſe he happened to ſee ſome of the flowers dead and turned to dung, and ſome bones and bits of coffins ſcattered about in Ewenny church, Glamorganſhire. The common Welſh graves are curiouſly matted round with ſingle or double matting, and ſtuck

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[1] "Hiſtory of Edinburgh," p. 252.

[2] "Infantumque Animæ flentes in limine primo:
Quos dulcis Vitæ exſortis; et ab ubere raptos,
Abſtulit atra dies, et funere merſit acerbo.—
Proxima deinde tenent mæſti loca, qui ſibi letum
Inſontes peperere manu, lucemque peroſi
Projecere Animas."—*Virg. Æn.* l. vi. 427.

[3] Malkin's "Scenery, Antiquities and Biography of South Wales," 1804, p. 261.

[4] For an account of this book, ſee Gough's "Topography," vol. ii. p. 568.

[5] "Sep. Mon." vol. ii. Introd. p. 294.

with flowers, box, or laurel, which are frequently renewed." Pepys, in his "Memoirs," vol. i. p. 139, mentions a churchyard near Southampton, where, in the year 1662, the graves were "accuſtomed to be all ſowed with ſage."

[The miniſter of Kilfinichen and Kilviceven, co. Argyll, writing in the laſt century, ſays:][1] The inhabitants "are by no means ſuperſtitious, yet they ſtill retain ſome opinions handed down by their anceſtors, perhaps from the time of the Druids. It is believed by them that the Spirit of the laſt perſon that was buried watches round the Church Yard till another is buried, to whom he delivers his charge."

In the ſame work,[2] it is ſaid, "in one diviſion of this County, where it was believed that the Ghoſt of the perſon laſt buried kept the Gate of the Church Yard till relieved by the next victim of Death, a ſingular ſcene occurred, when two Burials were to take place in one Church Yard on the ſame day. Both parties ſtaggered forward as faſt as poſſible to conſign their reſpective friend in the firſt place to the duſt. If they met at the Gate, the dead were thrown down till the living decided by blows whoſe ghoſt ſhould be condemned to porter it."

The following is an extract from the old Regiſter-book of Chriſt Church, Hants.: "April 14, 1604. Chriſtian Steevens, the wife of Thomas Steevens, was buried in child-birth, and *buried by women, for ſhe was a Papiſhe.*"[3]

In "The Living Librarie,"[4] we read: "Who would beleeve without ſuperſtition, (if experience did not make it credible,) that moſt commonly all the Bees *die in their Hives, if the Maſter or Miſtreſſe of the Houſe chance to die, except the Hives be preſently removed into ſome other place.* And yet I know this hath hapned to folke no way ſtained with ſuperſtition." A vulgar prejudice prevails in many places of England that when bees remove or go away from their hives, the owner of them will die ſoon after. A clergyman in Devonſhire informed Mr. Brand, about 1790, that when a Devonian makes a purchaſe of bees, the payment is never made in money, but in things, (corn for inſtance,) to the value of the ſum agreed upon. And the bees are never removed but on a Good Friday.[5]

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[1] "Statiſt. Acc. of Scot." vol iv. p. 210. [2] Vol. xxi. p. 144.

[3] Warner's "Remarks relating to the S.W. Parts of Hampſhire," vol ii. p. 130.

[4] Engliſhed by John Molle, Eſq., 1621, p. 283.

[5] I found the following in the "Argus," a London newſpaper, Sept. 13, 1790. "A ſuperſtitious cuſtom prevails at every Funeral in Devonſhire, of turning round the Bee-hives that belonged to the deceaſed, if he had any, and that at the moment the Corpſe is carrying out of the Houſe. At a Funeral ſome time ſince at Cullompton, of a rich old Farmer, a laughable circumſtance of this ſort occurred: for juſt as the Corpſe was placed in the Herſe, and the horſemen, to a large number, were drawn up in order for the proceſſion of the Funeral, a perſon called out, 'Turn the Bees,' when a Servant who had no knowledge of ſuch a Cuſtom, inſtead of turning the Hives about, lifted them up, and then laid them down on their ſides. The Bees, thus haſtily invaded, inſtantly attacked and faſtened on the Horſes and their Riders. It was in vain they galloped off, the Bees as precipitately followed, and

2. The Custom of Laying Flat Stones in our Churches and Church Yards over the Graves.

The cuſtom of laying flat ſtones in our churches and church-yards over the graves of the better ſort of perſons, on which are inſcribed epitaphs containing the name, age, character, &c. of the deceaſed, has been tranſmitted from very ancient times, as appears from the writings of Cicero and others.[1]

[In the poet Maſon's time, it appears to have been uſual to whiten the head and footſtones of graves at Chriſtmas, Eaſter, and Whitſuntide; but of courſe the cuſtom was one which would vary exceedingly. I do not exactly know the origin of the phraſe, *to mark with a white ſtone*, employed in alluſion to a lucky or auſpicious day in one of Hazlitt's Eſſays.]

3. Garlands in Country Churches and Strewing Flowers on the Graves.

[" Let my bier
Be borne by virgins, that ſhall ſing by courſe
The truth of maids and perjuries of men."
Beaum. and Fl. *Maids Tragedy*, 1619.]

" Some ſay no evil thing that walks by night,
In Fog or Fire, by Lake, or Mooriſh Fen,
Blue meager Hag, or ſtubborn unlaid Ghoſt,
That breaks his magic chains at Curfeu time,
No Goblin, or ſwart Faery of the Mine,
Hath hurtful power o'er true Virginity."
Milton's *Comus*, 1637.

It is ſtill the cuſtom in many country churches to hang a garland of flowers over the ſeats of deceaſed virgins, in token, ſays Bourne, of eſteem and love, and as an emblem of their reward in the heavenly Church. It was uſual in the primitive Chriſtian Church to place crowns of flowers at the heads of deceaſed virgins:[2] for this we have the authority of Damaſcen, Gregory Nyſſen, St. Jerom, and St. Auſtin.

In Yorkſhire, [it ſeems to have been uſual,] when a virgin died in a village, one, neareſt to her in ſize, and age, and reſemblance, carried the garland before the corpſe in the funeral proceſſion, which was afterwards hung up in the church. This was ſometimes compoſed entirely of white paper, and at others, the flowers, &c. cut out upon it were coloured.

There appeared in the "Morning Chronicle" for Sept. 25th,

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left their ſtings as marks of their indignation. A general Confuſion took place, attended with loſs of Hats, Wigs, &c. and the Corpſe during the conflict was left unattended; nor was it till after a conſiderable time that the Funeral Attendants could be rallied, in order to proceed to the interment of their deceaſed friend."

[1] Cicero "de Legibus," xi. See alſo Moreſini "Papatus," &c. p. 86; Malkin's "Scenery, Antiquities, and Biography of South Wales," 1804, p. 604, and Maſon's "Elegy in Neath Churchyard," quoted by Malkin.

[2] Caſs. "de Vet. Sac. Chriſti," p. 334.

1792, an elegiac ode by Miſs Seward, whereto in reference to Eyam in Derbyſhire, the following note was ſubjoined: "The antient cuſtom of hanging a Garland of white Roſes made of writing paper, and a pair of white Gloves, over the Pew of the unmarried Villagers who die in the flower of their age, prevails to this day in the village of Eyam, and in moſt other Villages and little Towns in the Peak."

Nichols,[1] ſpeaking of Waltham in Framland Hundred, ſays: "In this Church, under every arch, *a Garland is ſuſpended;* one of which is cuſtomarily placed there whenever any young unmarried Woman dies."

It appears that on June 4th, 1747, a letter was read by the Secretary to the Society of Antiquaries "from Mr. Edward Steel of Bromley, concerning the Cuſtom of burying the dead, eſpecially Bachelors and Maidens, with Garlands of Flowers, &c. uſed formerly in ſeveral parts of this Kingdom."

Coles,[2] probably ſpeaking of the metropolis only, ſays: "It is not very long ſince *the Cuſtome of ſetting up Garlands in Churches hath been left off with us.*"

The following legend, intended to honour the Virgin Mother, [was conſidered by Brand worth inſerting, and I have retained it:[3]] "Eating ſome Dates with an old Man, but a credulous Chriſtian, he ſaid: 'that the Letter O remained upon the Stone of a Date for a remembrance that our bleſſed Lady, the Virgin, with her divine Babe in her arms, reſting herſelf at the foot of a Palm-tree, (which inclined her branches and offered a Cluſter of Dates to her Creatour,) our Lady plucked ſome of the Dates and eating them, ſatisfied with the taſte and flavour, cryed out in amazement, *Oh!* how ſweet they are! This exclamation engraved the Letter O, the firſt word of her Speech, upon the Date Stone, which being very hard, better preſerved it.'"

In the earlieſt ages of Chriſtianity, virginity was honoured, out of deference moſt likely to the Virgin Mother, with almoſt divine adoration, and there is but little doubt but that the origin of nunneries is cloſely connected with that of the virgin garland.

"In North Wales," as Pennant informs us, "when they bleſs another, they are very apt to join to the bleſſing of God, the bleſſing of white Mary."

In the Papal times in England, ſometimes, the form of a laſt teſtament ran thus: "Commendo Animam meam Deo, beatæ Mariæ, et omnibus Sanctis." I ſaw in the churches of Wolſingham and Stanhope, Durham, ſpecimens of thoſe garlands: the form of a woman's glove, cut in white paper, hung in the centre of each of them. Douce ſaw a ſimilar inſtance in the church at Bolton in Craven, in 1783. At Skipton, too, the like cuſtom ſtill prevailed [in Brand's time.] In 1794, Sir H. Ellis ſtates that he ſaw garlands of white paper hanging up in a church no farther from the metropolis than Paul's Cray in Kent.

Dr. Lort obſerved in Auguſt, 1785, that "At Grey's-foot Church, between Wrexham and Cheſter, were Garlands, or rather Shields,

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[1] "Leiceſterſhire," vol. ii. pt. i. p. 382.
[2] "Introduction to the Knowledge of Plants," (1656), p. 64.
[3] "Short Relation of the River Nile," 1672, p. 87.

fixed againſt the pillars, finely decorated with artificial Flowers and cut gilt paper."

[Theſe are mentioned in the "Dialect of Craven," 1828, as common ornaments of the churches in that deanery. They are "made of flowers, or of variegated coloured paper, faſtened to ſmall ſticks, croſſing each other at the top, and fixed at the bottom by a ſimilar hoop, which was alſo covered with paper. From the top were ſuſpended two papers, cut in the form of gloves, on which the name and age of the deceaſed virgin were written. One of theſe votive garlands was ſolemnly borne before the corpſe by two girls, who placed it on the coffin in the church during the ſervice. Thence it was conveyed in the ſame manner to the grave, and afterwards was carefully depoſited on the ſcreen dividing the quoir from the nave either as an emblem of virgin purity, or of the guilt and uncertainty of human life."

I do not obſerve that any of our writers on popular antiquities has noticed the indication of virginity, which Browne mentions as apparently a matter of current belief in this country at the time he wrote his "Paſtorals:"

> "There is a weed vpon whoſe head growes Downe;
> *Sow-thiſtle* 'tis ycleep'd, whoſe downy wreath,
> If any one can blow off at a breath,
> We deeme her for a Maid—"

In "Syr Gyles Gooſecappe Knight," a comedy, 1606, ſign. A 4 *verſo*, a different text is, of courſe jocularly, propoſed:

"*Will.* Ile anſwere for her, becauſe I know her Ladiſhip to be a perfect maide indeede.

Bullaker. How canſt thou know that?

Will. Paſſing perfectly I warrant ye.

Iacke. By meaſuring her necke twice, and trying if it will come about hir forehead, and ſlyp ouer her noſe."

There is ſtill a common ſaying, that twice round the wriſt (in a woman) once round the neck, and twice round the neck once round the waiſt.]

The following occurs in Marſton's "Dutch Courtezan:"

"I was afraid, I'faith, that I ſhould ha ſeene *a Garland on this beauties herſe.*"[1]

A writer in the "Antiquarian Repertory"[2] ſays: "that in this nation, as well as others, by the abundant zeal of our Anceſtors

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[1] The author of "The Comical Pilgrim's Pilgrimage into Ireland," 1723, ſays: "When a Virgin dies, a Garland, made of all ſorts of Flowers and ſweet Herbs, is carried by a young Woman on her head, before the Coffin, from which hang down two black Ribbons, ſignifying our mortal ſtate, and two white, as an emblem of purity and innocence. The ends thereof are held by four young Maids, before whom a Baſket full of Herbs and Flowers is ſupported by two other Maids, who ſtrew them along the Streets to the place of Burial: then, *after the deceaſed*, follow all her relations and acquaintance."

The following is copied from the "Argus," Aug. 5, 1790. "Dublin, July 31: Sunday being St. James's Day, the Votaries of St. James's Church Yard attended in conſiderable crowds at the Shrines of their departed Friends, and paid the uſual tributary honours of paper Gloves and Garlands of Flowers on their Graves."

[2] Vol. iv. p. 239.

Virginity was held in great eſtimation: inſomuch that thoſe who died in that ſtate were rewarded at their death with a Garland or Crown on their heads, denoting their triumphant victory over the luſts of the fleſh. Nay, this honour was extended even to a Widow who had never enjoyed but one Huſband. Theſe Garlands, or Crowns, were moſt artificially wrought in filagree work, with gold and ſilver wire, in reſemblance of myrtle, with which plant the Funebrial Garlands of the Antients were always compoſed, whoſe leaves were faſtened to Hoops of larger iron wire, and they were lined with cloth of ſilver.

"Beſides theſe Crowns, the Antients had alſo their depoſitory Garlands, the uſe of which continued till of late years, and may perhaps ſtill in ſome parts of England. Theſe Garlands, at the Funerals of the deceaſed, were carried ſolemnly before the Corpſe by two Maids, and afterwards hung up in ſome conſpicuous place within the Church, and were made in the following manner; *viz.* the lower rim or circlet was a broad Hoop of wood, whereunto was fixed at the ſides thereof part of two other Hoops, croſſing each other at the top at right angles, which formed the upper part, being about one-third longer than the width. Theſe Hoops were wholly covered with artificial Flowers of paper, *dyed Horn*,[1] and Silk, and more or leſs beautiful according to the ſkill or ingenuity of the performer. In the vacancy of the inſide from the top hung white paper cut in form of Gloves, whereon was written the deceaſed's name, age, &c., together with long ſlips of various coloured paper or ribbons: theſe were many times intermixed with gilded or painted empty ſhells of blown eggs, as farther ornaments, or it may be as emblems of bubbles, or [the] bitterneſs of this life: while other Garlands had only a ſolitary Hour-glaſs hanging therein, as a more ſignificant ſymbol of mortality."

There is a paſſage in Shakſpeare's "Hamlet," act v. ſc. 1:

"Yet here ſhe is allow'd her virgin *crants*,"

upon which Johnſon ſays, "I have been informed by an anonymous correſpondent, that *Crants* is the German word for *Garlands*, and I ſuppoſe it was retained by us from the Saxons. To carry Garlands before the bier of a Maiden, and to hang them over her Grave, is ſtill the practice in rural pariſhes."[2]

In "The Life and lamented Death of Mrs. Suſannah Perwich," 1661, we have the rites of a virgin lady's funeral minutely deſcribed: "The Herſe, covered with velvet, was carried by ſix ſervant Maidens of the Family, all in white. The Sheet was held up by ſix of thoſe Gentlewomen in the School that had moſt acquaintance with her, in mourning habit, with *white Scarfs* and *Gloves*. *A rich coſtly Garland of gumwork* adorned with Banners and Scutcheons, was borne immediately before the Herſe by two proper young Ladies, that entirely

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[1] "*Our Garlands in the Winter*, and *at Virgin's Funerals, are they not made of Horns?*"—*The Horn exalted*, 1661. The Speaker is an Italian.

[2] Reed's "Shakeſp." 1803, vol. xviii. p. 336. "KRANS, *Sertum*. Iſl. & Belg. id. Germ. *krantz*. Helvigius natum putat a κορωνὶς; alii a *cranium*; Wachterus a C. B. *crwnn*, rotundus, quum circulari figura caput ambiat."—Ihre. *Gloſs. Suio-Goth.* tom. i. p. 1156.

loved her. Her Father and Mother, with other near relations and their children, followed next the Herſe, in due order, all in mourning: the kindred next to them, after whom came the whole School of Gentlewomen, and then perſons of chief rank from the neighbourhood and from the City of London, *all in white Gloves, both Men, Women, Children, and Servants, having been firſt ſerved with Wine.* The Herſe being ſet down (in Hackney Church) *with the Garland upon it*, the Rev. Dr. Spurſtow preached her Funeral Sermon. This done, the rich Coffin, *anointed with ſweet odors*, was put down into the Grave in the middle alley of the ſaid Church," &c. Her father, it ſeems, kept a great boarding ſchool for young ladies at Hackney.

In the Ely Articles of Enquiry, 1662, p. 7, I read as follows: "Are *any Garlands* and other ordinary Funeral Enſigns *ſuffred to hang where they hinder the proſpect, or until they grow foul and duſty, withered and rotten?*"

Theſe garlands are thus deſcribed by Gay:

> "To her ſweet mem'ry flow'ry Garlands ſtrung,
> On her now empty ſeat aloft were hung."

Wax appears to have been uſed in the formation of theſe garlands from the ſubſequent paſſage in Hyll's book on Dreams: "*A Garlande of Waxe* (to dream of) ſignifyeth evill to all perſonnes, but eſpeciallye *to the Sicke, for as muche as it is commonlye occupyed aboute Burialls.*"

Gough[1] has the following paſſage: "The antients uſed to crown the deceaſed with Flowers, in token of the ſhortneſs of life; and the practice is ſtill retained in ſome places in regard to young Women and Children. The Roman Ritual recommends it in regard of thoſe who die ſoon after Baptiſm, in token of purity and virginity. It ſtill obtains in Holland and parts of Germany. The primitive Chriſtians buried young Women with flowers, and Martyrs with the inſtruments of their martyrdom. I have ſeen freſh Flowers put into the Coffins of Children and young Girls."

The cuſtom of ſtrewing flowers upon the graves of departed friends,[2] which has been already incidentally noticed, is alſo derived from a cuſtom of the ancient Church. St. Ambroſe has theſe words: "I will not ſprinkle his Grave with Flowers, but pour on his Spirit the odour of Chriſt. Let others ſcatter baſkets of Flowers: Chriſt is our Lilly, and with this I will conſecrate his Relicks."[3] And St. Jerome tells us: "Whilſt other Huſbands ſtrewed Violets, Roſes, Lillies, and purple Flowers upon the Graves of their Wives, and comforted

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[1] "Sep. Mon." vol. ii. introd. p. 5. "Cum igitur Infans vel. Puer baptizatus, defunctus fuerit ante uſum Rationis, induitur juxta ætatem, et *imponitur ei Corona de floribus, ſeu de herbis aromaticis et odoriferis, in ſignum integritatis Carnis et Virginitatis.*" "Ordo Baptizandi, &c. pro Anglia, Hibernia, et Scotia," 1626, p. 97.

[2] Pennant ſays that in North Wales "the people kneel and ſay the Lord's Prayer on the Graves of their dead Friends for ſome Sundays after their interment: and this is done generally upon their firſt coming to Church, and, after that, they dreſs the Grave with Flowers. Llanvechan."

[3] Orat. Funebr. de Obitu Valentin.

themſelves with ſuch like offices, Pammachius bedewed her aſhes and venerable bones with the balſam of Alms."[1]

Durandus tells us that the ancient Chriſtians, after the funeral, uſed to ſcatter flowers on the tomb.[2] There is a great deal of learning in Moreſin upon this ſubject.[3] It appears from Pliny's "Natural Hiſtory," from Cicero in his "Oration on Lucius Plancus," and from Virgil's ſixth Æneid, that this was a funeral rite among the Heathens. They uſed alſo to ſcatter them on the unburied corpſe.

Gay deſcribes thus the ſtrewing of flowers upon the graves:

> "Upon her Grave the Roſemary they threw,
> The Daiſy, Butter'd-flow'r, and Endive blue."

He adds the cuſtom, ſtill uſed in the ſouth of England of fencing the graves with oſiers, &c.; and glances at clerical economy, for which there is oftentimes too much occaſion, in the laſt two lines:

> "With wicker rods we fenced her Tomb around,
> To ward from Man and Beaſt the hallow'd ground.
> Leſt her new Grave the Parſon's Cattle raze,
> For both his Horſe and Cow the Church Yard graze."

[Mr. Brand has here inſerted ſome notes from "Malkin's Works[4] on South Wales," which, though perhaps of no great authority, I ſcarcely like to diſturb]: "The Bed on which the Corpſe lies is always ſtrewed with Flowers, and the ſame cuſtom is obſerved after it is laid in the Coffin. They bury much earlier than we do in England; ſeldom later than the third day, and very frequently on the ſecond.

"The habit of filling the Bed, the Coffin, and the Room, with ſweet-ſcented Flowers, though originating probably in delicacy as well as affection, muſt of courſe have a ſtrong tendency to expedite the progreſs of decay. It is an invariable practice, both by day and night, to watch a Corpſe; and ſo firm a hold has this ſuppoſed duty gained on their imaginations, that probably there is no inſtance upon record of a Family ſo unfeeling and abandoned as to leave a dead Body in the Room by itſelf, for a ſingle minute, in the interval between the Death and Burial. Such a violation of decency would be remembered for generations.

"The hoſpitality of the Country is not leſs remarkable on melancholy than on joyful occaſions. The invitations to a Funeral are very general and extenſive, and the refreſhments are not light and taken ſtanding, but ſubſtantial and prolonged. Any deficiency in the ſupply of Ale would be as ſeverely cenſured on this occaſion as at a Feſtival.

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[1] "Epiſt. ad Pammachium de Obitu Uxoris." [2] Durand. p. 237.

[3] "Papatus," p. 156. This writer obſerves, at p. 61: "Flores et Serta, educto Cadavere, certatim injiciebant Athenienſes. Guichard. Lib. ii. cap. 3. Funeral. Retinent Papani morem."

[4] "Scenery, Antiquities, and Biography of South Wales," 1804 (Glamorganſhire).

"The Grave of the deceaſed is conſtantly overſpread with plucked Flowers for a Week or two after the Funeral. The planting of Graves with Flowers is confined to the Villages and the poorer people. It is perhaps a prettier cuſtom. It is very common to dreſs the Graves on Whitſunday and other Feſtivals, when Flowers are to be procured: and the frequency of this obſervance is a good deal affected by the reſpect in which the deceaſed was held. My Father-in-law's Grave in Cowbridge Church has been ſtrewed by his ſurviving Servants, every Sunday Morning, for theſe twenty years. It is uſual for a Family not to appear at Church till what is called the Month's end, when they go in a body, and then are conſidered as having returned to the common offices of life.

"It is a very antient and general practice in Glamorgan to plant Flowers on the Graves; ſo that many Church Yards have ſomething like the ſplendour of a rich and various parterre. Beſides this it is uſual to ſtrew the Graves with Flowers and Ever-greens, within the Church as well as out of it, thrice at leaſt every year, on the ſame principle of delicate reſpect as the Stones are whitened.

"No Flowers or Ever-greens are permitted to be planted on Graves but ſuch as are ſweet-ſcented: the Pink and Polyanthus, Sweet Williams, Gilliflowers, and Carnations, Mignionette, Thyme, Hyſſop, Camomile, and Roſemary, make up the pious decoration of this conſecrated Garden.

"Turnſoles, Pionies, the African Marigold, the Anemony, and many others I could mention, though beautiful, are never planted on Graves, becauſe they are not ſweet-ſcented. It is to be obſerved, however, that this tender Cuſtom is ſometimes converted into an inſtrument of ſatire; ſo that where perſons have been diſtinguiſhed for their pride, vanity, or any other unpopular quality, the neighbours whom they may have offended plant theſe alſo by ſtealth upon their Graves.

"The white Roſe is always planted on a Virgin's Tomb. The red Roſe is appropriated to the Grave of any perſon diſtinguiſhed for goodneſs, and eſpecially benevolence of character.

"In the Eaſter week moſt generally the Graves are newly dreſſed, and manured with freſh earth, when ſuch Flowers or Ever-greens as may be wanted or wiſhed for are planted. In the Whitſuntide Holidays, or rather the preceding week, the Graves are again looked after, weeded, and otherwiſe dreſſed, or if neceſſary, planted again. It is a very common ſaying of ſuch perſons as employ themſelves in thus planting and dreſſing the Graves of their Friends, that they are cultivating their own freeholds. This work the neareſt Relations of the deceaſed always do with their own hands, and never by ſervants or hired perſons. Should a neighbour aſſiſt, he or ſhe never takes, never expects, and indeed is never inſulted by the offer of any reward, by thoſe who are acquainted with the ancient cuſtoms.

"The vulgar and illiberal prejudice againſt old Maids and old Bachelors ſubſiſts among the Welſh in a very diſgraceful degree, ſo that their Graves have not unfrequently been planted by ſome ſatirical

neighbours, not only with Rue, but with Thiſtles, Nettles, Henbane, and other noxious weeds.

"When a young unmarried perſon dies, his or her ways to the Grave are alſo ſtrewed with ſweet Flowers and Ever-greens; and on ſuch occaſions it is the uſual phraſe, that thoſe perſons are going to their nuptial Beds, not to their Graves. There ſeems to be a remarkable coincidence between theſe people and the antient Greeks, with reſpect to the avoiding of ill-omened words. None ever moleſt the Flowers that grow on Graves; for it is deemed a kind of ſacrilege to do ſo. A Relation or Friend will occaſionally take a Pink, if it can be ſpared, or a ſprig of Thyme, from the Grave of a beloved or reſpected perſon, to wear it in remembrance; but they never take much, leſt they ſhould deface the growth on the Grave. This cuſtom prevails principally in the moſt retired Villages; and I have been aſſured, that in ſuch Villages where the right of grazing the Church Yard has been enforced, the practice has alienated the affections of very great numbers from the Clergymen and their Churches; ſo that many have become Diſſenters for the ſingularly uncommon reaſon that they may bury their Friends in Diſſenting Burying-grounds, plant their Graves with Flowers, and keep them clean and neat, without any danger of their being cropt.

"The natives of the Principality pride themſelves much on theſe antient ornaments [the yews] of their Church Yards; and it is nearly as general a cuſtom in Brecknockſhire, to decorate the Graves of the deceaſed with ſlips either of Bay or Yew, ſtuck in the green turf, for an emblem of pious remembrance, as it is in Glamorganſhire to pay a tribute of ſimilar import, in the cultivation of ſweet-ſcented Flowers on the ſame ſpot."

Gough[1] ſays: "The Tombs were decked with Flowers, particularly Roſes and Lilies. The Greeks uſed the Amaranth and the Polianthus, one ſpecies of which reſembles the Hyacinth, Parſley, Myrtle. The Romans added fillets or bandeaux of wool. The primitive Chriſtians reprobated theſe as impertinent practices; but in Prudentius's time they had adopted them, and they obtain in a degree in ſome parts of our own country, as the Garland hung up in ſome Village Churches in Cambridgeſhire, and other Counties, after the Funeral of a young Woman, and the incloſure of Roſes round Graves in the Welch Church Yards, teſtify."[2]

He adds[3]: "Aubrey takes notice of a cuſtom of planting Roſe Trees on the Graves of Lovers by the ſurvivors, at Oakley, Surrey, which may be a remain of Roman manners among us; it being in practice among them and the Greeks to have Roſes yearly ſtrewed on

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[1] "Sep. Mon. Introd." vol. ii. p. xviii.

[2] "I ſaw a Beggar put into an open Coffin, with an abundance of Bay leaves, Roſemary, ſweet Bryar, and Floures, who was a drunken rogue, and his wife worſe, yet ſhe cried at the putting of him in."—*Letter of a Private Chriſtian to the Lady Conſideration*, 1655, p. 5.]

[3] Gough, p. cciv.

their Graves, as Biſhop Gibſon[1] remarks from two inſcriptions at Ravenna and Milan. The practice in Propertius[2] of burying the dead in Roſes is common among our country people; and to it Anacreon ſeems to allude, in his 53rd Ode, where he ſays, ῥόδον νεκροὶς ἀμύνει."

Biſhop Gibſon is alſo cited as an authority for this practice by Strutt.[3]

[A work[4] cited by Mr. Brand introduces us to a further parallel between our own uſages and thoſe of the ancients.]

Friar Laurence in "Romeo and Juliet" ſays:

> "Dry up your tears, and ſtick your Roſemary
> On this fair Corſe."

Of Paris, the intended huſband of Juliet, who, to all appearance, died on her wedding-day, it is ſaid, in the language of Shakſpeare, "He came with Flowers to ſtrew his Ladies Grave," when he provoked, and met his fate by the hand of Romeo. Overbury, in his "Characters," deſcribing the "faire and happy Milk-maid," ſays: "Thus lives ſhe, and all her care is *that ſhe may die in the Spring time, to have ſtore of Flowers ſtucke upon her Winding-ſheet.*"

[A writer in the "Britiſh Apollo" is of opinion that the uſe of roſemary at funerals proceeded in the firſt inſtance from its ſuppoſed properties as a diſinfectant.[5]

The cuſtom of placing ſalt on the dead body is ſaid to be prevalent in Ireland *with a difference.* There they place ſnuff in the ſame manner, and each of the mourners is expected *to take a pinch.*]

Pennant, in his "Tour in Scotland," remarks a ſingular Cuſtom in many parts of North Britain, of painting, on the Doors and Window-ſhutters, white tadpole-like figures, on a black ground, deſigned to expreſs the Tears of the Country for the loſs of any perſon of diſtinction. Nothing ſeems wanting to render this mode of expreſſing ſorrow completely ridiculous, but the ſubjoining of a "N.B. Theſe are Tears." I ſaw a door that led into a Family Vault in Kelſo Churchyard in 1785, which was painted over in the above manner with very large ones.

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[1] Kirkman "De Funeribus Romanor." p. 498. "Virgil [in Dryden's verſion] deſcribing Anchiſes grieving for Marcellus, makes him ſay:

> 'Full Caniſters of fragrant Lilies bring,
> Mix'd with the purple Roſes of the Spring:
> Let me with fun'ral Flow'rs his Body ſtrow,
> This Gift which Parents to their Children owe,
> This unavailing Gift, at leaſt I may beſtow.'

The Graves of Glamorganſhire, decorated with Flowers and Herbs, at once gratify the Relations of the departed and pleaſe the Obſerver."

[2] "Eleg." vol. i. p. 17.

[3] "Mann. and Cuſtoms, Anglo-Saxon Era," vol. i. p. 69. [See alſo Bray's "Surrey," vol. ii. p. 165. I do not find that the cuſtom is at preſent retained.—Ellis, 1813.]

[4] "The Female Mentor," 1798, vol. ii. pp. 205-6.

[5] 1708, vol. i. No. 73.

The Month's Mind.

"MINNYNG Days," ſays Blount, "from the Saxon Lemynde,[1] Days which our anceſtors called their Monthes Mind, their Years Mind, and the like, being the Days whereon their Souls, (after their deaths), were had in ſpecial remembrance,and ſome Office or Obſequies ſaid for them: as Obits, Dirges, &c. This word is ſtill retained in Lancaſhire; but elſewhere they are more commonly called Anniverſary Days. The common expreſſion of 'having a Month's Mind,' implying a longing deſire, is evidently derived from hence."[2]

The following is in Peck:[2] "By ſaying they have a Month's Mind to it, they antiently muſt undoubtedly mean, that, if they had what they ſo much longed for, it would, (hyperbolically ſpeaking,) do them as much good (they thought) as they believed a Month's Mind, or Service ſaid once a Month, (could they afford to have it,) would benefit their ſouls after their deceaſe." [But this expreſſion, which was originally ſpecial and ſtrict, being applied to the maſſes or other funeral ſervices performed in remembrance of the departed, acquired the general meaning of a commemoration, as in the caſe of Robert Tofte's "Alba, or the Month's Mind of a Melancholy Lover," 1598.]

We read in "Fabian's Chronicle" that "In 1439 died Sir Roberde Chichely, Grocer, and twice Mayor of London, the which wylled in his Teſtament that upon his Mynde Day a good and competent Dyner ſhould be ordayned to xxiiii. C. pore Men, and that of houſholders of the Citee, yf they myght be founde. And over that was xx pounde deſtributed among them, which was to every Man two pence."

Fabyan the hiſtorian himſelf, alſo, in his will, gives directions for his Month's Mind: "At whiche tyme of burying, and alſo the Monethis Mynde, I will that myne Executrice doo cauſe to be carried from London .xii. newe Torches, there beyng redy made, to burn in the tymes of the ſaid burying and *Monethes Minde:* and alſo that they do purvay for .iiii. Tapers of .iii. *lb.* evry pece, to brenne about the Corps and Herſe for the foreſaid .ii. ſeaſons, whiche Torches and Tapers to be beſtowed as hereafter ſhalbe deviſed; which .iiij. Tapers I will be holden at every tyme by foure poore men, to the whiche I will that to everyche of theym be geven for their labours at either of the ſaide .ij. tymes .iiij.*d.* to aſmany as been weddid men: and if any of theym happen to be unmarried, than they to have but .iij.*d.* a pece, and in lyke maner I will that the Torche berers be orderid." In another part of his will he ſays: "Alſo I will, that if I deceſſe at my tenemente of Halſtedis, that myn Executrice doo purvay ayenſt my burying competent brede, ale, and cheſe, for all comers to the pariſhe Churche, and ayenſt the Moneths Mynde I will be ordeyned, at the ſaid Churche, competent brede, ale, pieces of beffe and moton, and

[1] *i.e.* the Mind, *q.* Myndyng Days, Bede, "Hiſt. Eccl." lib. iv. c. 30, Commemorationis Dies.

[2] "Deſiderata Curioſa," vol. i. p. 230.

roſt rybbys of beffe, as ſhalbe thought nedefull by the diſcrecion of myn Executrice, for all comers to the ſaid obſequy, over and above brede, ale, and cheſe, for the comers unto the dirige over night. And furthermore I will that my ſaid Executrice doo purvay ayenſt the ſaid Moneths Mynde .xxiiij. peces of beffe and moton, and .xxiiij. treen platers and .xxiiij. treen ſponys; the whiche peces of fleſhe with the ſaid platers and ſpoonys, w^t^. .xxiiij.*d.* of ſiluer, I will be geven unto .xxiiij. poore perſones of the ſaid pariſshe of Theydon Garnon, if w^t^in that pariſhe ſo many may be founde: for lake whereof, I will the .xxiiij. peces of fleſh and .ij.*s.* in money, w^t^ the foreſaid platers and ſponys be geven unto ſuche poore perſones as may be found in the pariſshes of Theydon at Mount, and Theydon Boys, after the diſcrecion of myn Executors; and if my ſaid Monethes Mynde fall in Lent, or upon a fyſshe day, than I will that the ſaid .xxiiij. peces of fleſhe be altered unto ſaltfyche or ſtokfyſhe, unwatered, and unſodeyn, and that every piece of beef or moton, ſaltfyſhe or ſtokfyſh, be well in value of a peny or a peny at the leeſt; and that noo dyner be purveyed for at hom but for my houſehold and kynnysfolks: and I will that my Knyll be rongyn at my Monethes Mynde after the guyſe of London. Alſo I will that myn Executrice doo aſſemble upon the ſaid day of Moneths Mynde .xii. of the poreſt menys childern of the foreſaid pariſshe, and after the Maſſe is ended and other obſeruances, the ſaid Childern to be ordered about my Grave, and there knelyng, to ſay for my ſoule and all Criſten ſoules, 'De profundis,' as many of them as can, and the reſidue to ſay a Pater noſter, and an Ave oonly; to the which .xij. childern I will be geven .xiij.*d.* that is to meane, to that childe that beginneth 'De profundis' and ſaith the preces, ij.*d.* and to eueryche of the other j.*d.*"[1]

"I ſhulde ſpeake nothing," ſays Veron,[2] "in the mean ſeaſon, of the coſtly feaſtes and bankettes that are commonly made unto the prieſtes (whiche come to ſuche doinges from all partes, as Ravens do to a deade Carkaſe,) in their buryinges, *moneths* mindes and yeares myndes."

The following is an extract from the "Will of Thomas Windſor, Eſq.," 1479: "Item, I will that I have brennyng at my Burying and Funeral Service, four Tapers and twenty-two Torches of wax, every Taper to conteyn the weight of ten pounds, and every Torch ſixteen pounds, which I will that twenty-four very poor Men, and well diſpoſed, ſhall hold as well at the tyme of my burying as at my *Moneths Minde.* Item, I will that after my Moneths Minde be done, the ſaid four Tapers be delivered to the Churchwardens, &c. And that there be a hundred Children within the age of ſixteen years to be at my Moneths Minde, to ſay for my ſoul. That againſt my Moneths Minde, the Candles bren before the rude in the Pariſh Church. Alſo that at my Moneths Minde my Executors provide twenty Prieſts to ſinge Placebo, Dirige, &c."[3]

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[1] Fabyan's "Chron." new edit. Pref. pp. 4-6.
[2] "Hunting of Purgatory," 1561, fol. 36.
[3] See "Gent. Mag. for 1793," vol. lxiii. p. 1191.

[Some of these *month's minds* appear to have been conducted with great solemnity and at very considerable cost. Anne Barneys, in a letter to Cromwell, Lord Privy Seal, about 1536, speaks of one where there were as many as a hundred priests in attendance.]

In the "Churchwardens' Accounts of St. Mary at Hill, London, 17 & 19 Edw. IV.," are the following articles:

"P^d^ to Sir I. Philips for keepyng the Morrow Mass at 6 o'clock upon feryall days, each quarter v.*s.*"

"To the Par. Priest to remember in the pulpit the soul of R. Bliet, who gave vj.*s.* viij*d.* to the Church works. ij.*d.*"

In the "Accounts of St. Margaret, Westminster," we read:

"Item, at the Monyth Mynde of Lady Elizabeth Countess of Oxford, for four Tapers, viij*d.*"

Under the year 1531, is,

"Item, for mette for the theff that stalle the Pyx. iiij*d.*"

And, in 1532:

"Item, received for iiii. Torches of the black Guard. viij*d.*"

On these occasions the word "Mind" signified *Remembrance:* and the expression a "Month's Mind," a "Year's Mind," &c. meant that on that Day, Month, or Year after the party's decease, some solemn service for the good of his soul should be celebrated.

"In Ireland," writes Sir Henry Piers, 1682,[1] "after the day of interment of a great personage, they count four weeks; and that day four weeks, all Priests and Friars, and all Gentry, far and near, are invited to a great Feast (usually termed the Month's Mind); the preparation to this Feast are Masses, said in all parts of the House at once, for the Soul of the departed; if the Room be large, you shall have three or four Priests together celebrating in the several corners thereof; the Masses done, they proceed to their Feastings; and after all, every Priest and Friar is discharged with his largess."

[Perhaps this subject ought not to be dismissed without a passing reference to the rather revolting practice of destroying the remains of executed convicts by means of quick lime, partly no doubt in consequence of the law, which directs that such persons shall be buried within the precincts of the gaol at which the execution occurred. It is well known, that the body of Ritson the antiquary, by his own express desire, underwent this barbarous form of combustion, which all the ingenuity of the author of "Urn-Burial" could not reconcile with Christian ideas.]

[Funeral Rings.

THE practice of offering rings at funerals is referred to or rather is introduced as an incident in *Sir Amadas.* The same romance affords one of the earliest English examples, perhaps, on record, and

[1] "Descr. of West Meath," *apud* Vallancey, Collect. vol. i. p. 126.

probably the only one in romantic fiction, of the body of a dead man being ſeized for debt, and not being releaſed for interment, till the means of redemption were found.

Anne of Cleves, who ſurvived Henry VIII. ſeveral years, left by her will very numerous bequeſts, and among them we meet with ſeveral mourning-rings of various value to be diſtributed among her friends and dependants.

By the will of Lady Anne Drury, of Hardwicke, Suffolk, who died in 1621, in the poſſeſſion of conſiderable property, rings were to be given to all her brothers' wives, to her brothers themſelves, to her two brothers-in-law, and to ſuch of her friends as the executors thought fit. This lady was the ſiſter of Sir Edmund Bacon, Knt., of the Suffolk family of that name.

Mr. Wright, in "Miſcellanea Graphica," 1857, deſcribes a gold enamelled mourning ring, "formed of two ſkeletons, who ſupport a ſmall ſarcophagus. The ſkeletons are covered with white enamel, and the lid of the ſarcophagus is alſo enamelled, and has a Malteſe croſs in red on a black ground ſtudded with gilt hearts, and when removed diſplays another ſkeleton."]

Bowing towards the Altar or Communion Table on Entering the Church.

THIS cuſtom, which was prevalent when Bourne wrote,[1] he deduces from the ancient practice of the Church of worſhipping towards the eaſt.[2] This, ſays he, they did, that by ſo worſhipping they might lift up their minds to God, who is called the Light, and the Creator of Light, therefore turning, ſays St. Auſtin,[3] our faces to the eaſt, from whence the day ſprings, that we might be reminded of turning to a more excellent nature, namely the Lord. As alſo, that as man was driven out of Paradiſe, which is towards the eaſt, he ought to look that way, which is an emblem of his deſire to return thither. St. Damaſcen[4] therefore tells us that becauſe the Scripture ſays that God planted Paradiſe in Eden towards the eaſt, where he placed the man which he had formed, whom he puniſhed with baniſhment upon his tranſgreſſion, and made him dwell over againſt Paradiſe in the weſtern part, we therefore pray (ſays he) being in queſt of our ancient country, and, as it were, panting after it, do worſhip God that way. Comber

[1] "Antiq. Vulgares," chap. v.

[2] "The maner of turnyng our faces into the Eaſte when wee praie, is taken of the old Ethnikes, whiche as Apuleius remembreth, uſed to loke Eaſtwarde and ſalute the Sonne: we take it in a Cuſtom to put us in remembraunce that Chriſte is the ſonne of Righteouſnes, that diſcloſeth all Secretes."—Langley's "Polydore Virgil," fol. 100, *verſo*.

[3] "De Sermone Domini in Mont." lib. ii. cap. 5.

[4] Lib. iv. c. 14. Orthod. Fid.

ſays, "ſome antient authors tell us that the old Inhabitants of Attica buried thus before the Days of Solon, who, as they report, convinced the Athenians that the Iſland of Salamis did of right belong to them by ſhewing them dead bodies looking that way, and Sepulchres turned towards the Eaſt, as they uſed to bury."[1] And the Scholiaſt upon Thucydides ſays, it was the manner of all the Greeks to bury their dead thus. Again, it was uſed when they were baptized: they firſt turned their faces to the weſt, and ſo renounced the Devil, and then to the eaſt, and made their covenant with Chriſt. Laſtly, thoſe of the ancient Church prayed that way, believing that our Saviour would come to Judgment from that quarter of the Heavens, St. Damaſcen aſſerting that when he aſcended into Heaven, he was taken up eaſtward, and that his Diſciples worſhipped him that way; and therefore chiefly it was, that in the ancient Church they prayed with their faces to the eaſt.

Hence it is that at this day many perſons turn their faces to that quarter of the world at the repetition of the Creed. But what ſpeaks it to have been the univerſal opinion of the Church, is the ancient cuſtom of burying corpſes with the feet to the eaſt and head to the weſt, continued to this day by the Church of England. Gregory tells us, that the holy men of Jeruſalem held a tradition generally received from the ancients that our Saviour himſelf was buried with his face and feet towards the eaſt. Bourne quotes Bede[2] as his authority for ſaying, "that as the holy Women entered at the Eaſtern part into the circular Houſe hewn out in the Rock, they ſaw the Angel ſitting at the South part of the place, where the body of Jeſus had lain, *i. e.* at his right hand: for undoubtedly his Body, having its face upwards and the head to the Weſt, muſt have its right hand to the South."

I find the following in "A Light ſhining out of Darknes, or Occaſional Queries," 1659, p. 26: "This reaſon likewiſe the Common people give for their being buryed with their feet towards the Eaſt, ſo that they may be in a fitter poſture to meet the Sun of Righteouſneſs when he ſhall appear with healing in his wings, viz. at the Reſurrection." The ſubſequent remark is found at p. 30, "Whether it be not a pretty foundation for the Oxford Doctors to ſtand booted and ſpurred in the Act? becauſe there is mention made in the Scripture of being *ſhod with the preparation of the Goſpel?*" "'Tis in the main allowed," ſays Selden, "that the Heathens did, in general, look towards the Eaſt, when they prayed, even from the earlieſt Ages of the World."[3]

In this enlightened age it is almoſt ſuperfluous to obſerve that bowing towards the altar is a veſtige of the ancient Ceremonial Law.

One[4] who has left a ſevere ſatire on the retainers of thoſe forms and ceremonies that lean towards popiſh ſuperſtition, tells us: "If I

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[1] Diog. Laert. "Vit. Solon," &c. [2] "In Die Sanct. Paſchæ," tom. vii.
[3] See Aſplin's "Alkibla; a Diſquiſition upon worſhipping towards the Eaſt," 1728-31, quoted by Ellis.
[4] Hickeringill's "Ceremony Monger," p. 15.

were a Papiſt or Anthropo-morphite, who believes that God is enthroned in the Eaſt like a grave old King, I profeſs I would bow and cringe as well as any limber-ham of them all, and pay my adoration to that point of the Compaſs (the Eaſt): but if men believe that the Holy One who inhabits Eternity, is alſo omnipreſent, why do not they make correſpondent Ceremonies of adoration to every point of the Compaſs?"

Conceſſion muſt be made by every advocate for manly and rational worſhip, that there is nothing more in the Eaſt,[1] than in the belfry at the Weſt end, or in the body of the Church. We wonder, therefore, however this cuſtom was retained by Proteſtants. The cringes and bowings of the Roman Catholics to the altar is in adoration of the corporal preſence, their wafer God, whom their fancies have ſeated and enthroned in this quarter of the Eaſt.

Mede tells us, that what reverential guiſe, ceremony, or worſhip they uſed at their ingreſs into churches, in the ages next to the apoſtles (and ſome he believes they did) is wholly buried in ſilence and oblivion. The Jews uſed to bow themſelves towards the mercy-ſeat. The Chriſtians, after them, in the Greek and Oriental churches, have, time out of mind, and without any known beginning, uſed to bow in like manner. They do it at this day.

Among the charges brought by Peter Smart, in 1628, againſt Biſhop Coſens are the following:

"Fifthly. He hath brought in a new Cuſtome of bowing the Body downe to the ground before the Altar (on which he hath ſet Candleſticks, Baſons, and Croſſes, Crucifixes, and Tapers which ſtand there for a dumbe ſhew): hee hath taught and enjoyned all ſuch as come neere the Altar to cringe and bow unto it: he hath commanded the Choreſters to make low leggs unto it, when they goe to light the Tapers that are on it in the Winter nights; and in their returne from it, hee hath enjoined them to make low leggs unto it againe, going backewards with their faces towards the Eaſt, till they are out of the Incloſure where they uſually ſtand.

"Sixthly. Hee enjoynes all them that come to the Cathedrall Church to pray with their Faces towards the Eaſt, ſcoulding and brawling with them, even in time of divine Service, which refuſe to doe it, and bidding them either to pray towards the Eaſt, or to be packing out of the Church, ſo devoted is hee to this Eaſterne Superſtition."

In the "Lincoln Articles of Enquiry," 1641, the following occurs: "Do you know of any Parſon, Vicar, or Curate that hath introduced any offenſive Rites or Ceremonies into the Church, not eſtabliſhed by the Lawes of the Land; as namely, that make *three Courteſies* towards the Communion Table, that call the ſaid Table an Altar, that enjoyne the people at their comming into the Church to *bow towards the Eaſt*, or towards the Communion-Table?"

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[1] Durandi "Rationale," p. 226.

We are informed by Crofton[1] that "The late ARCHBISHOP LAUD *was the firſt that ever framed a Canon for bowing to, towards, or before the Communion Table.*" This ſhrewd writer adds: "For which, Reaſon will require ſome Symbol of divine Nature and Preſence. Its being an holy Inſtrument of divine Service, being of no more force for the Altar, than for the Tongs, or Snuffers of the Tabernacle, or Aaron's Breeches under the Law, or for Surplices, Organs, Chalices, Patens, and Canonical Coates and Girdles, which are made Inſtruments of Holy Service, by our Altar-Adorers; and if on that reaſon they muſt be bowed unto, we ſhall abound in cringing not only in every Church, but in every Street. On Maundy Thurſday, 1636, Mrs. Charnock, &c. went to ſee the King's Chapel, where they ſaw an Altar, with Tapers and other Furniture on it, and a Crucifix over it: and preſently came Dr. Brown one of his Majeſties Chaplaines, and his Curate, into the Chappel, and *turning themſelves towards the Altar, bowed three times;* and then performing ſome private devotion departed: and immediately came two ſeminarie Prieſts and did as the Doctor and his Curate had done before them."

[Mr. Brand tells us that he obſerved this practice in College Chapels at Oxford. But, in 1813, Sir H. Ellis remarks:] "The practice of bowing to the Altar, the Editor believes, is now entirely left off at Oxford. That of turning to it at the repetition of the Creed is pretty generally retained: and certainly has its uſe, in contributing very often to recall the wandering thoughts of thoſe who attend the Chapel Service."

An old writer,[2] ſpeaking of a proud woman, ſays: "Shee likes *ſtanding at the Creed*, not becauſe the Church commands it, but becauſe her gay Cloathes are more ſpectable." And in a tract[3] by T[homas] F[ord,] is the following: "Like that notorious Pickpocket, that whilſt (according to the Cuſtome) *every one held up their hands at rehearſing the Creed*, he by a device had a falſe Hand, which he held up like the reſt, whilſt his true one was ſafe in other mens pockets."

The author of a curious little old work writes,[4] that "It is a Cuſtom in Poland, that when in the Churches the Goſpel is reading, the Nobility and Gentry of that Country draw out their Swords, to ſignify that they are ready to defend the ſame, if any dare oppugn it. The ſame Reaſon queſtionleſs gave beginning to our Cuſtom of ſtanding up at the Creed, whereby we expreſs how prepared and reſolute we are to maintain it, although in the late times of Rebellion, ſome tender Conſciences, holding it to be a Relique of Popery, being more nice than wiſe, did undiſcreetly refuſe the ſame."

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[1] "Altar-Worſhip, or Bowing to the Communion Table conſidered," 1661, pp. 60, 116.

[2] Browne's "Map of the Microcoſme," 1642, ſign. H 2.

[3] "The Times Anatomized in ſeverall Characters," by Thomas Ford, 1647, ſign. C 4 *verſo*.

[4] "A New Help to Diſcourſe," 3rd edit. 1684, p. 36.

[In a Compendious Buik of Godly Sanges, &c., printed before 1578, is] the following paſſage, which has been intended, no doubt, as an argument againſt tranſubſtantiation:

> ["Giue God be tranſubſtantiall
> In breid with *Hoc eſt corpus meum*,
> Quhy war ȝe ſa vnnaturall
> As tak him in ȝour teith, and ſla him?"]

In Heath's "Epigrammes," 1610, I find the following:

> "*In Tranſubſtantiatores.*
>
> The Cannibals eate Men with greedineſſe;
> And Tranſubſtantiators do no leſſe:
> No leſſe? Nay more; and that farre more by ods;
> Thoſe eat Man's fleſh, theſe ravine upon Gods."

Thus hath ſuperſtition made the moſt awful myſteries of our faith the ſubjects of ridicule.

Moreſin[1] tells us, that altars in Papal Rome were placed towards the eaſt, in imitation of ancient and heathen Rome. Thus we read in Virgil's Eleventh Æneid:

> "Illi ad ſurgentem converſi lumina Solem
> Dant fruges manibus ſalſas."

An early, but unknown authority,[2] reprobates a cuſtom then prevalent for the audience to *ſit in churches with their hats on.* "Thine own Children [the writer ſays] even glory in their Shame, when not as Maſters, but as Scholars, not as Teachers, but as Diſciples, *they ſit covered at their moſt ſolemn holy Meetings*, without difference of place, degree, age, ſeaſon, or of any perſonal relation whatſoever. Although we have known ſome, and thoſe not a few, who have preſumed to ſit covered in the preſence of God at ſuch a time as this; but when a great perſon hath come into the Aſſembly, *have honoured him with the uncovering of the head*, as though civill reſpect towards a mortall prince were to be expreſſed by more evident ſigns of ſubmiſſion from the outward man than religious worſhip towards the immortal God." He tells us, however, that *they were uncovered when they ſang the Pſalms.*[3] "When the Miniſter prayeth or praiſeth God in the Words of the Pſalmiſt, as he frequently doth; at which time every one almoſt is vailed, who, notwithſtanding, preſently condemn themſelves in this very thing which they allow, foraſmuch as they all uncover the head when the ſame Pſalmes are ſung by them, only changed into Meeter, and that perchance for the worſe." Our author concludes this head with obſerving, properly enough, that "we cannot imagine

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[1] "Papatus," p. 117. [Mr. Brand rather inconſiderately introduced here a long extract from this work, almoſt excluſively illuſtrative of foreign or claſſical uſages and opinions.]

[2] "England's Faithful Reprover and Monitour," 1653, pp. 48, 50.

[3] So, in "A Character of England," 1659, p. 13: "I have beheld a whole Congregation ſitting on their * * * * *with their hats on, at the reading of the Pſalms*, and yet *bare-headed when they ſing them.*"

leſſe, than that this covering of the head in the Congregation, where Infirmity or Sickneſs doth not plead for it, tendeth to the diſhonour of Jeſus Chriſt, whoſe Servants we profeſs ourſelves to be, eſpecially at this Time, and to the contempt of his Meſſenger repreſenting the Office and Perſon of Chriſt before our Eyes."[1]

The cuſtom of ruſtics in marking the outlines of their ſhoes on the tops of their church ſteeples, and engraving their names in the areas has been by Mr. Smart in his poem on "The Hop-Garden" very ſenſibly referred to motives of vanity.[2] As is the following, in the ſubſequent lines, to the pride of office:

> "With pride of Heart the Churchwarden ſurveys
> High o'er the Belfry, girt with Birds and Flow'rs,
> His ſtory wrote in capitals: ''Twas I
> That bought the Font; and I repair'd the Pews.'"

Hutton, ſpeaking of St. Bartholomew's Chapel, Birmingham, obſerves: "The Chancel hath this ſingular difference from others, that it veres toward the North. Whether the Projector committed an error I leave to the Critics. It was the general practice of the pagan Church to fix their Altar, upon which they ſacrificed, in the Eaſt, towards the riſing Sun, the object of worſhip. The Chriſtian Church, in the time of the Romans, immediately ſucceeded the Pagan, and ſcrupulouſly adopted the ſame method; which has been ſtrictly adhered to."[3]

Gilbert White[4] ſays, in ſpeaking of his church: "I have all along talked of the Eaſt and Weſt end, as if the Chancel ſtood exactly true to thoſe points of the Compaſs; but this is by no means the caſe, for the fabrick bears ſo much to the North of the Eaſt, that the four corners of the Tower, and not the four ſides, ſtand to the four Cardinal points. The beſt method of accounting for this deviation ſeems to be, that the workmen, who probably were employed in the longeſt Days, endeavoured to ſet the Chancels to the riſing of the Sun."

[1 There is a cuſtom at Tenterden, in Kent, a borough-town, of which I ſcarcely know the origin, but which, I underſtand, is obſerved every Sunday. Two men, one carrying a gold mace, the other a ſilver one, and both quaintly attired in the old ſtyle, precede the Mayor of Tenterden into church, eſcort his worſhip to his pew, and at the concluſion of the ſervice, repeat the ceremony by conducting him back to his carriage. It may not be improper to add, that in the pariſh of St. Stephen, Hackington, in the ſame county, it was formerly uſual for every perſon to pay twopence to the miniſter as an offering at the Communion, and a penny towards the purchaſe of wine for the Sacrament.]

[2] Book ii. l. 165.

[3] "Hiſtory of Birmingham," p. 113.

[4] "Hiſtory of Selborne," p. 323.

Bells.

[IT is well known that before the preſent principles of horology were eſtabliſhed, a clock was nothing more than a piece of ſtriking machinery, moved firſt by hydraulic preſſure, and afterwards by the action of a bell. Hence in German, Anglo-Saxon, French, and other languages, the ſame word ſtood, and ſtill ſtands, for a bell and for a clock.][1]

The ancients had ſome ſort of bells. I find the word "Tintinnabula," which we uſually render bells, in Martial, Juvenal, and Suetonius. The Romans appear to have been ſummoned by theſe, of whatever ſize or form they were, to their hot baths, and to the buſineſs of public places.[2]

Durandus would have thought it a proſtitution of the ſacred utenſils, had he heard them rung, as I have often done, with the greateſt impropriety, on winning a long main at cock-fighting. He would, perhaps, have talked in another ſtrain, and have repreſented theſe aerial enemies as lending their aſſiſtance to ring them.[3]

On the ringing of bells to drive away ſpirits, much may be collected from Magius "de Tintinnabulis."[4]

The ſmall bells which are ſeen in ancient repreſentations of hermitages were moſt probably intended to drive away evil ſpirits. St. Anthony ſtood in particular need of ſuch aſſiſtance.

The large kind of bells, now uſed in churches, are ſaid to have been invented by Paulinus, Biſhop of Nola, in Campania, whence the Campana of the lower Latinity, about the 400th year of the Chriſtian æra. Two hundred years afterwards they appear to have been in general uſe in churches. Mr. Bingham, however, thinks this a vulgar error;[5] [and at the ſame time he] informs us of an invention before bells for convening religious aſſemblies in monaſteries: it was

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[1] Hazlitt's "Venetian Hiſtory," 1860, vol. iv. p. 344 6.]

[2] See ſome curious particulars upon the ſubject of bells in Spelman's "Hiſtory of Sacrilege," p. 284, *et ſeq.* I find the following monkiſh rhymes on bells in "A Helpe to Diſcourſe," edit. 1633, p. 63:

"En ego Campana, nunquam denuntio vana,
Laudo Deum verum, Plebem voco, congrego Clerum,
Defunctos plango, vivos voco, fulmina frango,
Vox mea, vox vitæ, voco vos ad ſacra venite.
Sanctos collaudo, tonitrua fugo, funera claudo,
Funera plango, fulgura frango, Sabbatha pango:
Excito lentos, diſſipo ventos, paco cruentos."

There were no clocks in England in King Alfred's time. He is ſaid to have meaſured his time by wax candles, marked with circular lines to diſtinguiſh the hour.

[3] "Statiſt. Acc. of Scot." vol. x. p. 511.

[4] See Swinburne's "Travels in the Two Sicilies," vol. i. p. 98.

[5] "Antiq. of the Chriſtian Church," vol. i. p. 316.

going by turns to every one's cell, and with the knock of a hammer calling the monks to church. This inſtrument was called the Night Signal and the Wakening Mallet. In many of the colleges at Oxford, the Bible-clerk knocks at every room door with a key to waken the ſtudents in the morning, before he begins to ring the chapel bell. A veſtige, it ſhould ſeem, of the ancient monaſtic cuſtom.

The Jews uſed trumpets for bells. The Turks do not permit the uſe of them at all: the Greek church under their dominion ſtill follows their old cuſtom of uſing wooden boards, or iron plates full of holes, which they hold in their hands and knock with a hammer or mallet, to call the people together to church.[1] China has been remarkably famous for its bells. Father Le Comte tells us, that at Pekin there are ſeven bells, each of which weighs one hundred and twenty thouſand pounds.

Baronius[2] informs us that Pope John XIII., in 968, conſecrated a very large new caſt bell in the Lateran Church, and gave it the name of John. This is the firſt inſtance I meet with of what has been ſince called "*the baptizing of bells*," a ſuperſtition which the reader may find ridiculed in the "Beehiue of the Romiſh Church," 1579. The veſtiges of this cuſtom may be yet traced in England, in *Tom* of Lincoln, and *Great Tom* at Chriſt-Church in Oxford.

["The following ceremonies," obſerves Mr. Tanſwell, "were formerly uſed at the baptiſm of bells:—1, the bell muſt be firſt baptized before it may be hung in the ſteeple; 2, the bell muſt be baptized by a biſhop or his deputy; 3, in the baptiſm of the bell there is uſed holy water, oil, ſalt, cream, &c.; 4, the bell muſt have godfathers, and they muſt be perſons of high rank; 5, the bell muſt be waſhed by the hand of a biſhop; 6, the bell muſt be ſolemnly croſſed by the biſhop; 7, the bell muſt be anointed by the biſhop; 8, the bell muſt be waſhed and anointed in the name of the Trinity; 9, at the baptiſm of the bell they pray literally for the bell. The following is part of the curious prayers uſed at the above ceremony:

"'Lord, grant that whatſoever this holy bell, thus waſhed and baptized and bleſſed, ſhall ſound, all deceits of Satan, all danger of whirlwind, thunder, and lightning, and tempeſts, may be driven away, and that devotion may increaſe in Chriſtian men when they hear it. O Lord, pour upon it thy heavenly bleſſing, that when it ſounds in thy people's ears they may adore thee; may their faith and devotion increaſe; the devil be afraid and tremble, and fly at the ſound of it. O Lord, ſanction it by thy Holy Spirit, that the fiery darts of the devil may be made to fly backwards at the ſound thereof, that it may deliver us from the danger of wind, thunder, &c., and grant, Lord, that all that come to the church at the ſound of it may be free from all temptations of the devil.'"[3]]

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[1] See Dr. Smith's Account of the Greek Church. He was an eye-witneſs of this remarkable cuſtom, which Durandus tells us was retained in the Romiſh church on the three laſt days of the week preceding Eaſter.—*Rationale, ubi ſuprâ.*

[2] Baronii "Annal." A.D. 968, p. 871.

[3] "Hiſtory of Lambeth," 1858, p. 105.]

In the Churchwardens' Accounts of St. Laurence's Pariſh, Reading, anno 14 Hen. VII.[1] is the following article: "It. payed for halowing of the Bell named *Harry*, vj*s.* viij*d.* and ovir that Sir Will^m^ Symys, Richard Clech, and Maiſtres Smyth, beyng Godfaders and Godmoder at the Conſecracyon of the ſame Bell, and beryng all oth' coſts to the Suffrygan."

Pennant, ſpeaking of St. Wenefride's Well, (in Flintſhire,) ſays: "A Bell belonging to the Church was alſo chriſtened in honour of her. I cannot learn the names of the Goſſips, who, as uſual, were doubtleſs rich perſons. On the Ceremony they all laid hold of the Rope; beſtowed a name on the Bell; and the Prieſt, ſprinkling it with holy water, baptized it in the name of the Father, &c. &c; he then cloathed it with a fine garment. After this the Goſſips gave a grand feaſt, and made great preſents, which the Prieſt received in behalf of the Bell. Thus bleſſed it was endowed with great powers; allayed (on being rung) all ſtorms; diverted the Thunder-bolt; drove away evil Spirits. Theſe conſecrated Bells were always inſcribed."[2]

Egelrick, Abbot of Croyland, about the time of King Edgar, caſt a ring of ſix bells, to all which he gave names, as Bartholomew, Bethhelm, Turketul, &c. The Hiſtorian tells us his predeceſſor Turketul had led the way in this fancy.[3]

The cuſtom of rejoicing with bells on high feſtivals, Chriſtmas Day, &c. is derived to us from the times of popery.[4] The ringing of bells on the arrival of emperors, biſhops, abbots, &c. at places under their own juriſdiction was alſo an old cuſtom.[5] Whence we ſeem to have derived the modern compliment of welcoming perſons of conſequence by a cheerful peal.

Hering[6] adviſes that "the Bells in Cities and Townes be rung often, and the great Ordnance diſcharged; thereby the aire is purified."

[Ringing the bells *backwards* was anciently a practice to which the authorities of towns, &c. reſorted as a ſign of diſtreſs, or as an alarm to the people.[7] The cuſtom has eſcaped the notice of our popular antiquaries. Cleveland, in his "Poems," 1669, employs the term meta-

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[1] Coates' "Hiſt. of Reading," p. 214.

[2] The inſcription on that in queſtion ran thus:

> "Sancta Wenefreda, Deo hoc commendare memento,
> Ut pietate ſua nos ſervet ab hoſte cruento."

And a little lower was another addreſs,

> "Protege prece pia quos convoco, Virgo Maria."

[3] "Hiſtoria Ingulphi: Rerum Anglicar. Script. Vet." tom. i. fol. 1684, p. 53.

[4] Collier's "Eccleſiaſtical Hiſtory," vol. i. p. 198. Durandus tells us, "In feſtis quæ ad gratiam pertinent, Campanæ tumultuoſius tinniunt et prolixius concrepant." —*Rationale*, lib. i. cap. 4, p. 12.

[5] "Mon. Ang." tom. iii. p. 164; Matth. Paris, an. 1245, p. 463, &c.

[6] "Certaine Rules, Directions, or Advertiſments for this Time of peſtilentiall Contagion," 1625.

[7] "Remains of the Early Popular Poetry of England," vol. ii. p. 153, *note*.]

phorically. It was alſo the uſage in ſome diſtricts of Italy, and in other parts of the Continent, to ring the churchbells backward, when a fire broke out, in order to ſummon aſſiſtance, as every one on ſuch an occaſion was formerly, and is indeed ſtill in many places (particularly in Switzerland) bound to lend his aid. That the practice is of conſiderable antiquity may be inferred from the fact that it is mentioned in the "Geſta Romanorum,"[1] and in the old ballad-poem of "Adam Bel, Clym of the Clough," &c. when the outlaws came to Carliſle to releaſe Cloudeſley, it is ſaid:

> "There was many an oute horne in Carlyll blowen,
> *And the belles backewarde did they ringe.*"]

At Newcaſtle-upon-Tyne, the tolling of the great bell of St. Nicholas' Church there has been from ancient times a ſignal for the burgeſſes to convene on guild-days, or on the days of electing magiſtrates.

It begins at nine o'clock in the morning, and with little or no intermiſſion continues to toll till three o'clock, when they begin to elect the mayor, &c. Its beginning ſo early was doubtleſs intended to call together the ſeveral companies to their reſpective meeting-houſes, in order to chooſe the former and latter electors, &c. A popular notion prevails that it is for the old mayor's dying, as they call his going out of office: the tolling as it were of his *paſſing bell.*

Ruffhead,[2] ſpeaking of the folc-mote comitatus, or ſhire-mote, and the folc-mote civitatis, vel burgi, or burg-mote, ſays: "Beſides theſe annual Meetings, if any ſudden contingency happened, it was the duty of the Aldermen of Cities and Boroughs to ring the Bell called in Engliſh Mot-bell, in order to bring together the people to the Burg-mote," &c. [The mot-bell is mentioned in the laws of Edward the Confeſſor.]

[In the Churchwardens' Account of Waltham,[3] 34 Hen. VIII. there is this:] "Item. paid for the ringing at the Prince his coming, *a Penny.*" In ſimilar accounts for St. Laurence's Pariſh, Reading, is the following article under 1514. "It. payd for a Galon of Ale, for the Ryngers, *at the death of the Kyng of Scots*, ij*d.*"[4]

[Du Cange quotes an authority[5] to ſhow that in the time of Charles IV. of France, 1378, the ringing of bells was recognized as a royal ſalutation, and Kennett[6] ſeems to eſtabliſh that in this country it uſed, in the fifteenth century at leaſt, to be looked upon as an affront to a biſhop if the bells were not ſet in motion on his approach to any town within his dioceſe.

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[1] Old Engliſh verſions of the "Geſta Romanorum," ed. Madden, No. 18.]

[2] Preface to the "Statutes at Large." See [Tomline's Law Dict. *v.* Mote-Bell (edit. 1835).]

[3] Fuller's "Hiſtory of Waltham Abbey," A. D. 1542.

[4] Coates's "Hiſt. of Reading," p. 218.

[5] Continuator Nangii, An. 1378, cited in "Gloſs." *ut ſuprâ.*]

[6] Kennett MS. A.D. 1444, Reg. Alnewic. Epiſc Linc. quoted by Ellis.]

Mr. Tanſwell[1] has furniſhed the following extracts from the Churchwardens' Books of Lambeth:

"1579. Payd for making the great clapper to a ſmithe in White Chapel, it waying xxxi. lb. et dim. at vi*d.* the pounde, 15*s.* 9*d.*

1598. Item, the olde great belle that was broken in the time of Roger Wynſlo, Rychard Sharpe, and John Lucas, churchwardens, in 1598, did contain in weighte xiiii. cwt. one quarter, and xxii. lb.

1623. Payd for ryngynge when the Prince came from Spayne, 12*s.*

1630. June 27.—To the ryngers the day the Prince was baptized, 3*s.*

1633. October 15.—Payd for ryngynge on the Duke's birthday, 7*s.*

1705. Ap. 10.—Gave the ringers when the ſiege of Gibraltar was raiſed, 15*s.*"]

The little carnival on Pancake Tueſday commences by the ſame ſignal. A bell, uſually called the thief and reever[2] bell, proclaims the two annual fairs of Newcaſtle. A bell is rung at ſix every morning, except Sundays and holidays, with a view, it ſhould ſeem, of calling up the artizans to their daily employment. The inhabitants retain alſo a veſtige of the old Norman curfew at eight in the evening.

Peſhall[3] ſays: "The Cuſtom of ringing the [Curfew] Bell at Carfax every night at eight o'clock, was *by order of King Alfred*, the reſtorer of our Univerſity, who ordained that all the inhabitants of Oxford ſhould, at the ringing of that Bell, cover up their fires and go to bed, which Cuſtom is obſerved to this day, and the Bell as conſtantly rings at eight as Great Tom tolls at nine. It is alſo a Cuſtom, added to the former, after the ringing and tolling this Bell, to let the Inhabitants know the day of the Month by ſo many Tolls." [A ſimilar practice prevailed in parts of North Wales till very recently.]

The curfew is commonly believed to have been of Norman origin. A law was made by William the Conqueror that all people ſhould put out their fires and lights at the eight o'clock bell, and *go to bed*.[4] The practice of this cuſtom, we are told, to its full extent, was obſerved during that and the following reign only. Thomſon has inimitably deſcribed its tyranny.

In the ſecond mayoralty of Sir Henry Colet, Knt. (father of Dean Colet,) A. D. 1495, and under his direction, the ſolemn charge was given to the queſt of wardmote in every ward, as it ſtands printed in the Cuſtumary of London: "Alſo yf ther be anye paryſhe Clerke that ryngeth Curfewe *after the Curfewe be ronge at Bowe Chyrche*, or *Saint Brydes Churche*, or *Saint Gyles without Cripelgat*, all ſuche to be preſented."[5]

In the Faverſham Articles, 22 Hen. VIII.[6] we read: "Imprimis, the Sexton, or his ſufficient deputy, ſhall lye in the Church-ſteeple;

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[1] "Hiſt. of Lambeth," 1858, p. 108.]

[2] Reever, or reaver, *i. e.* bereaver, ſpoiler.

[3] "Hiſt. of Oxford," p. 177.

[4] See Stow's "Survey," 1754, b. i. c. 15.

[5] Knight's "Life of Dean Colet," p. 6.

[6] Preſerved in Jacob's Hiſtory of that town, p. 172.

and at eight o'clock every night ſhall ring the Curfewe by the ſpace of a quarter of an hour, with ſuch Bell as of old time hath been accuſtomed."

The following is an extract from the Churchwardens' and Chamberlain's Accounts of Kingſton-upon-Thames: "1651. For ringing the Curfew Bell for one Year, £1 10 0."[1]

[From "A C. Mery Talys," 1526, we ſee that, in the time of Henry VIII. it was the duty of the ſexton to ring the curfew-bell.

When the laſt edition of Brand's work appeared (1848), the curfew was ſtill rung at Haſtings from Michaelmas till Lady-day; but the bell-ringing, which may be heard in London and elſewhere is as often as not aſſignable to teſtamentary cuſtoms and bequeſts. By the will of a mercer of London, named Donne, depoſited in the Huſtings Court, the tenor bell of Bow Church, Cheapſide, uſed long to be rung every day at ſix o'clock in the morning and eight in the evening.]

I find, however, in "The Merry Devil of Edmonton," 1608, that the curfew was ſometimes rung at *nine o'clock;* thus the ſexton ſays:

"Well, 'tis nine a'clocke, 'tis time to ring Curfew."

Shakeſpeare, in "King Lear," act iii. ſc. 4, has fixed the curfew at a different time:

Edgar. "This is the foul fiend Flibbertigibbet: He begins at Curfew, and walks to the firſt Cock."[2]

Bridges,[3] ſpeaking of Byfield church, tells us: "A Bell is rung here at four in the morning, and at eight in the evening, for which the Clerk hath 20*s.* yearly, paid him by the Rector." Hutchins,[4] ſpeaking of Mapouder Church, mentions land given "to find a Man to ring the Morning and Curfeu Bell throughout the year." Alſo, under Ibberton, is mentioned one acre given for ringing the eight o'clock bell, and £4 for ringing the morning bell. Macaulay[5] ſays: "The Cuſtom of ringing Curfew, which is ſtill kept up at Claybrook, has probably obtained without intermiſſion ſince the days of the Norman Conqueror."

We find the *Covre feu* mentioned as a common and approved regulation [on the Continent.] It was uſed in moſt of the monaſteries and towns of the North of Europe, the intent being merely to prevent the accidents of fires. All the common houſes conſiſted at this time of timber. Moſcow, therefore, being built with this material, generally ſuffers once in twenty years. That this happened equally in London, Fitzſtephen proves.[6] The Saxon Chronicle alſo makes fre-

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[1] Lyſons' "Environs," vol. i. p. 232.

[2] See Grey's "Notes on Shakeſpeare," vol. ii. p. 281. [It is to be added that leſs ſtreſs is perhaps to be laid on paſſages in ſome of our old dramas than Brand and others have imagined. Beſides Shakeſpeare, in the paſſage juſt cited from "Lear," 1608, does not mention the hour at all.]

[3] "Hiſt. of Northamptonſhire," vol. i. p. 110.

[4] "Dorſet," vol. ii. p. 267.

[5] "Hiſt. of Claybrook," 1791, p. 128.

[6] "Solæ peſtes Lundoniæ ſunt Stultorum immodica potatio, et frequens Incendium."

quent mention of towns being burned, which might be expected for the same reason, the Saxon term for building being ȝeteimbrian. Another writer adds:[1] "The custom of covering up their Fires about sunset in Summer, and about eight at night in Winter, at the ringing of a Bell called the Couvre-feu or Curfew Bell, is supposed by some to have been introduced by William I. and imposed upon the English as a badge of servitude. But this opinion doth not seem to be well founded. For there is sufficient evidence that the same Custom prevailed in France, Spain, Italy, Scotland, and probably in all the Countries of Europe, in this period; and was intended as a precaution against Fires, which were then very frequent and very fatal, when so many Houses were built of wood."

Barrington[2] tells us that "Curfew is written Curphour in a Scotish Poem, written before 1568.[3] It is observed in the annotations on these poems, that by Act 144, Parl. 13, Jam. I. this bell was to be rung in boroughs at nine in the evening; and that the hour was afterwards changed to ten, at the solicitation of the Wife of James Stewart, the favourite of James the sixth.

There [was] a narrow street in Perth [in the last century] still called *Couvre-Feu-Row*, leading west to the Black Friars, where the Couvre Feu Bell gave warning to the inhabitants to cover their fires and go to rest when the clock struck ten.[4]

At Ripon, at nine o'clock every evening, a man [used to blow] a large horn at the market cross and then at the mayor's door.[5]

A bell was formerly rung at Newcastle-upon-Tyne, also, at four in the morning. The bells there are muffled on the 30th January every year. For this practice of muffling I find no precedent of antiquity. Their sound is by this means peculiarly plaintive. The inhabitants of that town were particularly loyal during the parliamentary wars in the grand rebellion, which may account for the use of this custom, which probably began at the Restoration.

Misson in his "Travels," says: "Ringing of Bells is one of their great delights, especially in the Country. They have a particular way of doing this; but their Chimes cannot be reckoned so much as of the same kind with those of Holland and the Low Countries."

[The Minister of Inverkeithing, co. Fife, reported in 1794, as follows:] "In this Parish is the Castle of Rosyth, almost opposite to Hopeton House. It is built upon rock, and surrounded by the sea at full tide. Upon the South side, near the door, is this inscription, pretty entire and legible:

> "In dev time drav yis Cord ye Bel to clink
> Qvhais mery voce varnis to Meat and Drink."

Dates about the building, 1561 and 1639. Yet "it cannot now be ascertained by whom it was built, or at what time."

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[1] Henry's "Hist. of Britain," vol. iii. p. 567.
[2] "Observations on the Statutes," p. 153.
[3] Inserted in Hailes's "Ancient Scotish Poems," 1770.
[4] "Muses Threnodie," repr. of 1638, note, p. 89.
[5] "Gent. Mag." for Aug. 1790.

[Mr. Harland and Mr. Wilkinſon, in their work on "Lancaſhire Folklore," 1867, have devoted a chapter to this ſubject, and as the work is ſo acceſſible, it would be a waſte of ſpace and time to reproduce here any of their obſervations or reſearches.]

In the account we have of the gifts made by St. Dunſtan to Malmeſbury Abbey, it appears that bells were not very common in that age, for he ſays the liberality of that prelate conſiſted chiefly in ſuch things as were then wonderful and ſtrange in England, among which he reckons the large bells and organs he gave them. An old bell at Canterbury took twenty-four men to ring it; another required thirty-two men *ad ſonandum*. The nobleſt peal of ten bells, without exception, in England, whether tone or tune be conſidered, is ſaid to be in St. Margaret's Church, Leiceſter. When a full peal was rung, the ringers were ſaid *pulſare Claſſicum*.

Bells were a great object of ſuperſtition among our anceſtors; each of them was repreſented to have its peculiar name and virtues, and many are ſaid to have retained great affection for the churches to which they belonged, and where they were conſecrated. When a bell was removed from its original and favourite ſituation, it was ſometimes ſuppoſed to take a nightly trip to its old place of reſidence, unleſs exerciſed in the evening, and ſecured with a chain or rope.[1]

In Googe's tranſlation of Naogeorgus, we have the following lines on the ſubject:

"If that the thunder chaunce to rore, and ſtormie tempeſt ſhake,
A wonder is it for to ſee the Wretches how they quake,
Howe that no fayth at all they have, nor truſt in any thing,
The Clarke doth all the Belles forthwith at once in Steeple ring:
With wond'rous ſound and deeper farre, than he was wont before,
Till in the loftie heavens darke, the thunder bray no more.
For in theſe chriſtned Belles they thinke, doth lie ſuch powre and might
As able is the Tempeſt great, and ſtorme to vanquiſh quight.
I ſawe my ſelf at Numburg once, a Towne in Toring coaſt,
A Bell that with this title bolde hirſelf did proudly boaſt:
By name I Mary called am, with Sound I put to flight
The Thunder-crackes and hurtfull Stormes, and every wicked Spright.
Such things when as theſe Belles can do, no wonder certainlie
It is, if that the Papiſtes to their tolling alwayes flie.
When haile, or any raging Storme, or Tempeſt comes in ſight,
Or Thunder Boltes, or Lightning fierce, that every place doth ſmight."[2]

In 1464, is a charge in the Churchwardens' Accounts of Sandwich for bread and drink for "ryngers in the gret Thunderyng." In "The Burnynge of Paules Church in London," 1561,[3] we find enumerated, among other Popiſh ſuperſtitions: "*ringinge the hallowed Belle in great Tempeſtes or Lightninges.*"

Aubrey[4] ſays: "At Paris when it begins to thunder and lighten,

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[1] See Warner's "Topographical Remarks on the S. W. Parts of Hampſhire," vol. ii. p. 162.

[2] In 1783, Frederic II. of Pruſſia prohibited the ringing of bells on ſuch occaſions.—*News-letter of Nov.* 3, 1783, cited by Brand.]

[3] 8vo. 1563, ſign. G 1.

[4] "Miſcellanies," p. 148.

they do preſently ring out the great Bell at the Abbey of St. Germain, which they do believe makes it ceaſe. The like was wont to be done heretofore in Wiltſhire. When it thundered and lightened, they did ring St. Adelm's Bell at Malmeſbury Abbey. The curious do ſay that the ringing of Bells exceedingly diſturbs Spirits." Our fore-fathers, however, did not entirely truſt to the ringing of bells for the diſperſion of tempeſts, for in 1313 a croſs, full of reliques of divers ſaints, was ſet on St. Paul's ſteeple, to preſerve from all danger of tempeſts.

[Adoption.

SEVERAL of our ſovereigns adopted children offered to them, and then contributed towards their maintenance, but did not neceſſarily, or indeed uſually, remove them from their parents' roof. Very numerous illuſtrations of this cuſtom might be afforded. In the "Privy Purſe Expenſes of Elizabeth of York," May, 1502, we have, for inſtance, this entry: "Item the xijth day of May to Mawde Hamond for keping of hire child *geven to the Quene* for half a yere ended at Eſtre laſt paſt. . . . viij*s*."

Sanctuaries, or Pardon-Lands.

THE privileges enjoyed by fugitives from the arm of the law to the precincts of Whitefriars, or ALSATIA, are made familiar to us by two works of fiction, Scott's "Fortunes of Nigel" and Ainſworth's "Whitefriars." The ground round Holyrood Houſe, Edinburgh, ſtill (1868) retains the ancient right of ſecuring the reſidents within certain limits from arreſt for civil proceſs, but does not protect criminal delinquents. Beſides theſe places of refuge, there were at various periods of our hiſtory, others both in London and the Provinces. Sir H. Ellis notices, eſpecially, that the ſite of Paris Garden was originally "a ſanctuary ground of the great Houſe of St. John, at Clerkenwell."[1] Among the provincial ſanctuaries, may be mentioned that at Coots, near Loughborough, in Leiceſterſhire, which is particularly referred to in a letter from the Marquis of Dorſet to his nephew Thomas Arundel, Feb. 19, 1528-9, printed by Ellis. There was another at Beaulieu, Hants.

In the 16th volume of "Archæologia" is a liſt of perſons who

[1] "Orig. Lett." 3rd ſeries, 1ſt vol. p. 147.

ſought ſanctuary at Beverley, in the reigns of Edward IV., Henry VII., and Henry VIII., from Harl. MS. 4292.

To theſe, of courſe, we have to add the ſanctuary in the cloiſters of Weſtminſter, to which the poet Skelton fled, to ſhield himſelf from the retribution of Wolſey.

Gloves.

IN the "Year Book of Edw. I." 1302, it is laid down, that, in caſes of acquittal of a charge of manſlaughter, the priſoner was obliged to pay a fee to the juſtices' clerk in the form of *a pair of gloves*, beſides the fee to the marſhal. A good deal of intereſting and authentic information under this head may be found in Pegge's "Curialia," 1818, to which, the work being ſo acceſſible, it would be uſeleſs to do more than refer the reader. At the ſame time, it may not be wholly out of place to mention that a few particulars, not in Pegge, are collected in the twenty-fifth chapter of the "Venetian Hiſtory," 1860.

Free Warren.

AS far back as the reign of Henry II., the citizens of London had the right of free warren in Middleſex, Hertfordſhire, the Chiltern country, and in Kent, as far as the Cray. This right was probably renewed in 1226, in which year Stow erroneouſly places its original conceſſion. A limitation on the primitive liberty of hunting, fowling, &c. ſeems to have been made in the reign of Henry VI., when the parks, from which the veniſon was to be taken, were ſpecified by the lords of the council. In the time of Elizabeth, the right had been formally commuted for a yearly warrant from the government upon the keepers of certain parks within the county of Middleſex, for the delivery of bucks to the mayor and aldermen.

Hangman's Wages.

IN a Letter to Edward King, Eſq., Preſident of the Society of Antiquaries, Dr. Pegge has entered with ſome minuteneſs and care into this queſtion, and into the origin of the old, but now obſolete,

practice of preſenting the public executioner with *thirteenpence halfpenny* (the Scotiſh mark, *minus* two placks) as his wages for performing the unenviable taſk. Pegge's paper ought to be read as it ſtands, without curtailment. But it is certainly ſtrange that Brand and his editor ſhould, both of them, have overlooked this point, which was worth at leaſt a reference to the place, where it is diſcuſſed. It is generally known, that the hangman is *ex officio* the ſheriff's deputy, and that, in default of a perſon to execute the office, the ſheriff himſelf would even now be obliged to act. It is obſervable, as regards the wages of the executioner, that, by *Halifax Law*, no man could be puniſhed capitally for a theft not exceeding *thirteenpence halfpenny*: the coincidence is curious; but it may be nothing more than a coincidence.

Benefit of Clergy.

THIS privilege is well known to have been aboliſhed by 7 & 8 Geo. IV. Before that time, it appears that a felon could plead benefit of clergy, and be ſaved by what was aptly enough termed *the neck-verſe*, which was very uſually the *miſerere mei* of Pſalm 51, but was at the judge's diſcretion. At a period when capital puniſhment was inflicted on what would now be conſidered terribly ſlight grounds, ſuch a means of evaſion was perhaps not improperly connived at. In our old jeſt-books, however, the practice was one of the themes ſelected for deriſion and ſatire. Machyn, the diariſt, points to a proviſion in this obſolete uſage, which I do not ſee noticed elſewhere. He tells us that, on the 8th March, 1559-60, an old man, who was a prieſt, was hanged for cutting a purſe, "but," adds Machyn, "*he was burnt in the hand afore, or elles ys boke would have ſaved hym.*"

In the "Year Book of 30 Edw. I." it ſeems to be intimated that, in order to claim benefit of clergy, a technical denial of the charge was then conſidered abſolutely an eſſential condition.

Oaths, Interjections, &c.

MR. TYLER has devoted a volume to this ſubject; but I do not find, that he has entered much at large into the queſtion in ſome of its more curious aſpects. It is a branch of the preſent inquiry, which Brand himſelf completely overlooked. Tomline, in his "Law Dictionary," 1835, has an uſeful paper on this matter, and Mr. Hampſon, in his "Origines Patriciæ," 1846, quoting the Swediſh ſaga of "Beowulf" in its Anglo-Saxon paraphraſe, has ſome

intereſting remarks on the ancient Saxon [Northern?] uſage of ſwearing fealty on the ſword, which was called the *Wapentake* [weapon-touching], a term now only underſtood in its topographical acceptation.

Warton has thrown together ſome of the moſt remarkable oaths in the "Canterbury Tales" of Chaucer: "The Host ſwears *by my father's ſoul, by the precious corpus madrian, by St. Paul's bell, by God's bones, by Chriſt's nails and blood, by St. Damian, by St. Runian,* and *by Corpus Domini:* Sir Thopas, *by ale and bread:* Arcites, *by my pan* (or *head*): Theſeus, *by mighty Mars the red:* The Carpenter's Wife, *by Saint Thomas of Kent:* The Smith, *by Chriſt's foot:* The Cambridge ſcholar, *by my father's kin, by my crown, for God's benes,* or *beniſon,* and *by St. Cuthbert:* Sir John of Boundis, *by Saint Martin:* Gamelyn the cook, *by God's book,* and *by my hats* (or *neck*): Gamelyn's brother, *by St. Richere,* and *by Chriſtis ore:* A Frankeleyn, *by Saint James of Galicia:* A Porter, *by God's beard:* The Maiſter Outlawe, *by the good Rood:* The Man of Law, *Depardeux:* The Merchant, *by St. Thomas of Inde:* The Somnour, *by God's arms two:* The Rioter, *by God's digne bones:* The Hoſt, again, *by your father's kin, by arms, blood, and bones:* The Monk, *by my porthoſe* (or *breviary*) and *by God and St. Martin.*"

Oaths were adminiſtered formerly, not on the Bible or Teſtament, as now, but on the Book of Sequences, or *Tropery,* corruptly *Toper.*

"Be the Rode of Cheſter," is an aſſeveration uſed by the author of "An Alliterative Poem on the Depoſition of Richard II." written, it ſeems, at the beginning of the fifteenth century.

In "Ralph Roiſter Doiſter," Roiſter Doiſter exclaims: "By the Armes of Caleys, it is none of myne." At that time Calais was in the hands of the Engliſh, who retained it till 5 Mary. In the ſame play, we find, "by the croſſe of my ſword," "by cots precious potſticke," and other forms, ſome unuſual and a few fantaſtic.

There are alſo ſome eccentric and ſcarce forms of adjuration in "The Marriage of Wit and Wiſdom," an old interlude, ſuch as "By the brains of a black-pudding," and "By the guts of a crab-louſe."

In Heywood's "Edward IV." 1600, Hobs the tanner ſwears "by the meg-holly," and "by the mouſe-foot;" alſo, "by my holidame," "Gods blue baulkin," "by my feckins." In the ſame play, the Widow Norton is made to uſe (jocoſely) the expreſſion—"Clubs and clouted ſhoes!" interjectionally.

The ſtatute 3 James I., againſt profane ſwearing, while it led to evaſions even more profane than the original oaths, ſeems to have made faſhionable a ſeries of whimſical and innocuous aſſeverations, ſuch as thoſe we find in Heywood's "Fayre Mayde of the Exchange," 1607:

> "*Bow.* By this hand, thou ſhalt go with me.
> *Crip.* By this leg, I will not.
> *Bow.* A lame oath! never ſtand to that.
> *Crip.* By this crutch, but I will."

In "Mery Tales and Quicke Anſweres," 1567, there is this:

"Cockes armes (quod the bayllye), my pourſſe is pycked, and my moneye is gone." *Cockes armes* is of courſe a corruption of *God's alms*=God's charity, or love; which Brown, in his "Paſtorals," 1614, calls a *dunghill* oath:

> "With that the Miller laughing bruſh'd his cloathes,
> And ſwore by Cocke and other dung-hill oathes."

Skelton uſes the expreſſion in his interlude entitled "Magnificence," printed probably in 1530. In his "Chriſtian Admonitions againſt Curſing and Swearing," [1629,] a broadſide, Taylor the water-poet denounces the ſyſtem of profane ſwearing, which in his time had come to a rank growth in England. But Richard Whitford, a Brother of Sion, who wrote a century before Taylor, makes the ſame charge againſt his countrymen in his "Werke for Houſholders," 1530.

In "Orpheus Caledonius," 1733, is inſerted a ſong with the title, "There's my Thumb," and the laſt ſtanza runs:

> "Deareſt Maid, nay, do not fly me,
> Let your Pride no more deny me:
> Never doubt your faithful Willie;
> *There's my Thumb*, I'll ne'er beguile ye."

Scott has borrowed this idea of ſubſtituting the thumb for the fingers, where Rob Roy addreſſes exactly the ſame words to Baillie Nicol Jarvie.

When we come to *interjections*, Brand himſelf ſays in a note incidentally, "Perhaps it will be thought no unintereſting article in this little Code of Vulgar Antiquities to mention a well-known interjection uſed by the country people to their Horſes, when yoked to a cart, &c. *Heit* or *Heck!* I find this uſed in the days of Chaucer:[1]

> 'Thay ſeigh a cart, that chargid was with hay,
> Which that a carter drop forth in his way,
> Deep was the way, for which the carte ſtood:
> This carter ſmoot and cryde as he wer wood,
> 'Hayt, brok; hayt, ſcot;' what ſpare ye for the ſtoones!'

The name of Brok is ſtill too in common uſe amongſt farmers' draught Oxen. A learned friend ſays, The exclamation 'Geho, Geho,' which carmen uſe to their horſes is not peculiar to this country, as I have heard it uſed in France." In the "Mactatio Abel," one of the Towneley ſeries of Myſteries, there are ſome curious interjectional forms of this claſs. But, in "John Bon and Maſt Perſon [1548]," we get the form *ree who* inſtead of *gee wo*. Hobs, the tanner, in Heywood's "Edward IV." 1600, ſays of his mare, "Why, man, Brock my mare, knows *ha* and *ree*, and will ſtand when I cry *ho*."[2]

[1 Mr. Brand quoted from Tyrwhitt's "Chaucer;" the above has been taken from Bell's edition which, though not all that could be deſired, is at leaſt a ſuperior text.]

[2 As to the meaning of the term *brock*, ſee Halliwell's "Archaic Dictionary,"

In "The Cold Yeare, 1614. A Deepe Snow, &c." printed in 1615, we find: "After the Collier they [the team] ran, who cryed, *Hey*, and *Hoe*, and *Ree*, and *Gee*; but none of his carterly Rethoricke was able to ſtay them."

Serjeants' Rings.

UNDER their reſpective heads, enough has already been ſaid of *Funeral Rings* and *Wedding Rings*; but *Serjeants' Rings* were thought to deſerve a corner. It is ſtill uſual for the Serjeants-at-law, upon creation, to preſent to the judges a ring, with a poſy or motto. The late Mr. Commiſſioner Fonblanque was preſent, when the ſubject of the poſy for one of theſe rings happened to be in diſcuſſion, and was aſked, what was his opinion of *To Wit?* "Yes," he playfully and wittily replied, "that would do very well;—but you ſhould turn it into Latin—*Scilicet!*"

Prynne, by his will made in 1669, bequeathed, among other things, to his dear ſiſter, Katherine Clerke, his "beſt ſerjeant's ring."[1]

Houſe Warming.

THIS is to the preſent day a well-underſtood expreſſion for the entertainment which it is uſual to give on removal to a new houſe, or eſtabliſhment of a houſehold. The phraſe occurs in a letter from Fleetwood, Recorder of London, to Lord Burleigh, July 30, 1577: "Upon Tueſday we had little or no buſines, ſaving that the Shoemakers of London, having builded a faire and a newe Hall, made a royall feaſt for theire frends, *which they call their houſe-warming*." It would not be difficult to accumulate inſtances of the uſe of the term in later correſpondence; but I do not happen to have met with any earlier example.

1847, *ad vocem*. Forby, in his "Vocabulary," ſays that *ge-ho* means *go-ſtop*, and *ge-wo*, *go-go*. In fact, when a driver wiſhes his horſe to ſtop, he ſhould ſay *ho!* and when he deſires him to proceed, *wo!* The two words are at preſent confuſed. *Ge=go* ſeems to preſent itſelf in a reduplicated form in *ge-ge*, the nurſery name for a horſe.]

[1 "Wills from Doctors' Commons," 1863, p. 125.]

Bodmin Riding.

MR. COUCH, of Bodmin, one of our beſt-informed Corniſh antiquaries, has permitted me to introduce here a full account of this little-underſtood ſubject, communicated by him ſome years ago to the "Journal of the Penzance Society":

"Whilſt the material remains of the Paſt with which our County abounds, have occupied many an able pen and pencil, the curious memorials of old forms of faith and modes of life, hardly leſs ancient and fully as intereſting, have been ſingularly neglected by the Corniſh Antiquary. Modified in the courſe of their long deſcent, until but faint traces of their origin and intention remain, there is frequently enough left unaltered to ſhew that they are in their form as old as thoſe relics which the ever-during granite has preſerved to us. It is quite time, however, that a record ſhould be made of them, ſince the rapid fluctuations and changes of the laſt fifty years have done more to alter and efface them than many previous centuries of ſtagnation, or of very gradual progreſs.

"I ſhall begin with a Feſtival of which the remembrance lingers only among people paſt middle-age, and which is never likely to be revived. It was kept at Bodmin on the Sunday and Monday after St. Thomas à Becket's Day, July 7. A puncheon of beer having been brewed in the previous October, and duly bottled in anticipation of the time, two or more young men who were entruſted with the chief management of the affair, and who repreſented 'the wardens' of Carew's church-ales, went round the town attended by a band of drums and fifes or other inſtruments. The Crier ſaluted each houſe with: 'To the people of this houſe, a proſperous morning, long life, health, and a merry riding!' The Muſicians then ſtruck up the Riding Tune, a quick and inſpiriting meaſure, ſaid by ſome to be as old as the Feaſt itſelf. The houſeholder was ſolicited to taſte the Riding ale, which was carried round in baſkets. A bottle was uſually taken in, and it was acknowledged by ſuch a ſum as the means or humour of the townſman permitted, to be ſpent on the public feſtivities of the ſeaſon. Next morning, a Proceſſion was formed, (all who could afford to ride mounted on horſe or aſs), firſt to the Priory, to receive two large garlands of flowers fixed on ſtaves, and then in due order through the principal ſtreets to the Town-end, where the Games were formally opened. The ſports, which laſted two days, were of the ordinary ſort; wreſtling, foot-racing, jumping in ſacks, &c. It is worthy of remark that a ſecond or inferior brewing, from the ſame wort, was drunk at a minor merry-making at Whitſuntide. This deſcription of the ceremony has been obtained from thoſe who took part in its lateſt celebration.

"No one who compares this account of the Riding with Carew's

deſcription of Church-ales, can doubt that the two were originally identical in their meaning. That the cuſtom of keeping Church-ales on a Sunday was a common one, appears from a Sermon preached by William Kethe, at Blandford Forum, in 1570; and in which he tells us that his holyday 'the multitude call their revelyng day, which day is ſpent in bull-beatings, beare-beatings, bowlings, dicying,' &c.

"In the accounts which are preſerved relative to the building[1] of Bodmin pariſh church, 'the ſtewards of the Ridyng-Gild' are mentioned as contributors.[2]

"In an Order, dated Nov. 15, 1583, regulating the buſineſs of ſhoemakers, (a claſs which ſeems for ages to have been more than uſually numerous in Bodmin), it is directed by the Mayor and the maſters of the occupation, 'that at the Rydyng every maſter and journeyman ſhall give their attendance to the ſteward, and likewiſe bring him to the church, upon pain of 12^{d} for every maſter, and 6^{d} for every journeyman, for every ſuch default, to the diſcretion of the maſters of the occupation.'[3]

"Polwhele gives an imperfect account of the Bodmin Riding. He is inclined to deduce it from the Floralia of Roman times; and he thinks that the Goddeſs Flora was, in later ages, ſuperſeded by St. Thomas of Canterbury, at whoſe ſhrine the garlands of flowers were preſented.

"I have heard an opinion that the Feaſt was in celebration of the reſtitution of St. Petrock's bones, which were ſtolen from the Priory of Bodmin about the year 1177, and carried to the Abbey of St. Mevennus in Brittany, but were reſtored at the powerful interceſſion of Henry II.

"Heath, who confounds the Riding with the Halgaver Games, ſays, without giving any authority, that 'this carnival is ſaid to be as old as the Saxons.'

"Several attempts have been made to reſuſcitate this feſtival; but it is now hopeleſſly dead. I have a deprecatory Pamphlet, dated 1825, entitled: 'A Letter to a Friend, relative to the approaching Games commonly called Bodmin Riding.'

"At this bright ſeaſon, when field and wood put on their gayeſt green, and even tongueleſs things ſeem full of praiſe and thankfulneſs, it is not ſtrange that the heart of man ſhould be moved to joy and thankſgiving, even though the gratitude due to the Giver of all good may often be miſdirected. The feaſt of the Summer Solſtice, modified by circumſtances of time and place, but almoſt univerſally obſerved, is probably as old as the gratitude which the ſeaſon's profuſion naturally inſpires; ſo that, inſtead of deriving our Midſummer Games from the Floral feſtivities of the Romans, we ſhould more rightly conſider them as ſimilar in meaning and coeval in origin.

"I have heard ſome doubts expreſſed as to the antiquity of the

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[1] *Query*, re-building.
[2] Lyſons' "Mag. Brit." vol. iii. (Cornwall) p. 35.
[3] "Bod. Reg." p. 323.

Riding Tune (appended to this account); and I have aſked the opinion of William Sandys, Eſq., F.S.A., a well-known Antiquary, and an excellent authority on ſuch a ſubject. He ſays: 'It ſtruck me as having a ſimilarity to ſome tunes of the laſt century, or perhaps the end of the 17th, and of which there are examples in 'The Dancing Maſter,' of which ſo many editions were publiſhed, although now not common. The tune, therefore, does not appear to be of very high antiquity; but, at the ſame time, there is ſomething about it which might induce one to ſuppoſe it might be founded on an older tune.' Mr. Sandys kindly ſubmitted it to Mr. Chappell, Author of the excellent work on the Popular Muſic of England; and his opinion on ſuch a point is eſpecially valuable. Mr. Chappell conſiders it not more than thirty or forty years old, and founded on 'The Fall of Paris.' 'But even if this were ſo,' ſays Mr. Sandys, 'the Fall of Paris is founded on, and almoſt identical with, the celebrated French revolutionary air 'Ca ira,' which is more than ſeventy years old.' I have direct proof of its being in uſe at this feſtival for a century paſt.

"Heath (and almoſt all our Guide-books follow him), makes the Bodmin Riding identical with the Halgaver Sports; but with inſufficient reaſon. He ſays: 'A carnival is kept every year, about the middle of July, on Halgaver Moor, near Bodmin, reſorted to by thouſands of people; the ſports and paſtimes of which were ſo well liked by King Charles II., when he touched there in his way to Scilly, that he became a brother of the jovial ſociety.'[1]

"The MM. Lyſons doubt the ſtory of Charles's participation in theſe Games, ſince the time of the Prince's journey to Scilly does not accord with the period of the feſtival.

"I know of no author, beſides Carew, who makes independent mention of the Halgaver ſports; and, from the account in the *Survey*, it would ſeem that Halgaver was the ſcene of perennial jokes; nor is it anywhere ſaid that its uſages and immunities were confined to any ſeaſon. The Bodmin Riding is evidently quite diſtinct; though probably, at a time of great merry-making in the neighbourhood of the Moor, the 'ungracious pranks' may have been more than uſually rife. No remembrance of Halgaver *Court* exiſts among people now reſident in the neighbourhood.

"'Now and then,' ſays Carew, 'they extend this merriment with the largeſt, to the prejudice of over-credulous people, perſuading them to fight with a dragon lurking in Halgaver, or to ſee ſome ſtrange matter there, which concludeth at laſt with a training them into the mire.'

"This alſo is an intereſting illuſtration of the ſocial life of our forefathers. It was a cuſtom, which the exiſtence of good pariſh maps now renders leſs neceſſary, on one of the days of Rogation week to make a yearly renewal of the ancient landmarks.

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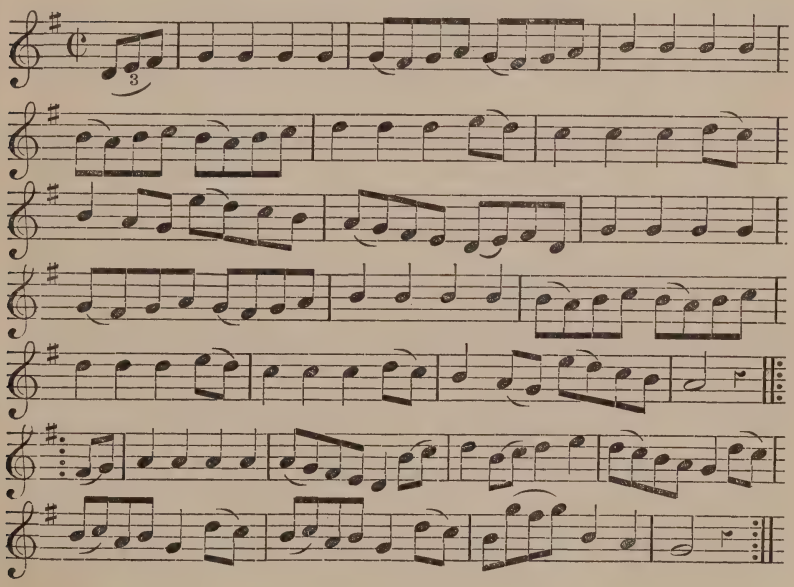
[1] "Deſcription of Cornwall," p. 445.

'Our fathers us'd in reverent proceſſions
(With zealous prayers and with praiſeful cheere),
To walke their pariſh-limits once a yeare:
And well-knowne markes (which ſacrilegious hands
Now cut or breake) ſo bord'red out their lands,
That ev'ry one diſtinctly knew his owne,
And many brawles, now rife, were then unknowne.'[1]

"In this Proceſſion, when clergy and people went round to beat the bounds of the pariſh, praying here and there at certain wonted ſpots, (frequently marked by a Croſs), it was uſual to drag round an effigy of a Dragon, repreſenting the Spirit of Evil. The Dragon uſually came to ſome ignominious end; and the place where he finiſhed his career is ſtill known in many places by the name of Dragon Rock, Dragon Well, Dragon Pit. An excavation called 'Dragon Pit' ſtill exiſts on Halgaver Moor."

THE BODMIN "RIDING TUNE."



The Bicker-rade.[2]

THIS is a practice among reapers in ſome parts. A correſpondent of "Notes and Queries" deſcribed it, ſo far as its indelicate character would allow, in the columns of that periodical in 1857.

[1] Wither's "Emblemes," 1634.

[2] This article ſhould have been introduced under "Harveſt Cuſtoms," but was accidentally miſlaid.

The writer ſeems to conſider the cuſtom as belonging chiefly to Berwickſhire. At the harveſt-dinner, "each *band-wun*, conſiſting of ſix ſhearers and a *bandſter*, had the uſe of a *bicker* (a ſmall round wooden veſſel, compoſed of *ſtaves* or *ſtaps*, and neatly bound with willow girths or *girds*); ſometimes more than one bicker was uſed by the bandwun. After the dinner repaſt was finiſhed, any of the men of the *boun*, who felt diſpoſed to inflict on any female the *bicker-rade*, extended her upon her back on the ground, and reclining upon her commenced a ſeries of operations, which are too indelicate to be minutely deſcribed." It ſeems, further, that reſiſtance was uſeleſs, and that ſerious injuries were ſometimes ſuffered by the victims of this barbarous proceſs. It has probably become entirely obſolete by this time: it was nearly ſo a dozen years ago.]

Drinking Cuſtoms.

1. Pledging.

THE word pledge is, [according to Blount,] derived from the French "pleige," a ſurety, or gage. [Howell, in a very excellent and long letter to the Earl of Clare about 1650, obſerves: "The word *pleiger* is alſo to drink after one is drunk to; whereas the firſt true ſenſe of the word was, that if the Party drunk to was not diſpoſed to drink himſelf, he would put another for a Pledge to do it for him, elſe the Party who began would take it ill."]

In Shakſpeare's "Timon of Athens," act i. ſc. 5, is the following paſſage:

> "If I
> Were a huge man, I ſhould fear to drink at meals,
> Leſt they ſhould ſpy my Wind pipe's dangerous Notes;
> Great Men ſhould drink *with Harneſs on their throats*:"

[In 1553, during Wyatt's rebellion, the ſerjeants and other lawyers in Weſtminſter Hall pleaded in harneſs.[1]

"Such great drinkers," ſays Strutt, "were the Danes, (who were in England in the time of Edgar,) and ſo much did their bad examples prevail with the Engliſh, that He, by the advice of Dunſtan, archbiſhop of Canterbury, put down many Ale-houſes, ſuffering only one to be in a Village, or ſmall Town: and he alſo further ordained that [gold or ſilver] Pins or Nails ſhould be faſtened into the drinking Cups and Horns, at ſtated diſtances, [that no one for ſhame's ſake might drink beyond theſe or oblige his fellow to do ſo.]"[2] This was to prevent the pernicious cuſtom of drinking.

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[1] Grey's "Hudibras," vol. ii. p. 170.

[2] William of Malmeſbury in "Scriptores poſt Bedam," quoted by Strutt, and Henry's "Hiſt. of Great Britain," 4to. ed. vol. ii. p. 539. The latter author quotes Pontopidon, "Geſta et Veſtigia Danorum," tom. ii. p. 209.

Strutt confirms the former of theſe opinions in the following words: "The old manner of pledging each other when they drank, was thus: the perſon who was going to drink, aſked any one of the Company who ſat next him, whether he would pledge him, on which he anſwering that he would, held up his Knife or Sword, to guard him whilſt he drank; for while a man is drinking he neceſſarily is in an unguarded poſture, expoſed to the treacherous ſtroke of ſome hidden or ſecret enemy."

Which law ſeems to have given occaſion to a cuſtom which was afterwards called *Pin-drinking*, or *nick the Pin*, and which is thus explained in Cocker's Dictionary: "An old way of drinking exactly to a pin in the midſt of a wooden cup, which being ſomewhat difficult, occaſioned much drunkenneſs: ſo a law was made that Prieſts, Monks, and Friars, ſhould not drink to or at the Pins." It is certainly difficult to ſay what law this was, unleſs it has been confounded with that of King Edgar. I find the cuſtom differently alluded to in "Gazophylacium Anglicanum," 1689, where the expreſſion "*He is on a merry Pin*," is ſaid to have ariſen "from a way of drinking in a Cup in which a pin was ſtuck, and he that could drink to the Pin, *i. e.* neither under nor over it, was to have the Wager."

Barrington[1] ſays that it was anciently the cuſtom for a perſon ſwearing fealty "to hold his hands joined together, between thoſe of his lord; the reaſon for which ſeems to have been that ſome Lord had been aſſaſſinated under pretence of paying homage; but, while the Tenant's hands continued in this attitude, it was impoſſible for him to make ſuch an attempt. I take the ſame reaſon to have occaſioned the Ceremony ſtill adhered to by the Scholars in Queen's College at Oxford, who wait upon the Fellows placing their Thumbs upon the Table; which, as I have been informed, ſtill continues in ſome parts of Germany, whilſt the ſuperior drinks the health of the inferior. The ſuſpicion that Men formerly had of attempts upon their Lives on ſuch occaſions is well known, from the common account with regard to the origin of pledging." He ſays, "The Speculum Regale adviſes the Courtier, when he is in the King's preſence, to pull off his Cloak; and one of the reaſons given is, that he ſhews by this means that he hath no concealed weapons to make an attempt upon the King's Life."

In Naſh's "Pierce Pennileſſe," 1592, we read: "You do me the diſgrace, if you doo not *pledge me as much* as I drinke to you."

Heywood[2] has the following line:

"I drinke (Quoth ſhe,) Quoth he, *I will not pledge*."

Plat[3] gives a Recipe to prevent Drunkenneſs, "for the help of ſuch modeſt Drinkers, as only in Company are drawn, or rather forced to *pledge in full Bolls* ſuch quaffing Companions as they would be loth to offend, and will require *reaſon at their hands*, as they term it." Over-

[1] "Obſervations on the Statutes," 1775, p. 206.
[2] Works, 1562, edit. 1598, ſign. F 4.
[3] "Jewel-Houſe of Art and Nature," 1594, p. 59.

bury, in his "Characters," ſpeaking of a ſerving-man, ſays: "He never drinks but double, for he muſt be pledged; nor commonly without ſome ſhort Sentence nothing to the purpoſe: and ſeldom abſtains till he comes to a thirſt." Another old writer[1] has the following paſſage: "Truely I thinke hereupon comes the name of *good* fellow, quaſi *goad* fellow, becauſe he forceth and goads his fellowes forward to be drunke with his perſuaſive Termes as I dranke to you *pray pledge me*, you diſhonour me, you diſgrace mee, and with ſuch like words, doth urge his Conſorts forward to be drunke, as Oxen being prickt with Goads, are compel'd and forced to draw the waine."

Barnaby Rich,[2] deſcribing the mode of drinking healths in his time, tells us: "He that beginneth the Health, hath his preſcribed Orders: firſt uncovering his head, hee takes a full Cup in his hand, and ſetling his Countenance with a grave aſpect, hee craves for audience: Silence being once obtained, hee beginnes to breath out the name, peradventure of ſome honourable perſonage, that is worthy of a better regard, than to have his name polluted amongſt a Company of Drunkards: but his health is drunke to, and *hee that pledgeth muſt likewiſe off with his Cap*, kiſſe his Fingers, and bowing himſelfe in ſigne of a reverent acceptance. When the Leader ſees his follower thus prepared: he ſoups up his broath, turnes the bottom of the Cup upward, and in Oſtentation of his Dexteritie, gives the Cup a phillip, to make it cry *Twango*. And thus the firſt Scene is acted. The Cup being newly repleniſhed to the breadth of an haire, he that is *the pledger*, muſt now beginne his part, and thus it goes round throughout the whole Company, provided alwaies by a Cannon ſet downe by the Founder, there muſt be three at the leaſt ſtill uncovered, till the Health hath had the full paſſage: which is no ſooner ended, but another begins againe."

In the ſecond part of Dekker's "Honeſt Whore," 1630, ſignat. I *verſo*, is the following:

"Will you fall *on your Maribones* and *pledge this Health*, 'tis to my Miſtris?"

So in Marmion's "Antiquary," act ii.:

> "Drank to your Health whole Nights in Hippocraſe,
> *Upon my Knees*, with more Religion
> Than e're I ſaid my prayers, which Heaven forgive me."

Pledging is again mentioned in act iv. "To our noble Duke's Health, I can drink no leſſe, not a drop leſſe; and you his Servants *will pledge me*, I am ſure."

[Heywood[3] informs us that] "Divers authors report of Alexander, that, carouſing one day with twenty perſons in his Company, hee dranke healths to every man round, and *pledged* them ſeverally againe: and as he was to riſe, Caliſthenes, the Sophiſt, coming into the Banquetting Houſe, the king offered him a deepe quaffing-bowle, which he modeſtly refuſed, for which, being taxed by one there preſent, hee

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[1] Young's "Englands Bane," 1617, ſign. E.
[2] "The Iriſh Hubbub," 1616, ed. 1619, p. 24.
[3] "Philocothoniſta," 1635, p. 12.

ſaid aloud, I deſire not, Oh Alexander, *to receive a pledge* from thee, by taking which I ſhall be preſently inforced to inquire for a Phyſition."

But the cuſtom is ſaid to have firſt taken its riſe from the death of Edward the Martyr, who was by the contrivance of Elfrida, his ſtepmother, treacherouſly ſtabbed in the back as he was drinking.

[In the tale of "King Edward and the Shepherd," printed by Hartſhorne, 1829, in his "Ancient Metrical Tales," the pledging words employed are *paſſilodion* and *berafrynde*, which are evidently of the ſame burleſque character as the conjuring phraſes introduced into the "King and the Hermit," and, at a later period, into Marlowe's "Fauſtus," written before 1593.

In the "Maner of the tryumphes at Caleys & Bullen," 1532, Henry VIII. and the French king are deſcribed as drinking to each other: "And than they dyd lyght of theyr horſes & dranke eche to other/ the frenſshe kyng dranke fyrſt to our kynge/ & whan they had dronke/ they embraced eche other agayn w̄ great loue/" Francis I. drank before his gueſt in this caſe, perhaps, in order to prove that there was no foul play.]

Strutt's authority was William of Malmeſbury, and he obſerves from the delineation he gives us (and it muſt be noted that his plates, being copies of ancient illuminated manuſcripts, are of unqueſtionable authority,) that it ſeems perfectly well to agree with the reported cuſtom; the middle figure is addreſſing himſelf to his companion, who ſeems to tell him that he pledges him, holding up his knife in token of his readineſs to aſſiſt and protect him. After all, I cannot help hazarding an opinion that the expreſſion meant no more than that if you took your cup or glaſs *I pledged myſelf to you* that I would follow your example. The common ellipſis, "*to*," is wanting. Thus we ſay, "I'll give you," inſtead of "I'll give *to* you;" "I'll pledge you," "I'll pledge *to* you." But I offer this with great deference to the eſtabliſhed opinions on the ſubject.

There is a remarkable paſſage in one of the ſermons of Samuel Ward of Ipſwich, 1627: "My Saviour began to mee in a bitter Cup, and *ſhall I not pledge him;*" *i. e.* drink the ſame.

Feltham,[1] deſcribing a Dutch feaſt, tells us: "At thoſe times it goes hard with a Stranger, all in curteſie will be drinking to him, and all that do ſo *he muſt pledge:* till he doth, the fill'd Cups circle round his Trencher, from whence they are not taken away till emptyed."

The following paſſage occurs in Rowlands's "Humors Ordinarie," [1600]:

> "Tom is no more like thee then Chalks like Cheeſe
> To pledge a health, or to drink *up-ſe frieze:*
> Fill him a beaker, he will never flinch, &c." [2]

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[1] "Brief Character of the Low Countries," 1652, p. 57.

[2] *Up-ſe frieze*, which puzzled Brand, was the Frieſland beer, which was commonly drunk in England in the ſeventeenth century. It is often mentioned in old plays and tracts.]

In Braithwaite's "Times Curtaine drawne," 1621,[1] is the ſubſequent paſſage:

> "I was conjured by my kiſſing friend
> To pledge him but an Health, and then depart,
> Which if I did, If'de ever have his heart.
> I gave aſſent; the *Health, five Senſes* were,
> (Though ſcarce one Senſe did 'twixt us both appeare)
> Which as he drunk I pledg'd; both pledg'd and drunk,
> Seeing him now full charg'd, behinde I ſhrunke, &c."

[At Chriſtmas, 1623, the gentlemen of the Middle Temple, according to one of the Harleian MSS., quoted in the "Life of Sir Simonds D'Ewes," drank a health to the Princeſs Elizabeth who, with her huſband the King of Bohemia, was then in great ſtraits; and ſtood up one after the other, their cup in one hand, and their ſword in the other, and pledged her, ſwearing to die in her ſervice, which is ſaid to have greatly offended James I.]

In Young's "England's Bane," 1617, are ſome curious paſſages concerning the then cuſtoms of drinking: "I myſelfe have ſeen and (to my Grief of Conſcience) may now ſay have in preſence, yea, and amongſt others been an Actor in the buſineſſe, when upon our knees, after healthes to many private Punkes, a Health have been drunke to all the Whoores in the world." Again: "He is a Man of no Faſhion that cannot drinke *Supernaculum*, carouſe the *Hunters Hoop*, quaffe *Upſey-freeſe Croſſe*, bowſe in *Permoyſaunt*, in *Pimlico*, in *Crambo*, with *Healthes*, *Gloves*, *Numpes*, *Frolicks*, and a thouſand ſuch domineering Inventions,[2] as *by the Bell*, by the *Cards*, by the *Dye*, by the *Dozen*, by the *Yard*, and ſo by meaſure we drink out of meaſure.—There are in London drinking Schooles: ſo that Drunkenneſe is profeſſed with us as a liberall Arte and Science." Again: "I have ſeene a Company amongſt the very Woods and Forreſts," (He ſpeaks of the New Foreſt and Windſor Foreſt) "drinking for a *Muggle*. Sixe determined to trie their ſtrengths who could drinke moſt Glaſſes for the Muggle. The firſt drinkes a Glaſſe of a pint, the ſecond two, the next three, and ſo every one multiplieth till the laſt taketh ſixe. Then the firſt beginneth againe and taketh ſeven, and in this manner they drinke thrice a peece round, every Man taking a Glaſſe more then his fellow, ſo that hee that dranke leaſt, which was the firſt, drank one and twentie pints, and the ſixth Man thirty-ſix." Our author obſerves, "Before we were acquainted with *the lingering Wars of the Low-Countries*, Drunkennes was held in the higheſt degree of hatred that might be amongſt us."

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[1] "Ebrius experiens, or the Drunkard's Humour," ſignat. M 3.

[2] [Mr. Brand thought it ſingular that a part of this ſhould have been borrowed from Naſh's "Pierce Pennileſſe," 1592: "Nowe he is nobody that cannot drinke Supernagulum, carouſe the Hunters Hoope, quaffe Upſe freze Croſſe, with Healths, Gloves, Mumpes, Polockes, and a thouſand ſuch domineering Inventions;" but it was not at all ſingular: for Young *borrowed* all he could from other authors. Some remarkable anecdotes of this claſs are given alſo by Ward of Ipſwich, in his "Woe to Drunkards," 1622, 8vo.]

Robert Harris ſpeaks[1] of drinking as a ſort of profeſſion at this time: "There is (they ſay) an Art of Drinking now, and in the World it is become a great profeſſion. There are Degrees and Titles, given under the names of *Roaring Boyes, damned Crew*, &c. There are Lawes and Ceremonies to be obſerved both by the Firſts and Seconds, &c. There is a drinking *by the foot*, by the *yard*, &c. a drinking *by the douzens*, by *the ſcores*, &c. *for the Wager*, for the *Victory*, *Man againſt Man, Houſe againſt Houſe, Town againſt Town*, and how not? There are alſo Terms of Art, fetched from Hell, (for the better diſtinguiſhing of the practitioners;) one is *coloured*, another is *foxt*, a third is *gone to the dogs*, a fourth is *well to live*," &c.

In the body of the ſermon, he mentions "the ſtrange ſaucineſſe of baſe Vermine, *in toſſing the Name of his moſt excellent Majeſty in their foaming mouthes*, and in dareing to make that a ſhooing horne to draw on drink, by drinking healths to him." He adds elſewhere explanatorily: "I doe not ſpeake of thoſe Beaſts that muſt be anſwered and have right done them, *in the ſame meaſure, geſture, courſe*, &c. but of ſuch onely as *leave you to your meaſure* (You will keepe *a turne* and *your time in pledging*) is it any hurt to pledge ſuch? How pledge them? You miſtake if you thinke that we ſpeake againſt any *true civility*. If thou luſt to pledge the Lords prophets in woes, *pledge good Fellowes in their Meaſures and Challenges:* if not ſo, learne ſtill to ſhape a peremptory anſwer to an unreaſonable demand. Say—*I will pray for the Kings health*, and *drinke for mine owne.*" He uſes "ſomewhat *whitled*," and "*buckt* with drink" as terms expreſſing the different degrees of drunkenneſs.

In another (well-known) work,[1] I find a ſingular paſſage, which I confeſs I do not thoroughly underſtand, concerning the then modes of drinking. He is deſcribing a drinking bout of female goſſips: "Diſpatching a luſty Rummer of Rheniſh to little Periwig, who paſſed it inſtantly to Steepen Malten, and ſhe conveigh'd with much agility to Dapluſee, who made bold to ſtretch *the Counteſſes Gowne into a pledge*, and *cover and come*, which was the only plauſible mode of drinking they delighted in: This was preciſely obſerv'd by the other three, that their moiſtned braines gave leave for their glibb'd Tongues to chat liberally."

Herrick writes:[3]

> "Remember us in Cups full crown'd,
> And let our Citie-health go round,
> Quite through the young Maids and the Men,
> To the ninth Number, if not tenne;
> Untill the fired Cheſnuts leape
> For Joy, to ſee the Fruits ye reape,
> From the plumpe Challice and the Cup
> That tempts till it be *toſſed up*."

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[1] Dedication to the "Drunkard's Cup," (Works, 1653).
[2] Gayton's "Feſtivous Notes upon Don Quixote," 1654, p. 234.
[3] "Heſperides," p. 146.

[The ſubjoined paſſage[1] ſeems to be nothing more than an alliteration intended to convey a complete devotion to beer—he wants nothing but the ale-tap and toaſt till he is laid under the turf:]

> "Call me the ſonne of Beere, and then confine
> Me to the *Tap*, the *Toſt*, the *Turfe*; let Wine
> Ne'er ſhine upon me."

In "Folly in Print," 1667, in a catch made before the King's coming to Worceſter with the Scotiſh army, is ſomething to the purpoſe:

> "Each man upon his back
> Shall ſwallow his Sack,
> This *Health* will endure no ſhrinking;
> The reſt ſhall dance round
> Him that lyes on the ground;
> Fore me this is excellent drinking."

A bad huſband is ſomewhere[2] deſcribed as "a paſſionate Lover of Morning-Draughts, which he generally continues till Dinner-Time; a rigid Exacter of *Num-Groats* and Collector General of *Foys*[3] and *Biberidge*.[4] He admires the prudence of that Apothegm, *Lets drink firſt:* and would rather ſell 20 per cent. to loſs than make *a Dry-Bargain.*"

It appears from Allan Ramſay,[5] that in Scotland, of thoſe "wha had been *fow* Yeſtreen," *i. e. drunk* the night before, "payment of the Drunken Groat is very peremptorily demanded by the Common people, next morning: but if they frankly confeſs the debt due, they are paſſed for two-pence."

Ramſay alſo mentions as in uſe among the Scots, "Hy jinks," "a

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[1] "Heſperides," p. 87.

[2] Character of "A Bad Huſband," at the end of "England's Jeſts Refin'd and Enlarged," 1687.

[3] Eden, in his "State of the Poor," 1797, vol. i. p. 560, gives us the following paſſage from Ferguſſon's "Farmer's Ingle:"

> "On ſome Feaſt Day, the wee-things buſk it braw,
> Shall heeze her heart up wi' a ſilent Joy,
> Fu' cadgie that her head was up, and ſaw
> Her ain ſpun cleething on a darling *Oy*,
> Careleſs tho' Death ſhould make the Feaſt her *Foy*."

After explaining *Oy* in a Note to ſignify Grand-child, from the Gaelic *Ogha*, he tells us "A Foy *is the feaſt a perſon, who is about to leave a place, gives to his Friends before his departure.* The metaphorical application of the Word in the above paſſage is eminently beautiful and happy."

[4] "Beverage, *Beverege*, or *Beveridge*, reward, conſequence. 'Tis a Word now in uſe for a Refreſhment between Dinner and Supper; and we uſe the word when *any one pays for wearing new clothes*," &c. Hearne's Gloſſary to Robert of Glouceſter's Chronicle *in v.* [It is at preſent (1869) employed in the general ſenſe of any liquid refreſhment.]

Groſe ſays, "There is a kind of Beverage called '*Foot-Ale*' required from one entering on a new occupation." [A perſon in this poſition is even now, in many buſineſſes, expected to pay his *footing*, as it is called, in kind.]

[5] "Poems," ed. 1721, p. 120.

drunken Game, or new project to drink and be rich; thus, the Quaff or Cup is filled to the Brim, then one of the Company takes a pair of Dice, and after crying *Hy-jinks*, he throws them out: the number he caſts up points out the perſon muſt drink, he who threw, beginning at himſelf Number One, and ſo round till the number of the perſons agree with that of the Dice, (which may fall upon himſelf if the number be within twelve;) then he ſets the Dice to him, or bids him take them: He on whom they fall is obliged to drink, or pay a ſmall forfeiture in money; then throws, and ſo on: but if he forgets to cry *Hy-jinks* he pays a forfeiture into the Bank. Now he on whom it falls to drink, if there be any thing in Bank worth drawing, gets it all if he drinks. Then, with a great deal of caution he empties his Cup, ſweeps up the Money, and orders the Cup to be filled again, and then throws; for, if he err in the articles, he loſes the privilege of drawing the Money. The articles are (1) Drink. (2) Draw. (3) Fill. (4) Cry *Hy-jinks*. (5) Count juſt. (6) Chuſe your doublet Man, *viz.* when two equal Numbers of the Dice are thrown, the perſon whom you chuſe muſt pay a double of the common forfeiture, and ſo muſt you when the Dice is in his hand. A rare Project this," adds honeſt Allan, "and no bubble, I can aſſure you; for a covetous Fellow may ſave Money, and get himſelf as drunk as he can deſire in leſs than an Hour's time."[1]

Douce's MS. Notes ſay: "It was the cuſtom in Beaumont and Fletcher's time, for the young Gallants to ſtab themſelves in the Arms or elſewhere, in order to drink the healths of their Miſtreſſes, or to write their names in their own blood."

So, in a ſong to a Scotiſh tune,[2] the following lines occur:

3. "*I ſtab'd mine arm to drink her health,*
The more fool I, the more fool I," &c.

And

4. "I will no more her ſervant be
The wiſer I, the wiſer I,
Nor pledge her health upon my knee," &c.

I beg the reader's candid examination of the ſubſequent paſſages:[3]

"Yea every Cup is faſt t'others wedg'd.
They alwaies *double drink*, they muſt be *pledg'd*.
He that begins, how many ſo'er theybe,
Looks that each one do drink as much as he."

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[1] He mentions, *ibid.* p. 30, a ſet of drinkers called *Facers*, who, he ſays, "were a Club of fair Drinkers who inclined rather to ſpend a Shilling on Ale than Twopence for Meat. They had their name from a Rule they obſerved of obliging themſelves to throw all they left in the Cup in their own faces: Wherefore, to ſave their Face and their Cloaths, they prudently ſuck'd the Liquor clean out." Jamieſon notices *Whigmeleerie* as the name of a ridiculous game which was occaſionally uſed in Angus at a drinking Club. A Pin was ſtuck in the centre of a circle, from which there were as many radii as there were perſons in the company, with the name of each perſon at the radius oppoſite to him. On the pin an Index was placed, and moved round by every one in his turn; and at whatſoever perſon's radius it ſtopped, he was obliged to drink off his glaſs. *Whigmeleeries* are "whims, fancies, crotchets."

[2] "Oxford Drollery," 1671, p. 124.

[3] Rigbie's "Drunkard's Proſpective, or Burning Glaſſe," 1656, p. 7.

"Oh, how they'll wind men in, do what they can,
By drinking Healths, firſt unto ſuch a Man,
Then unto ſuch a Woman. Then they'll ſend
An Health to each Mans Miſtreſſe or his Friend;
Then to their Kindreds or their Parents deare,
They needs muſt have the other Jug of Beere.
Then to their Captains and Commanders ſtout,
Who for to pledge they think none ſhall ſtand out,
Laſt to the King and Queen, they'll have a cruſe,
Whom for to pledge they think none dare refuſe."

In the firſt quotation the author's meaning ſeems to be this: a man in company, not contented with taking what he chuſes, binds another to drink the ſame quantity that he does. In the laſt, one propoſes a health which another pledges to honour by drinking to it an equal quantity with him that propoſed it.[1]

Heywood ſays:[2] "Of *Drinking Cups* divers and ſundry ſorts we have; ſome of Elme, ſome of Box, ſome of Maple, ſome of Holly, &c. Mazers, broad-mouth'd Diſhes, Noggins, Whiſkins, Piggins, Crinzes, Ale-bowles, Waſſell-bowles, Court-diſhes, Tankards, Kannes, from a pottle to a pint, from a pint to a gill. Other Bottles we have of Leather, but they moſt uſed amongſt the Shepheards and Harveſt-people of the Countrey: ſmall Jacks wee have in many Ale-houſes of the Citie and ſuburbs, tip't with ſilver, beſides the great Black Jacks and Bombards at the Court, which when the Frenchmen firſt ſaw, they reported, at their returne into their Countrey, that the Engliſhmen uſed to drinke out of their Bootes: we have beſides, Cups made of Hornes of beaſts, of Cocker-nuts, of Goords, of the Eggs of Eſtriches, others made of the Shells of divers Fiſhes brought from the Indies and other places, and ſhining like Mother of Pearle. Come to plate, every Taverne can afford you flat Bowles, French Bowles, Prounet Cups, Beare Bowles, Beakers; and private Houſeholders in the Citie, when they make a Feaſt to entertaine their Friends, can furniſh their Cupbords with Flagons, Tankards, Beere-cups, Wine-bowles, ſome white, ſome percell guilt, ſome guilt all over, ſome with covers, others without, of ſundry ſhapes and qualities. . . . There is now profeſt an eighth liberal art or ſcience, call'd *Ars Bibendi*, i. e. the Art of Drinking.[3] The ſtudents or profeſſors thereof call a greene garland, or painted hoope hang'd out, *a colledge:* a ſigne where there is a lodging, mans-meate, and horſe-meate, an *inne of court*, an *hall*, or an *hoſtle:* where nothing is ſold but ale and tobacco, *a grammar ſchoole:* a red or blew

[1] Paſquier, in his "Recherches," p. 501, mentions that Mary, Queen of Scots, previouſly to her execution, drank to all her attendants, deſiring them to pledge her. See what the ſame author has ſaid in p. 785 of his work concerning this cuſtom. See alſo the "Fabliaux" of M. Le Grand, tom. i. p. 119, and his "Hiſtoire de la Vie privée des François," tom. iii. p. 270. The cuſtom of pledging is to be found in the ancient romance of "Ogier le Danois," where Charlemagne pledges himſelf for Ogier. See Treſſan, "Corps d'Extraits des Romans de Chevalerie," tom. ii. p. 77.

[2] "Philocothoniſta," 1635, p. 45.

[3] A notion borrowed ſeemingly from Fulwell's "Eighth Liberal Science, or Ars Adulandi," 1576.]

lattice, that they terme *a free ſchoole*, for all commers. . . . The bookes which they ſtuddy, and whoſe leaves they ſo often turne over, are, for the moſt part, three of the old tranſlations and three of the new. Thoſe of the old tranſlation: 1. The Tankard. 2. The Black Jacke. 3. The Quart-pot rib'd, or Thorondell. Thoſe of the new be theſe: 1. The Jugge. 2. The Beaker. 3. The double or ſingle Can, or Black Pot." Among the proper phraſes belonging to the library, occur, "to drinke upſe-phreeſe, ſupernaculum, to ſwallow a flap-dragon, or a raw egge—to ſee that no leſſe than *three at once be bare* to a health. . . . Many of our nation have uſed the Lowe-countrey-warres ſo long, that though they have left their money and clothes behind, yet they have brought home their habit of drinking." At p. 60, he gives the following phraſes then in uſe for being drunk. "He is foxt, hee is flawed, he is fluſtered, hee is ſuttle, cupſhot, cut in the leg or backe, hee hath ſeene the French king, he hath ſwallowed an haire or a taverne-token, hee hath whipt the cat, he hath been at the ſcriveners and learn'd to make indentures, hee hath bit his grannam, or is bit by a barne-weeſell, with an hundred ſuch-like adages and ſentences."

2. Healths or Toasts.

"'Twas uſual then the Banquet to prolong,
By Muſick's charm, and ſome delightful Song:
Where every Youth in pleaſing accents ſtrove
To tell the Stratagems and Cares of Love.
How ſome ſucceſsful were, how others croſt:
Then to the ſparkling Glaſs would *give his Toaſt*:
Whoſe bloom did moſt in his opinion ſhine,
To reliſh both the Muſick and the Wine."

King's *Art of Cookery.*

The Greeks and Romans uſed at their meals to make libations, pour out, and even drink wine, in honour of the gods. The claſſical writings abound with proofs of this. The Greek and Roman writers have alſo tranſmitted to us accounts of the grateful cuſtom of drinking to the health of our benefactors and of our acquaintances.

"Pro te, fortiſſime, vota
Publica ſuſcipimus: Bacchi tibi ſumimus hauſtus."

It appears that the men of gallantry among the Romans uſed to take off as many glaſſes to their reſpective miſtreſſes as there were letters in the name of each.[1] Thus Martial:

"*Six* cups to Nævia's health go quickly round,
And be with *ſeven* the fair Juſtina's crown'd."

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[1] How exceedingly ſimilar to our modern cuſtom of ſaying to each of the company in turn, "Give us a Lady to toaſt," is the following:

"Da puere ab ſummo, age tu interibi ab infimo da Suavium."

Plauti *Aſinaria.*

Hence, no doubt, our cuſtom of toaſting, or drinking healths, a ceremony which Prynne, in his "Healthes Sickneſſe," inveighs againſt in language moſt ſtrongly tinctured with enthuſiaſtic fury. This extraordinary man, who, though he drank no healths, yet appears to have been intoxicated with the fumes of a moſt fanatical ſpirit, and whom the three Anticyræ could not, it ſhould ſeem, have reduced to a ſtate of mental ſobriety, concludes his "Addreſs to the Chriſtian Reader" thus: "The unfained well-wiſher of thy ſpiritual and corporal, though the oppugner of thy *pocular* and *pot-emptying Health*, William Prynne."

Braithwaite[1] ſays: "Theſe Cups proceed either *in order* or *out of order*. *In order*, when no perſon tranſgreſſeth or drinkes out of courſe, but the Cup goes round according to their manner of ſitting: and this we call *an Health Cup*, becauſe in our wiſhing or confirming of any one's health, bare-headed and ſtanding, it is performed by all the Company. It is drunke *without order*, when the courſe or method of order is not obſerved, and that the Cup paſſeth on to whomſoever we ſhall appoint." Again: "Some joyne two Cups one upon another and drinke them together." In the Preface to the work quoted, keeping a public-houſe is called "the known Trade of *the Ivy Buſh*, or *Red Lettice*."[2]

In the "Tatler," No. 24, is an account of the origin of the word toaſt, in its preſent ſenſe, ſtating that it had its riſe from an accident at Bath in the reign of Charles II.: "It happened that on a publick day a celebrated beauty of thoſe times was in the Croſs Bath, and one of the crowd of her admirers took a Glaſs of the Water in which the fair one ſtood, and drank her Health to the company. There was in the place a gay fellow, half fuddled, who offered to jump in, and ſwore, though he liked not the liquor, he would have the Toaſt. He was oppoſed in his reſolution; yet this whim gave foundation to the preſent honour which is done to the Lady we mention in our liquor, who has ever ſince been called a Toaſt." [Though unable to controvert this account, I am by no means ſatisfied with it.

Ward of Ipſwich[3] ſtrenuouſly, but vainly exhorted his countrymen to abandon] "that fooliſh and vicious Cuſtome, as Ambroſe and Baſil

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[1] "Laws of Drinking," 1617, p. 9.

[2] The following is a curious epigram of Owen on this ſubject:

"Quo tibi potarum plus eſt in ventre *Salutum*,
Hoc minus epotis, hiſce Salutis habes.
Una Salus ſanis, nullam potare *Salutem*,
Non eſt in potâ vera *Salute* ſalus."
Part I. lib. ii. Ep. 42.

"561. HEALTH.
"Even from my heart much *Health* I wiſh,
No Health I'll waſh with drink,
Health wiſh'd, not *waſh'd*, in *words*, not *wine*,
To be the beſt I think."—*Witts Recreat.* 1667.

[3] "Woe to Drunkards," 1622 (Works, 1636, p. 553).

call it, of drinking Healths, and making that a ſacrifice to God for the health of others, which is rather a ſacrifice to the Devill, and a bane of their owne." It appears from the ſame writer, that it was a cuſtom to drink Healths at that time upon their bare knees. The author is ſpeaking of pot-wits and ſpirits of the buttery, "who never bared their knees to drinke Healthes, nor ever needed to whet their wits with Wine, or arme their courage with Pot-harneſſe." In Marmion's "Antiquary," act iv. is the following paſſage: "Why they are as jovial as twenty Beggars, *drink their whole Cups, fixe Glaſſes at a Health.*" Miſſon has ſome curious remarks on the manner of drinking healths in England in his time.[1] [An author who wrote at about the ſame period, alludes to a cuſtom at the Old Crown Inn, at Ware, by which every one coming to ſee the great bed there preſerved, was expected to drink "a ſmall can of beer," and to repeat ſome health, but the gentleman unluckily forgot what this was.][2]

When the lady in "Hudibras"[3] is endeavouring to perſuade her lover to whip himſelf for her ſake, ſhe uſes the following words, which intimate a different origin for the cuſtom of toaſting:

> "It is an eaſier way to make
> Love by, than that which many take.
> Who would not rather ſuffer whipping,
> Than *ſwallow Toaſts of Bits of Ribbin?*"

In the "Cheimonopegnion, or a Winter Song," by Raphael Thorius,[4] the following paſſages occur:

> "Caſt wood upon the fire, thy loyns gird round
> With warmer clothes, and let the *Toſts* abound
> *In cloſe array, embattel'd on the hearth.*"

So again:

> "And tell their hard adventures by the fire,
> While their friends hear, and hear, and more deſire,
> And all the time the crackling Cheſnuts roaſt,
> And *each Man hath his Cup*, and *each his Toaſt.*"

From theſe paſſages it ſhould ſeem that the ſaying "*Who gives a Toaſt?*" is ſynonymous with "Whoſe turn is it to take up his Cup and propoſe a Health?" It was the practice to put *Toaſt into Ale with Nutmeg and Sugar.* This appears from "Wine, Beere, Ale, and Tobacco, contending for ſuperiority," [1630, of which a later edition has a frontiſpiece, repreſenting three women and a man playing with three dice.]

In Fulwell's "Like will to like, quoth the Deuill to the Collier," 1568, is a ſong beginning

> "Troll the Bole, and drink to me, and troll the Bole again-a,
> And *put a browne Toſt in the Pot*, for Philip Flemmings brain-a."

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[1] "Travels," p. 67.
[2] "A Journey from London to Scarborough," 1734, p. 4.
[3] Part ii. canto 1.
[4] At the end of Hauſted's tranſl. of "Hymnus Tabaci," 1651, pp. 2, 7.

The word "Toſt" occurs in Wither,[1]

> "Will he will drinke, yet but a draught at moſt
> That muſt be ſpiced with *a Nut-browne Toſt.*"

In drinking toaſts, the ladies have a modeſt cuſtom of excuſing themſelves, thus elegantly deſcribed by Goldſmith in his "Deſerted Village:"

> "Nor the coy Maid, half willing to be preſt,
> Shall *kiſs the Cup* to paſs it to the reſt."[2]

The following paſſage ſhows plainly the etymology of "Toſs-pot:" it is extracted from "The Schoolemaſter, or Teacher of Table Philoſophie," 1576, Book iv. chap. 35. "Of merry Jeſts of Preaching Friers:" "A certaine Frier *toſſing the Pot*, and *drinking very often* at the table, was reprehended by the Priour," &c.

I find the following anagram on a toaſt in "The New Help to Diſcourſe," 1684:

> "TOAST,
> *Anagram*
> A SOTT.
> *Expoſition.*
> A Toaſt is like a Sot; or, what is moſt
> Comparative, a Sot is like a Toaſt;
> For when their ſubſtances in liquor ſink,
> Both properly are ſaid to be in drink."

Brown, Biſhop of Cork, being a violent Tory, wrote a book to prove that drinking memories was a ſpecies of idolatry, in order to aboliſh a cuſtom then prevalent among the Whigs of Ireland of drinking the glorious memory of King William the Third. But, inſtead of cooling, he only inflamed the rage for the toaſt, to which they afterwards tacked the following rider, "And a f*** for the Biſhop of Cork."[3]

[In the laſt century, or the earlier part of it at leaſt, they had a cuſtom at Edinburgh of *ſaving the Ladies*, as it was termed] "after St. Cecilia's Concert, by Gentlemen drinking immoderately *to ſave a favourite Lady, as his Toaſt.*" [But it is added, this] "has been for ſome years given up. Indeed they got no thanks for their abſurdity."[4]

[I do not know what inference is to be drawn from a paſſage in the

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[1] "Abuſes ſtript and whipt," 1613, p. 174.

[2] In the "Canting Vocabulary," "Who *toſts* now?" is rendered "Who chriſtens the Health?" and "*an old Toſt*" is explained to mean "a pert pleaſant old Fellow."

[3] "Survey of the South of Ireland," p. 421. The Biſhop's work was entitled "Of drinking in remembrance of the Dead;" 8vo. Lond. 1715, where, in p. 54, he aſſerts that "an Health is no other than a liquid Sacrifice in the conſtant ſenſe and practice of the Heathen." And at p. 97, he tells us of a curious "Return given by the great Lord Bacon to ſuch as preſſed him to drink the King's Health;" namely, that "he would drink for his own health, and pray for the King's."

[4] "Statiſtical Account of Scotland" (account of Edinburgh, 1763, 1783, 1791-2), vol. vi. p. 617.

"Towneley Myſteries" here ſubjoined, unleſs it is that it was formerly uſual for the commoner ſort of people, before a carouſe, to kiſs each other, as a mark of good fellowſhip:

"*Secundus Paſtor.* Yit a botelle here is.
Tercius Paſtor. That is welle ſpoken;
By my thryft we muſt kys—
Secundus Paſtor. That had I forgoten."]

3. Supernaculum.

To drink *ſupernaculum* was an ancient cuſtom not only in England, but alſo in ſeveral other parts of Europe, of emptying the cup or glaſs, and then pouring the drop or two that remained at the bottom upon the perſon's nail that drank it, to ſhow that he was no flincher.[1]

Tom Brown[2] mentions a parſon who had forgot even *to drink over his right Thumb.* This may allude to ſupernaculum. The "Britiſh Apollo" offers the ſubjoined ſolution:

"When mortals, with Wine,
Make their faces to ſhine,
'Tis to look like Apollo in luſter;
And, circulatory,
To follow his glory,
Which over the left Thumb they muſt, Sir."

In "The Winchefter Wedding,"[3] is another alluſion to ſupernaculum:

"Then Phillip began *her Health,*
And *turn'd a Beer-Glaſs on his Thumb;*
But Jenkin was reckon'd for drinking
The beſt in Chriſtendom."

4. [The Bridling Cast.

This ſeems to have been rather more common in Scotland than among the Southerners; it was the cup of drink offered to a viſitor, at the gate, after mounting to depart. Skelton refers to it in the "Bowge of Courte," printed before 1500:

"What, loo, man, ſee here of dyce a bale!
A brydelynge caſte for that is in thy male."

Weber ſays, in a note to his edition of Beaumont and Fletcher, "A bridling caſt was probably ſimilar to what is at preſent in Scotland,

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[1 See "Engliſh Proverbs and Proverbial Phraſes," 1869, art. *make a pearl on your nail,* and "Notes and Queries," 4th S. vol. i. pp. 460, 559. Alſo a little volume quoted by Brand himſelf, "De Supernaculo Anglorum," 1746, p. 8.

[2 "Letters from the Dead to the Living," vol. ii. p. 178.

[3 Ritſon's "Antient Songs," 1792, p. 297.

and particularly in the Highlands, called the *door-drink*, which is often adminiſtered after the gueſt is ſeated upon his horſe, or while the horſe is *bridling*." In Fletcher's "Scornful Lady," 1616, Young Loveleſs ſays:

> "Let's have *a bridling caſt* before you go—
> Fill 's a new ſtoop."]

5. Buzza, to Buzza One.[1]

Groſe explains this as ſignifying to challenge a perſon to pour out all the wine in the bottle into his glaſs, undertaking to drink it, ſhould it prove more than the glaſs would hold.[2] It is commonly ſaid to one who heſitates to empty a bottle that is nearly out.

That it is good to be drunk once a month, ſays the author of the "Vulgar Errors," is a common flattery of ſenſuality, ſupporting itſelf upon phyſic and the healthful effects of inebriation. It is a ſtriking inſtance of "the doing ill," as we ſay, "that good may come out of it." It may happen that inebriation, by cauſing vomiting, may cleanſe the ſtomach, &c.; but it ſeems a very dangerous kind of doſe, and of which the "repetatur hauſtus," too quickly repeated, will prove that men may pervert that which Nature intended for a cordial into the moſt baneful of all poiſons. It has been vulgarly called "giving a fillip to Nature." [But it is at the preſent time a not uncommon maxim among phyſicians that occaſional indulgence is rather beneficial to the ſyſtem than the reverſe.]

In the "Statiſtical Account of Scotland,"[3] the miniſter of Kirkmichael tells us: "In extraordinary caſes of diſtreſs, we have a cuſtom which deſerves to be taken notice of; and that is, when any of the lower people happen to be reduced by ſickneſſes, loſſes, or misfortunes of any kind, a friend is ſent to as many of their neighbours as they think needful, to invite them to what they call *a drinking*. This drinking conſiſts in a little ſmall beer, with a bit of bread and cheeſe, and ſometimes a ſmall glaſs of brandy or whiſky, previouſly provided by the needy perſons or their friends. The gueſts convene at the time appointed, and after collecting a ſhilling a-piece, and ſometimes more, they divert themſelves for about a couple of hours with muſic and dancing, and then go home. Such as cannot attend themſelves,

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[1] I know nothing of the meaning of this word. I have been told that it is a college expreſſion; and contains a threat, in the way of pleaſantry, to black the perſon's face with a burnt cork, ſhould he flinch or *fail to empty* the bottle. Poſſibly it may have been derived from the German "buzzen," *fordes auferre*, q. d. "Off with the Lees at bottom."

[2] Bumpers are of great antiquity. Thus Paulus Warnefridus is cited in Du Cange's "Gloſſary," telling us, in lib. v. "De Geſtis Langobard." cap. 2, "Cumque ii qui diverſi generis potiones ei a Rege deferebant, de verbo Regis eum rogarent, ut totam fialam biberet, ille in honorem Regis ſe totam bibere promittens, parum aquæ libabat de argenteo Calice." Vide Martial, lib. i. Ep. 72; lib. viii. 51, &c.

[3] Vol. i. p. 59.

uſually ſend their charitable contribution by any neighbour that chooſes to go. Theſe meetings ſometimes produce five, ſix, and ſeven pounds to the needy perſon or family." In the ſame work,[1] it is ſaid, under the pariſh of Gargunnock, co. Stirling: "There is one prevailing cuſtom among our country people, which is ſometimes productive of much evil. Everything is bought and ſold over a bottle. The people who go to the fair in the full poſſeſſion of their faculties, do not always tranſact their buſineſs, or return to their homes, in the ſame ſtate." [This, however, was in the laſt century.]

6. Under the Roſe.

The vulgar ſaying "Under the Roſe," is ſtated to have taken its riſe from convivial entertainments, where it was an ancient cuſtom to wear chaplets of roſes about the head, on which occaſions, when perſons deſired to confine their words to the company preſent, that they "might go no farther," they commonly ſaid "they are ſpoken under the Roſe." The Germans have hence a cuſtom of deſcribing a roſe in the ceiling over the table. [The roſe is a very uſual central ornament for modern reception rooms. A correſpondent of "Notes and Queries" obſerves that, at Lullingſtone Caſtle, in Kent, there is a repreſentation of a roſe nearly two feet in diameter, with the following inſcription round it:

"Kentiſh true blue,
Take this as a token,
That what is ſaid here,
Under the Roſe is ſpoken."]

In "Lingua," 1607, act ii. ſc. 1, Appetitus ſays: "Crown me no *Crowns* but Bacchus' Crown of Roſes."

Nazianzen, according to Sir Thomas Browne, ſeems to imply, in the following verſes, that the roſe, from a natural property, has been made the ſymbol of ſilence:

"Utque *latet Roſa* verna *ſuo putamine clauſa*,
Sic Os vincla ferat, validiſque arctetur habenis,
Indicatque ſuis prolixa ſilentia labris."

Lemnius and others have traced this ſaying to another origin. The roſe, ſay they, was the flower of Venus, which Cupid conſecrated to Harpocrates, the God of Silence; and it was therefore the emblem of it, to conceal the myſteries of Venus.

It is obſervable that it was anciently a faſhion to ſtick a roſe in the ear. At Kirtling, in Cambridgeſhire, [at one time] the magnificent reſidence of the Norths, there [uſed to be] a juvenile portrait, (ſuppoſed to be of Queen Elizabeth,) with a red roſe ſticking in her ear.

Newton[2] ſays: "I will heere adde *a common Countrey Cuſtome* that is uſed to be done with *the Roſe*. When pleaſaunt and merry companions doe friendly meete together to make goode cheere, as ſoone

[1] Vol. xviii. p. 123.

[2] "Herball to the Bible," 1587, p. 223-4.

as their Feaſt or Banket is ended, they give faithfull promiſe mutually one to another, that whatſoever hath been merrily ſpoken by any in that aſſembly, ſhould be wrapped up in ſilence, and not to be carried out of the Doores. For the Aſſurance and Performance whereof, the tearme which they uſe, is, that all things there ſaide muſt be taken as ſpoken *under the Roſe.*

"Whereupon *they uſe in their Parlours and Dining Roomes to hang* Roses *over their Tables*, to put the Companie in memorie of Secrecie, and not raſhly or indiſcreetly to clatter and blab out what they heare. Likewiſe, if they chaunce to ſhew any Tricks of wanton, unſhamefaſt, immodeſt, or irreverent behaviour either by word or deed, they proteſting that all was *ſpoken under the Roſe*, do give a ſtrait charge and paſs a Covenant of Silence and Secrecy with the hearers, that the ſame ſhall not be blowne abroad, nor tatled in the Streetes among any others."

So Peacham:[1] "In many places *as well in England* as in the Low Countries, they have over their Tables a Roſe painted, and what is ſpoken *under the Roſe* muſt not be revealed. The Reaſon is this; the Roſe being ſacred to Venus, whoſe amorous and ſtolen Sports, that they might never be revealed, her ſonne Cupid would needes dedicate to Harpocrates the God of Silence."

7. Hob or Nob.

Groſe, in his "Gloſſary," explains *Hob-Nob* (ſometimes pronounced *Hab-Nab*) as a North Country word, ſignifying "At a venture," "raſhly."

He tells us, alſo, that *Hob* or *Hub* is the North Country name for the back of the chimney. We find the following in his "Dictionary of the Vulgar Tongue:" "'*Will you hob or nob with me?*' a Queſtion formerly in faſhion at polite Tables, ſignifying a Requeſt or Challenge to drink a Glaſs of Wine with the propoſer: if the party challenged anſwered Nob, they were to chuſe whether white or red." His explanation of the origin of this cuſtom is extremely improbable.[2]

The expoſition modeſtly hinted at by Reed,[3] ſeems much more conſonant with truth. It occurs in a note upon that paſſage in "Twelfth Night," where a character ſpeaking of a duelliſt ſays, "His incenſement at this moment is ſo implacable, that ſatisfaction

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[1] "The Truth of our Times," 1638, p. 173.

[2] Steevens thinks the word derived from *hap ne hap*. Maſon aſks in a note, "Is not this the original of our *hob nob*, or challenge to drink a Glaſs of Wine at dinner? The phraſe occurs in Ben Jonſon's 'Tale of a Tub:'

> 'I put it
> Even to your Worſhip's bitterment *hab nab*
> I ſhall have a chance o' the dice for't, I hope.'"

And Malone adds a paſſage from Holinſhed: "The Citizens in their rage ſhot *habbe or nabbe*, at random."

[3] Edit. of Shakeſpeare, vol. v. p. 369.

can be none but by pangs of death, and ſepulchre: *hob, nob*, is his word; give't or take't." In Anglo-Saxon, habban is *to have*, and næbban *to want*. May it not therefore be explained in this ſenſe, as ſignifying, "Do you chuſe a Glaſs of Wine, or would you rather let it alone?"

An even earlier author[1] has the following paſſage:

> "Where Wooers hoppe in and out, long time may bryng
> Him that hoppeth beſt, at laſt to have the Ryng.
> I hoppyng without for a Ringe of a Ruſh,
> And while I at length debate and beate the Buſhe,
> There ſhall ſteppe in other Men, and catche the Burdes,
> And by long time loſt in many vaine wurdes.
> Betwene theſe two Wives, make Slouth ſpeede confounde
> While betweene two Stooles my tayle goe to the grounde.
> By this, ſens we ſee Slouth muſt breede a ſcab,
> Beſt ſticke to the tone out of hand, *hab* or *nab*."

In Harrington's "Epigrams," book iv. ep. 91, we read:

> "Not of Jack Straw, with his rebellious Crew,
> That ſet King, Realme, and Lawes at *hab* or *nab*,
> Whom London's worthy Maior ſo bravely ſlew
> With dudgeon Dagger's honourable ſtab."

In "The New Courtier," a ballad, preſerved in ["Le Prince 'Amour," 1660,] we find *hab nab* thus introduced:

> "I write not of Religion
> For (to tell you truly) we have none.
> If any me to queſtion call,
> With Pen or Sword, *Hab nab's* the word,
> Have at all."

It is ſaid of the quack aſtrologer: "He writes of the Weather *hab nab*, and as the Toy takes him, chequers the Year with foul and fair."[2]

M. Jorevin, who was here in Charles II.'s time,[3] ſpeaking of Worceſter, and the Stag Inn there, obſerves: "According to the cuſtom of the country, the landladies ſup with ſtrangers and paſſengers, and if they have daughters, they are alſo of the company, to entertain the gueſts at table with pleaſant conceits, where they drink as much as the men. But what is to me the moſt diſguſting in all this is, that when one drinks the health of any perſon in company, the cuſtom of the Country does not permit you to drink *more than half the cup, which is filled up, and preſented to him or her whoſe health you have drank*."

The following paſſage is curious:[4] "Now to drink all out every Man: (Drinking and Carrowſing) which is a Faſhion as little in uſe

[1] "Workes of John Heywoode," 1566, ſignat. A 4.
[2] "Character of a Quack Aſtrologer," 1673, ſign. C 3 *verſo*.
[3] "Antiquarian Repertory," ed. 1808, vol. iv. p. 563.
[4] John della Caſe, Archbiſhop of Ravenna's "Galateo," tranſlated by Robert Peterſon, 1576, ſign. Q 2.]

amongſt us, as ye terme itſelfe is barbarous and ſtrange: I meane, *Ick bring you*, is ſure a foule thing of itſelfe, and in our Countrie ſo coldly accepted yet, that we muſt not go about to bring it in for a faſhion. If a Man doe quaffe or carrouſe unto you, you may honeſtly ſay nay to pledge him, and geveing him thankes, confeſſe your weakneſſe, that you are not able to beare it: or elſe to doe him a pleaſure, you may for curteſie ſake taſte it: and then ſet downe the Cup to them that will, and charge yourſelfe no further. And although this, *Ick bring you*, as I have heard many learned Men ſay, hath beene an auncient Cuſtome in Greece: and that the Grecians doe much commend a good man of that time, Socrates by name, for that hee ſat out one whole night long, *drinking a Vie* with another good man, Ariſtophanes; and yet the next morning, in the breake of the Daye, without any reſt uppon his drinking, made ſuch a cunning Geometrical Inſtrument, that there was no maner of faulte to be found in the ſame: bycauſe *the drinking of Wine* after this ſorte *in a Vie*, in ſuch exceſſe and waſte, is a ſhrewde Aſſault to trie the ſtrength of him that quaffes ſo luſtily."

Evelyn,[1] ſpeaking of taverns, ſays, "Your L. will not believe me that the Ladies of greateſt quality ſuffer themſelves to be treated in one of theſe Taverns, but you will be more aſtoniſht when I aſſure you that they drink their *crowned Cups* roundly, ſtrain healths *through their Smocks*, daunce after the Fiddle, kiſs freely, and term it an honourable *Treat*. [There is] a ſort of perfect Debauchees, who ſtile themſelves *Hectors*, that in their mad and unheard of revels, pierce their Veins to quaff their own blood, which ſome of them have drank to that exceſs, that they died of the Intemperance. . . . I don't remember, my Lord, ever to have known (or very rarely,) a Health drank in France, no, not the Kings; and if we ſay *a votre Santé, Monſieur*, it neither expects pledge or ceremony. 'Tis here ſo the Cuſtome to drink to every one at the Table, that by the time a Gentleman has done his duty to the whole Company, he is ready to fall aſleep, whereas with us, we ſalute the whole Table with a ſingle Glaſs onely."

Tavern Signs.

The Ale Stake, or Buſh.

BANSLEY, in his "Treatiſe on the Pride and Abuſe of Women," *circâ* 1550, ſays:

> "For lyke as the jolye ale houſe
> Is alwayes knowen by the good ale ſtake,
> So are proud Jelots ſone perceeved to,
> By theyr proude foly, and wanton gate."]

[1] "Character of England," 1659, pp. 34, 6, 7.

Sir Thomas Browne is of opinion that the human faces deſcribed in alehouſe ſigns, in coats of arms, &c. for the ſun and moon, are reliques of Paganiſm, and that theſe viſages originally implied Apollo and Diana. Butler aſks a ſhrewd queſtion on this head, which I do not remember to have ſeen ſolved:

> "Tell me but what's the nat'ral cauſe,
> Why on a Sign no Painter draws
> The *Full Moon* ever, but the *half?*" [1]

There is a well known proverb, "Good Wine needs no buſh;" *i.e.* nothing to point out where it is to be ſold. The ſubſequent paſſage [in Rowlands' "Good Newes and Bad Newes," 1622,] ſeems to prove that anciently tavern keepers kept *both a buſh and a ſign:* a hoſt is ſpeaking:

> "I rather will take down my *Buſh* and *Sign*
> Then live by means of riotous expence."

[In the ſame author's "Knave of Harts," 1612, "the drunken knave" exclaims:

> "What claret's this? the very worſt in towne:
> Your taverne-buſh deſerves a pulling downe."]

Dickenſon, in his "Greene in Conceipt," 1598, has it: "Good Wine needes no *Ivie* Buſh."

In "England's Parnaſſus," 1600, the firſt line of the addreſs to the reader runs thus: "I hang no Ivie out to ſell my Wine:" and in Braithwaite's "Strappado for the Divell," 1615, there is a dedication to Bacchus, "ſole *Soveraigne of the Ivy-Buſh*, prime founder of Red-Lettices," &c.

In Dekker's "Wonderful Yeare," 1603, ſignat. F, we read: "Spied a Buſh at the ende of a Pole (the auncient Badge of a Countrey Ale-Houſe)."

[Sir William Vaughan of Merioneth, in his "Golden Grove," 1600, ſays:][2] "Like as *an Ivy-Buſh put forth at a Vintrie, is not the cauſe of the Wine, but, a Signe that Wine is to bee ſold there;* ſo, likewiſe, if we ſee ſmoke appearing in a Chimney, wee know that Fire is there, albeit the Smoke is not the Cauſe of the Fire."

[Elſewhere we find:] "Nay if the Houſe be not worth an Ivie-Buſh, let him have his tooles about him; Nutmegs, Roſemary, Tobacco, with other the appurtenances, and he knowes how of puddle-ale to make a Cup of Engliſh Wine."[3]

The following [may ſhow] that anciently *putting up boughs* upon any thing was an indication that it was to be ſold, which if I do not much miſtake, is alſo the reaſon why an old beſom (which is a ſort of *dried buſh*) is put up at the top-maſt head of a ſhip or boat when ſhe is to be ſold.

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[1] "Hudibras," p. ii. c. iii. [This part of the ſubject is treated much more at large in the "Hiſtory of Signboards," 1867.]

[2] Ed. 1608, ſign. B b *verſo*.

[3] Harris's "Drunkard's Cup," p. 299.

Naſh, ſpeaking of the head dreſſes of London ladies, ſays: "Even as Angels are painted in Church Windowes, with glorious golden fronts, beſette with Sunne-beames, ſo beſet they their foreheads on either ſide with glorious borrowed gleamy *buſhes;* which *rightly interpreted*, ſhould ſignifie *beauty to ſell*, ſince *a Buſh is not elſe hanged forth, but to invite men to buy.* And *in Italy, when they ſette any Beaſt to ſale*, they *crowne his head with Garlands, and bedeck it with gaudy bloſſoms, as full as ever it may ſtick.*" [1]

"—in olde time" [it is ſaid in a curious tract] "ſuch as ſolde horſes were wont to put flowers or boughes upon their heads, to reveale that they were vendible." [2]

[But the following paſſages ſhow that ribbons were, as at preſent, alſo uſual: [3]]

> "As Horſe-Courſers their Horſes ſet to ſale,
> *Wish Ribonds on their foreheads and their tail;*
> So all our Poets' Gallantry now-a-days
> Is in the Prologues and Epilogues of their Plays."

Another old author, ſpeaking of "Itch of picture in the Front," ſays: "This ſets off the Pamphlet in a Country Fair, as the Horſe ſells the better for the ribbon, wherewith a Jockey tyes up his Tail." [4]

Coles [5] ſays: "*Box* and *Ivy* laſt long green, and therefore *Vintners* make their Garlands thereof: though perhaps *Ivy* is the rather uſed, *becauſe of the antipathy between it and wine.*"

Poor Robin [is made ſomewhere to ſay:]

> "Some Alehouſes upon the Road I saw,
> And ſome with *Buſhes ſhewing they Wine did draw.*" [6]

By the following paſſage in [Braithwaite's] "Whimzies," it ſhould ſeem that ſigns in ale-houſes ſucceeded *birch-poles.* The author is deſcribing a painter. "Hee beſtowes his pencile on an aged peece of decayed Canvas in a ſooty Alehouſe, where *Mother-Red-cap* muſt be ſet out in her colours. Here hee and his barmy Hoſteſſe *draw* both together, but not in like nature; ſhe in *ale*, he in *oyle:* but her commoditie goes better downe, which he meanes to have his full ſhare of, when his worke is done. If ſhe aſpire to the conceite of a ſigne, and deſire *to have her birch-pole pulled downe*, hee will ſupply her with one." [7]

In Scotland *a Wiſp of Straw upon a Pole* is, or was heretofore the indication of an ale houſe. [The phraſe occurs in Dunbar's "Teſtament of Andro Kennedy."]

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[1] "Chriſt's Tears over Jeruſalem," 1593, edit. 1613, p. 145.

[2] "The Man in the Moone telling Fortunes to Engliſhmen," &c. 1609, ſign. C 3.

[3] Flecknoe's "Epigrams," p. 74.

[4] "Character of a Quack Aſtrologer," 1673, ſign. C 3.

[5] "Introd. to the Knowl. of Plants," 1656, p. 65.

[6] "Poor Robin's Perambulation from Saffron-Walden to London," 1678 p. 16.

[7] 1631, part ii. pp. 14, 15.

The *Checquers*, at this time a common ſign of a public houſe, was originally intended, I ſhould ſuppoſe, for a kind of draught-board, called *Tables*, and ſhowed that there that game might be played.[1] From their colour which was red, and the ſimilarity to a lattice, it was corruptly called *the Red Lettuce*, which word is frequently uſed by ancient writers to ſignify an ale-houſe.[2] Thus in "The Drunkard's Proſpective," &c. by Joſeph Rigbie, 1656, p. 6:

> "The Tap-Houſe fits them for a Jaile,
> The Jaile to th' Gibbet ſends them without faile,
> For thoſe that through *a Lattice* ſang of late
> You oft find *crying* through an Iron Grate."

In confirmation of the above hypotheſis I ſubjoin a curious paſſage from Gayton:[3] "Mine Hoſt's policy for the drawing Gueſts to his Houſe and keeping them when he had them, is farre more ingenious than *our* duller ways of Billiards, Kettle Pins, Noddy Boards, *Tables*, Truncks, Shovel Boards, Fox and Geeſe, or the like. He taught his Bullies to drink (*more Romano*) according to the number of the Letters on the errant Ladies name:

> 'Clodia *ſex* Cyathis, *ſeptem* Juſtina bibatur:'

the pledge ſo followed in Dulcinea del Toboſo would make a houſe quickly turn round."

In Marſton's "Antonio and Melida," we read: "as well knowen by my wit, as an *Ale-houſe by a Red Lattice*."

So in Marmion's "Fine Companion," "A Waterman's Widow at the ſign of the Red Lattice in Southwark." Again, in Arden of Faverſham, 1592:

> —"his Sign pulled down, and his *lattice* born away."

Again, in "The Miſeries of inforc'd Marriage," 1607:

> —"'tis reaſon to the *Red Lattice*, enemy to the Sign-poſt."

Hence, ſays Steevens, the preſent *Checquers*.[4]

In Shakeſpeare's "Henry IV." p. ii. Falſtaff's Page, ſpeaking of Bardolph, ſays, "He called me even now, my lord, through a *Red Lattice*, and I could ſee no part of his face from the window."

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[1] [It was related to Mr. Brand "by a very noble perſonage" that the chequers repreſented the arms of the ancient Earls of Warenne and Surrey, who enjoyed the right of licenſing taverns at an early date. But the kind of deſign or decoration, which we find here, was familiar to the inhabitants of Pompeii, and was probably known even in this country long before the earldom of Warenne and Surrey roſe into exiſtence. It ſeems to have derived its name from the abacus or table (ſo called) which was employed in the calculations connected with the public accounts, and thence became the common ſign of the money-changers (including ſuch innkeepers as followed the vocation concurrently with their own.)]

[2] "Antiq. Repert." vol. i. p. 50.

[3] "Feſt. Notes on Don Quixote," 1654, p. 340.

[4] See a View of the left hand ſtreet of Pompeii (No. 9), preſented by Sir William Hamilton, (together with ſeveral others, equally curious,) to the Society of Antiquaries.

This deſignation of an Ale-Houſe is not altogether loſt, though the original meaning of the word is, the ſign being converted into *a green lettuce;* of which an inſtance occurs in Brownlow-ſtreet, Holborn. In the laſt Will and Teſtament of Lawrence Lucifer, the old Batchiler of Limbo, at the end of the "Blacke Booke," 1604, is the following paſſage: "Watched ſometimes ten houres together in an ale-houſe, ever and anon peeping forth, and ſampling thy noſe with the *Red Lattice.*"[1]

In Flecknoe's "Characters," 1658,[2] ſpeaking "of your fanatick Reformers," he obſerves, "As for the Signs, they have pretty well begun their Reformation already, changing the Sign of the Salutation of *the Angel and our Lady*, into the Souldier and Citizen, and the *Katherine Wheel* into the Cat and Wheel; ſo as there only wants their making the *Dragon* to kill *St. George*, and The *Devil* to tweak *St. Dunſtan* by the noſe, to make the Reformation compleat. Such ridiculous work they make of their Reformation, and ſo zealous are they againſt all Mirth and Jollity, as they would pluck down the Sign of the *Cat and Fiddle* too, if it durſt but play ſo loud as they might hear it." There is a Letter in the "Gentleman's Magazine" for September, 1770, on the Original of Signs denoting Trades.

In a tract already cited[3] theſe expreſſions occur:

"Going ſtill nearer London, I did come
In little ſpace of time to Newington.
Now as I paſt along I caſt my Eye on
The Signs of *Cock and Pie*, and Bull and Lion."

Compare the "Britiſh Apollo," 1710[4]:

"I'm amaz'd at the Signs,
As I paſs through the town:
To ſee the odd mixture,
A Magpye and *Crown*,
The *Whale* and the *Crow*,
The *Razor* and *Hen*,
The *Leg* and ſev'n *Stars*,
The *Bible* and *Swan*,
The *Ax* and the *Bottle*,
The *Tun* and the *Lute*,
The *Eagle* and *Child*,
The *Shovel* and *Boot*."

In a poem,[5] written about the ſame time, we read:

"Without, there hangs a noble Sign,
Where golden Grapes in Image ſhine—
To crown the Buſh, a little punch
Gut Bacchus dangling of a Bunch,
Sits loftily enthron'd upon
What's call'd (in Miniature) a Tun."

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[1] Reed's "Shakeſpeare," vol. v. p. 83.
[2] Edit. 1665, p. 84.
[3] "Poor Robin's Perambulation," &c. 1678, p. 22.
[4] Vol. iii. No. 34.
[5] "The Compleat Vintner," 1720, p. 36. See alſo p. 38.

"In London," ſays Steevens, "we have ſtill the Sign of the *Bull and Gate*, which exhibits but an odd combination of Images. It was originally (as I learn from the title-page of an old Play) the Bullogne Gate, *i.e.* one of the Gates of Bullogne: deſigned perhaps as a compliment to Henry VIII. who took that place in 1544. The Bullogne Mouth, now the *Bull and Mouth*, had probably the ſame origin, *i.e.* the Mouth of the Harbour of Bullogne."[1] To theſe may be added the *Bell and Savage*, i.e. the "Belle Sauvage," who was once to be ſhown there.

The three Blue Balls prefixed to the doors and windows of Pawnbrokers' Shops, (by the vulgar humorouſly enough ſaid to indicate that it is *two to one* that the things pledged are ever redeemed) were in reality [the arms of the Medici family, a branch of whom, with many other Lombard houſes, ſettled in London at an early date, and concentrated themſelves chiefly in a quarter which was called after them Lombard-ſtreet.]

Tobacco in Ale-houſes.

A Tobacconiſt.

"All dainty Meats I do deſie,
Which feed Men fat as Swine:
He is a frugal Man indeed
That on a Leaf can dine.
He needs no Napkin for his hands
His fingers ends to wipe,
That keeps his Kitchen in a Box,
And roaſt Meat in a Pipe."
Witts Recreations.

"Hail, *Indian Plant*, to antient Times unknown,
A modern truly thou, of all our own;
If through the Tube thy Virtues be convey'd,
The old Man's Solace, and the Student's aid!
Thou dear Concomitant of Nappy Ale,
Thou ſweet prolonger of a harmleſs Tale;
Or if, when pulveriz'd in ſmart Rappee,
Thou'lt reach Sir Fopling's Brain, if Brain there be;
He ſhines in Dedications, Poems, Plays,
Soars in Pindaricks, and aſſerts the Bays;
Thus doſt thou every Taſte and Genius hit,
In *Smoak*, thou'rt *Wiſdom*; and in *Snuff* thou'rt *Wit*."
The London Medley, 1731, p. 8.

[1 "Henry VIII. having taken the town of Bullogne, in France, the gates of which he brought to Hardes, in Kent, where they are ſtill remaining, the flatterers of that reign highly magnified this action, which, Portobello-like, became a popular ſubject for Signs, and the Port or Harbour of Bullogne, called Bullogne Mouth, was accordingly ſet up at a noted inn in Holborn."—*Antiq. Repert.* ed. 1807, vol. ii. p. 396.]

A FOREIGN weed, which has made ſo many Engliſhmen, eſpecially of the common ſort, become its ſlaves, muſt not be omitted in our catalogue of popular antiquities. It is ſaid to have been firſt brought into England by Captain [afterwards Sir Richard Grinvil] and Sir Francis Drake about the year 1586.

Ale-houſes are at preſent licenſed to deal in tobacco: but it was not ſo from the beginning; for ſo great an incentive was it thought to drunkenneſs, that it was ſtrictly forbidden to be taken in any ale-houſe in the time of James I.

[There] is an ale-houſe licence [extant, which was perhaps *circâ* 1630] granted by ſix Kentiſh juſtices of the peace: at the bottom the following item occurs:

"Item, you ſhall not utter, nor willingly ſuffer to be utter'd, drunke, or taken, any Tobacco within your Houſe, Celler, or other place thereunto belonging."[1]

An ironical encomium on, and ſerious invective againſt tobacco occurs in Burton:[2] "Tobacco, divine, rare, ſuper excellent Tobacco, which goes farre beyond all their Panaceas, potable Gold, and Philoſophers Stones, a ſovereign Remedy to all diſeaſes. A good Vomit, I confeſſe, a vertuous Herbe, if it be well qualified, opportunely taken, and medicinally uſed, but as it is commonly uſed by moſt men, which take it as Tinkers do Ale, 'tis a plague, a miſchiefe, a violent purger of goods, lands, health, helliſh deviliſh and damnd Tobacco, the ruine and overthrow of Body and Soule."

James I. "profeſſed that were he to invite the Devil to a dinner, he ſhould have theſe three Diſhes: 1. a Pig; 2. a poll of Ling and Muſtard; and 3. a Pipe of Tobacco for digeſture."[3]

In Hauſted's verſion of the "Hymnus Tabaci" of Thorius, 1651, we meet with the ſtrongeſt invective againſt tobacco:

> "Let it be damn'd to Hell, and call'd from thence,
> Proſerpine's Wine, the Furies frankincenſe,
> The Devil's Addle Eggs, or elſe to theſe
> A ſacrifice grim Pluto to appeaſe,
> A deadly Weed, which its beginning had
> From the foam of Cerberus, when the Cur was mad."

James I. who was a great opponent of the Devil, and even wrote a book [on Demonology,] made a formidable attack alſo upon this "Invention of Satan," in "A Counterblaſte to Tobacco," 1604.[4]

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[1] Handb. of E. E. Lit. art. TRADES.]

[2] "Anat. of Mel." 1621, p. 452.

[3] "Apothegmes," 1658, p. 4.

[4] How widely different the ſtrains of the ſubſequent Parody [by Hawkins Browne] on the ſtyle of Ambroſe Phillips:

> "Little Tube of Mighty Pow'r,
> Charmer of an idle Hour,
> Object of my warm Deſire,
> Lip of Wax and Eye of Fire:
> And thy ſnowy taper Waiſt,
> With my finger gently brac'd;
> And thy pretty ſwelling Creſt,
> With my little Stopper preſt," &c.

His majeſty in the courſe of his work informs us, "that ſome of the Gentry of the Land beſtowed (at that time) *three*, ſome *four hundred Pounds a Yeere* upon this precious ſtink!" An incredible ſum, eſpecially when we conſider the value of money in his time. They could not ſurely have been ſterling, but Scotiſh pounds.

He concludes this *bitter Blaſt* of his, his ſulphureous invective againſt this tranſmarine Weed, with the following peroration: "Have you not reaſon then to be aſhamed and to forbear this filthy Novelty, ſo baſely grounded, ſo fooliſhly received, and ſo groſſly miſtaken in the right uſe thereof! In your abuſe thereof ſinning againſt God, harming yourſelves, both in perſons and goods, and taking alſo thereby (look to it ye that take Snuff in profuſion!) the Marks and Notes of Vanity upon you; by the Cuſtom thereof making yourſelves to be wondered at by all foreign civil Nations, and by all Strangers that come among you, to be ſcorned and contemned; a Cuſtom loathſome to the Eye, hateful to the Noſe, harmful to the Brain, dangerous to the Lungs, and in the black ſtinking Fume thereof, neareſt reſembling the horrible Stygian Smoke of the Pit that is bottomleſs."

If even this ſmall ſpecimen of our learned monarch's oratory, which ſeems well adapted to the underſtanding of old women, does not prevail upon them all to break in pieces their tobacco-pipes and forego ſmoking, it will perhaps be impoſſible to ſay what can. The ſubject, as his majeſty well obſerves, is *ſmoke*, and no doubt many of his readers will think the arguments of our royal author no more than the *fumes* of an idle brain, and it may be added, too, of an empty head!

An extraordinary account of a Buckinghamſhire parſon [the Rev. W. Breedon, miniſter at Thornton] who abandoned himſelf to the uſe of tobacco, may be found in Lilly's "Hiſtory of his Life and Times."

Barbers' Signs.

THE Sign of a Barber's Shop being ſingular, has attracted much notice. It is generally diſtinguiſhed by a *long Pole*, [with coloured bandages depicted on it,] inſtead of a ſign. The true intention of that party-coloured ſtaff, if it is explained correctly in the "Antiquarian Repertory," was to ſhow that the maſter of the ſhop practiſed ſurgery, and could breathe a vein as well as mow a beard: ſuch a ſtaff being to this day, by every village practitioner, put into the hand of a patient undergoing the operations of phlebotomy. The white band, which encompaſſes the ſtaff, was meant to repreſent the fillet thus elegantly twined about it. In confirmation of this opinion the reader may be referred to the cut of the barber's ſhop in Comenii "Orbis pictus," where the patient under phlebotomy is repreſented with a pole or ſtaff in his hand. And that this is a very antient practice appears from an illumination in a miſſal of the time of Edward I.

I find the following odd paſſage in Gayton :[1] "The Barber hath a long pole elevated; and at the end of it a Labell, wherein is, in a fair text hand written this word *Money*. Now the *Pole* ſignifies itſelf, which joined to the written word makes *Pole-money*. There's the Rebus, that Cut-bert is no-body without Pole-money."

[In a ſemi-facetious publication of the early part of the laſt century, there is a ſolution of this cuſtom, which has, perhaps, more humour than weight :[2]

"In antient Rome, when men lov'd fighting,
And wounds and ſcars took much delight in,
Man-menders then had noble pay,
Which we call *Surgeons* to this day.
'Twas order'd that a huge long Pole,
With Baſon deck'd, ſhould grace the Hole
To guide the wounded, who unlopt
Could walk, on Stumps the others hopt:—
But, when they ended all their Wars,
And Men grew out of love with ſcars,
Their Trade decaying; to keep ſwimming,
They joyn'd the other Trade of trimming;
And on their Poles to publiſh either
Thus twiſted both their Trades together."

The ſubſequent is from Greene's "Quip for an upſtart Courtier," 1592: "Barber, ... when you come to poore Cloth-breeches, you either *cut his beard at your owne pleaſure*, or elſe, in diſdaine, aſke him if he will be *trimd with Chriſts cut, round like the halfe of a Holland Cheeſe*, mocking both Chriſt and us"[3]—

In "Wits, Fits, and Fancies," 1595,[4] we read: "A Gentleman gave a Gentlewoman a fine twiſted bracelet of Silke and Golde, and ſeeing it the next day upon another Gentlewomans wriſt, ſaid, it was *like a Barber's Girdle, ſoone ſlipt from one ſide to another*."

In "Meaſure for Meaſure," the author has written :—

— "the ſtrong Statutes
Stand like the FORFEITS *in a* BARBERS SHOP,
As much in mock as mark;"[5]

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[1] "Feſt. Notes on Don Quixote," 1654, p. 111.
[2] "The Britiſh Apollo," 1708, vol. i. no. 3.
[3] [Repr. 1867, p. 34.]
[4] Edit. 1614, p. 177.
[5] On which Warburton obſerves, "Barbers' Shops were, at all times, the reſort of idle people :

'Tonstrina erat quædam: hic ſolebamus ferè
Plerumque eam opperiri.'———

which Donatus calls *apta ſedes otioſis*. Formerly with us the better ſort of people went to the Barber's ſhop to be trimmed; who then practiſed the under parts of Surgery; ſo that he had occaſion for numerous inſtruments which lay there ready for uſe; and the idle people, with whom his ſhop was generally crouded, would be perpetually handling and miſuſing them. To remedy which, I ſuppoſe, there was placed up againſt the wall a table of Forfeitures, adapted to every offence of this kind; which it is not likely would long preſerve its authority." [Dr. Henley adds:] "I perfectly remember to have ſeen them" [the liſt of forfeits] "in Devon-

[" The Barbers Chaire," ſays Gabriel Harvey,[1] " is the verie Royall-Exchange of nèwes, Barbers the head of all Trades." He adds, a little further on: " If they be happie, whom pleaſure, profit, and honor make happie, then Barbers with great facilitie attaine to happines . . . . if at home and at worke, they are in pleaſing conference; if idle, they paſſe that time in life-delighting muſique."]

Stephanus[2] ridicules the " groſſe Ignorance " of the Barbers: " This puts me in minde of a Barber who after he had cupped me (as the Phyſitian had preſcribed) to turne away a Catarrhe, aſked me if I would be *ſacrificed*. *Sacrificed*, ſaid I? did the Phiſition tell you any ſuch thing? No (quoth he) but I have ſacrificed many, who have bene the better for it. Then muſing a little with myſelfe I told him, Surely, Sir, you miſtake yourſelf, you meane *ſcarified*. O Sir, by your favour, (quoth he) I have ever heard it called Sacrificing, and as for ſcarifying I never heard of it before. In a word I could by no means perſwade him, but that it was the Barbers Office to *ſacrifice* Men. Since which time I never ſaw any Man in a Barbers hands, but that *ſacrificing* Barber came to my mind."

[Rowlands, in his " Paire of Spy-Knaues" (*circâ* 1612) deſcribes the humours of " A Fantaſtical Knaue," and pictures him giving directions to his ſervant:

> " Firſt to my Barber, at his Baſon ſigne,
> Bid him be heere to-morrow about nine:—"]

Lord Thurlow, in his Speech for poſtponing the further reading of the Surgeon's Incorporation Bill, July 17th, 1797, to that day three months, in the Houſe of Peers, ſtated " that by a ſtatute ſtill in force, the barbers and ſurgeons were each to uſe a pole. The barbers were to have theirs blue and white, ſtriped, with no other appendage; but the ſurgeons', which was the ſame in other reſpects, was likewiſe to have a galley-pot and a red rag, to denote the particular nature of their vocation."

Gay, in his fable of the Goat without a Beard, thus deſcribes a barber's ſhop:

> " His Pole with pewter Baſons hung,
> Black rotten Teeth in order ſtrung,

ſhire (printed like King Charles's Rules) though I cannot recollect the contents." Steevens adds: " It was formerly part of a barber's occupation to *pick the Teeth* and *Ears*. So [in the " Trimming of Thomas Naſhe, Gentleman," 1597, Gabriel Harvey ſays to his antagoniſt, who taunted him (Harvey) with being the ſon of a barber; " for thoughe (as I am a cirurgian) I coulde picke your teeth for the other ſtinkinge breath, yet this I durſt not meddle with;" and] in " Herod and Antipater," 1622, Tryphon, the barber, enters with a caſe of inſtruments, to each of which he addreſſes himſelf ſeparately:

> " Toothpick, dear tooth-pick: ear-pick, both of you
> Have been her ſweet Companions!" &c.

[1 " The Trimming of Thomas Naſhe," 1597, ſign. B 4 *verſo*.]
[2 " World of Wonders," tranſl. by R. C. 1607, p. 125.

Rang'd Cups, that in the Window ſtood,
Lin'd with red Rags to look like blood,
Did well his threefold Trade explain,
Who ſhav'd, drew Teeth, and breath'd a Vein."

[Curſory Notes on certain] Sports and Games.

["Herlotes walkes thurghe many tounes
Wyth ſpeckede mantels and bordouns;
And ate ilke mannes houſe ga þai inne,
þare þai hope oght for to wynne.
Bote 'herlotes' mene calles comonlye
Alle þat hauntes herlottrye:
Herlotes falles to ſtande on þe flore,
And play ſome tyme ate þe ſpore,
Atte þe beyne, and ate þe cate,—
A foule play holde I þate,—
And þare agayne may þai noght be
Whene mene byddes þaim for þaire fe,
ffor þe rewele of þaire relygyoune
Es ſwylke, thurgh þaire profeſſyoune;
þis es a poynte of þaire reule ilke tyme,
To lykene mene þare þai come, in ryme.
ȝhyte haunte þai oft other Tapes;
Some ledes beres, and ſome ledes apes
þat mas ſautes and ſolace þat ſees;
Alle þiſe are bote foly and nycetees."

William of Naſſyngton, *Myrrour of Lyfe* (14th cent.).

"Alſo uſe not to pley at the dice ne at the tablis,
Ne none maner gamys uppon the holidais;
Uſe no tavernys where be jeſtis and fablis,
Syngyng of lewde balettes, rondelettes, or virolais;
Nor erly in mornyng to fecche home freſch mais,
For yt makyth maydins to ſtomble and falle in the breirs,
And afterward they telle her councele to the freirs."

MS. Laud 416 (*circâ* 1460) apud *Rel. Antiq.* vol. ii. p. 27.

"Thei hauke, thei hunt, thei card, they dyce, they paſtyme in theyr prelacies with galaunte gentlemen, with theyr daunſinge minyons, and with theyr freſhe companions, ſo that ploughinge is ſet a ſyde."—Latimer's *Sermon of the Plough*, 1548.]

[IN a fine MS. in the Bodleian, cited by Strutt, and after him by Brand, there is a ſeries of repreſentations of themore popular games then (1343) in favour. It is remarkable that among them are to be found many of the amuſements ſtill in faſhion among the old or young, ſuch as top-ſpinning, cock-fighting, cheſs, bowls, dice, &c. while others have completely diſappeared.]

Miſſon[1] ſays: "Beſides the Sports and Diverſions common to moſt other European Nations, as Tennis, Billiards, Cheſs, Tick-tack, Dancing, Plays, &c. the Engliſh have ſome which are particular to

[1] "Travels in England," p. 304.

them, or at leaſt which they love and uſe more than any other people."

[In a volume of Homilies of the 14th century,[1] there is a ſtrong illuſtration of the ungovernable propenſity among our countrymen and countrywomen for enjoying themſelves in ways, which were not in all caſes highly proper. The Homily ſays: "*þer* is an o*þer* lepre of *y*onge folk: *þat* þei ben moche ſmyttid w*ith* now a daies / *and* þis is veyn lau*gh*tre, *and* idul wordis, *and* many o*þer* vayn iapis: *þat* ſeelden or neu*er* þei ku*n*nen ſtynte from he*m* / þei taken noon heede of goddis word. þei re*n*nen to enterludes w*ith* gret delijt: *y*he, *þat* is more reu*þe*, to ſtru*m*petis daunce / þe preeſt for hem mai ſtonde alone in þe chirche, but þe harlot in þe clepyng ſhal be hirid for good money: to tellen hem fablis of loſengerie / but to ſuch man*er* folk: criſt ſeiþ ful ſharpeli þeſe wordis. / wo to *y*ou *þat* now lawen: for *y*e ſhuln wepe ful fore her-aftir /" This notice concurs with what a later writer obſerves reſpecting the deſertion of the churches and the devotion of the people to frivolous and wicked amuſements.

By the Statute 6 Hen. iv. c. 4, labourers and ſervants playing at unlawful games were made liable to impriſonment for ſix days, and any magiſtrate or other officer neglecting to take cognizance of ſuch offences was ſubject to a penalty.[2]

By the ſtatute 17 Edw. IV. c. 3, this earlier enactment was confirmed as follows: "Laborers and ſeruauntys that vſe dyſe and other ſych games ſhall haue impriſonment of .vi. dayes," and it was alſo provided, that "noo gouerner of howſe, tenement or gardeyn ſuffer wyllyngly any perſon to occupy to playe at the claſſe keyles, halfe bowle, handyn handout or quekbourd vpon payn of impriſonmēt by .iii. yerys," &c.

By 11 Hen. VII. c. 2, and 19 Hen. VII. c. 12, it was laid down that "no apprentyce nor ſeruaūt of huſbandry, laborer nor ſeruaūt artificer play at the tablys, tenyſe, dyſe, cardys, bowlys, nor at none other vnlawfull game owt of the tyme of Cryſtmas *but for mete and drynke*, and in cryſtmas to playe onely in the dwellyng howſe of his mayſter or in the preſence of hys mayſter."

Humphrey Roberts, in his "Complaint for Reformation," 1572, repreſents that his countrymen "vpon the Sabaoth Day reſorte rather to Bearebayting, Bulbayting, Daūcing, Fenceplaying, and ſuche lyke vayn Exerciſes then to the Church."

Roberts adds: "—in London, other Cyties, and in the Countrey Townes alſo, there are many other places of concourſe of people: As Dicyng houſes, Bowling Aleys, Fencyng Scooles, yea Tauerns and Ale-houſes: wherin are ſuch a nomber of Ruffians and Cutters (as they call them:) that thoſe places are become yonge Helles, ſuche is their wickedneſſe. So that the tender Yonglynges, beynge come of good Houſes: and all others (once vſynge ſuche places,) are, as it were, tranſlated, or chaunged, into Monſters."]

[1 Harl. MS. 2276, fol. 37. I am indebted to my friend Mr. F. J. Furnivall for this extract.]

[2 Raſtell's "Grete Abbregement," 1534, fol. 186-7.]

In Erondel's "French Garden," 1605, the titles of the following games occur: "*Trompe—Dice—Tables—Lurch—Draughts—Perforce—Pleaſant—Blowing—Queen's Game—Cheſſe.*" There is added: "The Maydens did play *at Purpoſes—at Sales—to thinke—at Wonders—at States—at Vertues—at Anſwers*, ſo that we could come no ſooner," &c.

In the dedication to "Mihil Mumchance, his diſcoverie of the Art of Cheating in falſe Dice play [*circâ* 1590]" we read, "making the divel to daunce in the bottome of your purſes, and to turne your Angels out of their houſes like bad Tenants." In the ſame tract, "*Novum*, *Haſſard*, and *Swift-foot-paſſage*," occur as Games.

"Julius Pollux," (obſerves Cornelius Scriblerus) "deſcribes the *Omilla*, or *Chuck-farthing;* tho' ſome will have our modern Chuck-farthing to be nearer the Aphetinda of the Ancients. He alſo mentions the *Baſilinda*, or *King I am;* and *Myinda*, or *Hoopers-hide.* But the *Chytindra* deſcribed by the ſame author is certainly not our *Hot-cockle;* for that was by pinching and not by ſtriking; tho' there are good authors who affirm the *Rathapygiſmus* to be yet nearer the modern *Hot-cockles.* My ſon Martin may uſe either of them indifferently, they being equally antique. *Building of Houſes*, and *Riding upon Sticks*, have been uſed by Children in all ages; *Ædificare caſas*, *equitare in arundine longa.* Yet I much doubt whether the riding upon Sticks did not come into uſe after the Age of the Centaurs. There is one Play which ſhews the gravity of ancient Education, called the *Acinetinda*, in which Children contended who could longeſt *ſtand ſtill.* This we have ſuffered to periſh entirely; and if I might be allowed to gueſs, it was certainly firſt loſt among the French. I will permit my Son to play at Apodidaſcinda, which can be no other than our *Puſs in a Corner.*

"Julius Pollux, in his ninth Book, ſpeaks of the *Melolonthe*, or the *Kite;* but I queſtion whether the Kite of antiquity was the ſame with ours; and though the Ορτυτοκοπία, or *Quail-fighting*, is what is moſt taken notice of, they had doubtleſs *Cock-matches* alſo, as is evident from certain antient Gems and Relievo's. In a word, let my ſon Martin diſport himſelf at any Game truly antique, except one which was invented by a People among the Thracians, who hung up one of their Companions in a Rope, and gave him a Knife to cut himſelf down; which if he failed in, he was ſuffered to hang till he was dead; and this was only reckoned a ſort of joke. I am utterly againſt this as barbarous and cruel."[1] [It may be here noticed that Hollar, the eminent engraver, publiſhed in 1647, in 4to. "Paidopœgnion, ſive puerorum ludentium ſchemata varia, pictorum uſui aptata."

[Sir John Bramſton, in his "Autobiography," mentions a boy's ſport which was in vogue in Eſſex, if not elſewhere, in his time. He ſays that, greatly to the annoyance of the owners, the country-

[1] See Pope's "Works," vol. vi. pp. 114, 115. Dr. Arbuthnot uſed to ſay, that notwithſtanding all the boaſts of the ſafe conveyance of tradition, it was no where preſerved pure and uncorrupt but amongſt ſchool-boys; whoſe games and plays are delivered down invariably the ſame from one generation to another.

lads (himſelf included) uſed to catch their pigeons in the winter in an ingenious trap or, as he calls it, a *thrap*, "with corne under a dore, which wee tooke off the hinges and propt it with a ſtick, to which we faſtened a line, which wee putt through a latice in a lower rome, where one held the line, and we were out of ſight; and when the pidgeons were under the dore, we gave a pull, and the ſtick comeing away, the dore fell on the pidgeons, ſoe we culled at a pull a doſen or more at a fall, and ſoe wee did often."

Some of the undermentioned games, quoted here from Rowlands' "Letting of Hvmors Blood," &c. 1611, are overlooked not only by Brand, but by Strutt and Hone:

"Man, I dare challenge thee to throw the Sledge,
To iumpe, or leape ouer Ditch or Hedge;
To Wraſtle, play at Stoole-ball, or to Runne;
To pich the Bar, or to ſhoote off a Gunne:
To play at Loggets, Nine boles, or Ten-pinnes;
To try it out at Foot-ball by the ſhinnes.
At Ticktacke, Iriſh, Noddy, Maw, and Ruffe:
At hot-cockles, Leap-frog, or Blindman-buffe:
To drinke halfe Pots, or deale at the whole Can:
To play at Baſe, or Pen and Inck-horne ſir Ihan:
To daunce the Mirris, play at Barly-breake:
At all exployts a man may thinke or ſpeake,
At Shoue-groat, Venter-poynt, or Croſſe & pile,
At Beſhrow him thats laſt at yonder Stile:
At leaping ore a Midſommer Bone-fier:
Or at the drawing Dunne out of the myer."

Several games of the middle of the 17th century are enumerated in "Wit Reſtor'd," 1658:

"Here's childrens bawbles and mens too,
To play with for delight.
Here's round-heads when turn'd every way
At length will ſtand upright.
Here's dice, and boxes if you pleaſe
To play at in and inn,
Here is a ſett of kettle pinns
With bowle at them to rowle:
And if you like ſuch trundling ſport
Here is my ladyes hole.
Here's ſhaddow ribbon'd of all ſorts,
As various as your mind,
And here's a windmill like your ſelfe
Will turne with every wind.
And heer's a church of the ſame ſtuff
Cutt out in the new faſhion."]

The eſſayiſt in the "Gentleman's Magazine" for February, 1738, ſays, that before the troubles, "*Croſs-Purpoſes* was the Game played at by Children of all parties. Upon the death of Charles I. the ridicule of the times turned againſt Monarchy; which during the Commonwealth was burleſqued by every Child in Great Britain, who ſet himſelf up in mock Majeſty, and played at *Queſtions and Commands;* as, for inſtance, *King I am,* ſays one Boy; another anſwers, *I am your Man;* then his Majeſty demands, *What Service he will do him;* to

which the obſequious Courtier replies, *The beſt and worſt, and all I can.* During all Oliver's time, the chief Diverſion was, *The Parſon hath loſt his fudling Cap:* which needs no explanation. At the Reſtoration ſucceeded *Love-Games*, as *I love my Love with an A:* a *Flower and a Lady;* and *I am a luſty wooer*,—changed in the latter end of this reign, as well as all King James IId's, to '*I am come to torment you.*' At the Revolution, when all people recovered their liberty, the Children played promiſcuouſly at what Game they liked beſt—the moſt favourite one, however, was *Puſs in the Corner.* Every body knows that in this play, four Boys or Girls poſt themſelves at the four corners of a Room, and a fifth in the middle, who keeps himſelf upon the watch to ſlip into one of the corner places, whilſt the preſent poſſeſſors are endeavouring to ſupplant one another. This was intended to ridicule the ſcrambling for places—too much in faſhion amongſt the Children of England, both ſpiritual and temporal."

The ſame writer tells us that "in Queen Mary's reign, *Tag* was all the play: where *the Lad ſaves himſelf by the touching of cold Iron*—by this it was intended to ſhew the ſeverity of the Church of Rome. In later times this Play has been altered amongſt Children of quality, by touching of *Gold* inſtead of *Iron.*" He adds, "Queen Elizabeth herſelf is believed to have invented the Play *I am a Spaniſh Merchant;* and Burleigh's Children were the firſt who played at it. In this Play, if any one offers to ſale what he hath not his hand upon or touches, he forfeits,—meant as an inſtruction to Traders not to give credit to the Spaniards. The Play of Commerce ſucceeded, and was in faſhion during all her reign."

The game of *Poſt and Pair* is thus noticed in "Scogin's Jeſts," ed. 1626: "On a certaine time, Scogin went to his Scholler, the aforeſaid Parſon, to dine with him on a Sunday; and this aforeſaid Prieſt or Parſon all the night before had beene at Cards playing at the Poſt." In the new edition of Nares' "Gloſſary," the game is deſcribed. According to Earle, in his "Micro-coſmographie," 1628, it could be played with a dozen counters.]

Strutt[1] gives us, from Harl. MS. 2057, an enumeration of "Auntient Cuſtoms in Games uſed by Boys and Girles, merrily ſett out in verſe;" [but this is nothing more than an incorrect or corrupt copy of a paſſage in "the Letting of Hvmors Blood in the Head Vaine," by S. Rowlands, 1600, already partially quoted.[2]]

[A generation before Pope, wrote Edward Chamberlayne, who in his "Angliæ Notitia," 1676, enumerates what were at that time the principal recreations and exerciſes both of the upper and lower claſſes of ſociety in this country:

"For variety of Divertiſements, Sports, and Recreations, no Nation doth excel the Engliſh.

"The King hath abroad, his Foreſts, Chaſes, and Parks, full of variety of Game; for Hunting Red and Fallow Deer, Foxes, Otters;

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[1] "Manners and Cuſtoms," vol. iii. p. 147.

[2] Ed. 1611, ſign. c 6 *verſo.*]

Hawking, his Paddock Courſes, Horſe-Races, &c. and at home, Tennis, Pelmel, Billiard, Enterludes, Balls, Ballets, Maſks, &c. The Nobility and Gentry have their Parks, Warrens, Decoys, Paddock-Courſes, Horſe-Races, Huntings, Courſing, Fiſhing, Fowling, Hawking, Setting-Dogs, Tumblers, Lurchers, Duck-hunting, Cockfighting, Guns for Birding, Low-Bells, Bat-Fowling; Angling, Nets, Tennis, Bowling, Billiards Tables, Cheſs, Draughts, Cards, Dice, Catches, Queſtions, Purpoſes, Stage-Plays, Maſks, Balls, Dancing, Singing, all ſorts of Muſical Inſtruments, &c. The Citizens and Peaſants have, Hand-Ball, Foot-Ball, Skittles, or Nine-Pins, Shovel-Board. Stow-Ball, Goffe, Trol-Madams, Cudgels, Bear-baiting, Bull-baiting, Bow and Arrow, Throwing at Cocks, Shuttlecock, Bowling, Quoits, Leaping, Wreſtling, Pitching the Bar, and Ringing of Bells, a Recreation uſed in no other Countrey of the World.

"Amongſt theſe, Cock-fighting ſeems to all Forreigners, too childiſh and unſuitable for the Gentry, and for the Common People; Bull-baiting, and Bear-baiting, ſeem too cruel; and for the Citizens, Foot-Ball, and Throwing at Cocks, very uncivil, rude, and barbarous within the City."]

1. All-hid.

There was an old ſport among children, called in Shakeſpeare's "Hamlet," "Hide Fox and all after," which if I miſtake not is the ſame game that elſewhere occurs under the name of "All-hid;" which as Steevens tells us is alluded to in Decker's "Satiromaſtix:" "Our unhandſome-faced Poet does play at Bo-peep with your Grace, and cries *All-hid*, as boys do."

In "A Curtaine Lecture," 1637, p. 206, is the following paſſage: "A Sport called *All-hid*, which is a mere Children's paſtime."

2. Archery.

[By 6 Hen. VIII. cap. 13, it was ordered: "That non Shote ī any croſebow nor hand gon excepte he haue poſſeſſyons to the yerely valew of ccc. marke or els lycence from hensforth by the kynges placard vnder payn of .x li. y^e^ one halfe to the kynge and the other halfe to hym that wyll ſew for hit / and y^e^ forfetour of the ſame croſbow or handgonne to hym that wyll ſeaſe hit by accyon of det / and y^t^ non kepe any croſebowe or hand gonne in his houſe on payne of īpriſonment & of forfetour to the kynge .x li. . . . prouydyd alway that this acte extend not to croſebow makers / nor to dwellers ī wallyd townes within vii. myle of the ſee / and other holders on the ſee coſtes or marchis for agayns Scotlād / kepyng croſebowes for theyr defēce / nor to no marchaūtes hauyng croſebowes & handgonnys to ſel only / nor to non hoſt loggyng any mā bryngyng them in to his houſe, but the forfetur to be onely vpon the brynger."

But the regulations connected with the practice of archery con-

ſtantly underwent alteration or modification. The common "Abridgments of the Statutes" contain much highly curious matter under this, as under other, heads. It is ſufficiently remarkable that by the act, 12 Edw. IV. c. 2 (1472), each Venetian merchant, importing wine into England, was required to give in with each butt "four good bowſtaves," under the penalty of a fine of 6*s.* 8*d.* for each default.[1] By 19 Hen. VII. c. 2, all bowſtaves of the length of ſix feet and a half were admitted into England free of duty.

The price of a bow, by 22 Edw. IV. c. 4, was not to exceed 3*s.* 4*d.* under pain of 20*s.* fine to the ſeller.

"Formerly," ſays Mr. Tanſwell,[2] "Lambeth was celebrated for GAME of all ſorts, but principally in the neighbourhood of Brixton. In the 5th of Elizabeth a licenſe was granted to Andrew Perne, D.D., Dean of Ely (who reſided at Stockwell), 'to appoint one of his ſervants, by ſpecial name, to ſhoot with any croſs-bow, hand-gonne, hacquebut, or demy-hack, at all manner of dead-marks, at all manner of crows, rooks, cormorants, kytes, puttocks, and ſuch-like, buſtards, wyld ſwans, barnacles, and all manner of ſea-fowls and fen-fowls, wild doves, ſmall birds, teals, coots, ducks, and all manner of deare, red, fallow, and roo.' In the reign of James I., Alexander Glover received, as 'Keeper of the game about Lambeth and Clapham, 12*d.* per diem, and 26*s.* 8*d.* per annum for his livery;' in all £36 10*s.*"

Sir T. Elyot, in his "Governor," 1531, terms ſhooting with or *in* a long bow "principall of all other exerciſes," and he adds, "in mine opinion, none may bee compared with ſhooting in the long bowe, & that for ſundry vtilities, y^t^ come theroff, wherein it incomparably excelleth all other exerciſe. For in drawing of a bowe, eaſy and congruent to his ſtrength, he that ſhooteth, doth moderately exerciſe his armes, & the other parte of his body: and if his bowe be bigger, he muſt adde too more ſtrength wherin is no leſſe valiant exerciſe then in any other. In ſhooting at buttes, or broade arrowe markes, is a mediocritie of exerciſe of the lower partes of the bodye and legges, by going a little diſtaunce a meaſurable paſe. At couers or pryckes, it is at his pleaſure that ſhoteth, howe faſte or ſoftly he liſteth to goo, and yet is the praiſe of the ſhooter, neyther more ne leſſe, for as farre or nigh the marke is his arrow, whan he goeth ſoftly, as when he runneth."

No one requires to be told, that a few years after the appearance of Elyot's "Governor," the learned Aſcham devoted an entire treatiſe to this peculiarly national ſubject. His "Toxophilus" was publiſhed in 1545, and is ſtill juſtly celebrated and admired.]

Among the Churchwardens' Accounts of St. Laurence Pariſh, Reading, 1549, is the following entry:[3]

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[1] Hazlitt's "Venetian Republic," vol. iv. p. 241. This demand was enlarged 1 Richard III. c. 11, in the caſe, at any rate, of Malvoiſin or Tyre wine, with every butt of which ten bowſtaves were to be reckoned in, under pain of 13*s.* 4*d.*]

[2] "Hiſtory of Lambeth," 1858, p. 15.]

[3] Coates' "Hiſtory of Reading," p. 223.

"Paid to Will'm Watlynton, for that the p'iſhe was indetted to hym for *makyng of the Butts*, xxxvi*s.*"

Ibid. St. Mary's Pariſh, 1566: "Itm. for the *makyng of the Butts*, viij*s.*"

Ibid. 1622: "Paid to two Laborers to playne the Grounde where the Buttes ſhould be, v*s.* vj*d.*"

1629: "Paid towards the Butts mending, ij*s.* vj*d.*"

Among the Accounts of St. Giles's Pariſh, 1566, we have: "Itm. for *carrying of Turfes for the Butts*, xvj*d.*"[1]

1605: "Three Labourers, two days Work aboute the Butts, iiij*s.*"

"Carrying ix load of Turfes for the Butts, ij*s.*"

"For two pieces of Timber to faſten on the Railes of the Butts, iiij*d.*"

1621: "The pariſhioners did agree that the Churchwardens and Conſtables ſhould ſett up a payre of Butts called ſhooting Butts, in ſuch place as they ſhould think moſt convenient in St. Giles Pariſh, which Butts coſt xiv*s.* x*d.*"

[Queen Elizabeth was fond of this ſport, and indulged in it, as Henry Machyn the Diariſt informs us, during her viſit to Lord Arundel at Nonſuch, in the autumn of 1559. "The v day of Auguſt," ſays Machyn, "the Queens grace removyd from Eltham unto Non-ſhyche, my lord of Arundells, and ther her grace had as gret chere evere nyght and bankettes . . . . . as ever was ſene . . . . On monday the Quens grace ſtod at her ſtandyng in the further park, and there was corſe after—." Upon which Mr. Nichols quotes the late Mr. Hunter's "New Illuſtrations of Shakeſpeare," to ſhew that ſhooting with the croſs-bow was a favourite amuſement then and afterwards among ladies of rank. But this fact had been already ſufficiently demonſtrated by Strutt, who has ſhown that, in England, women excelled and delighted in the uſe of the common bow and croſs-bow from a very early date. The ſubject of archery belongs rather to the hiſtorian of the national Sports and Paſtimes, than to the mere chronicler and illuſtrator of our cuſtoms and ſuperſtitions.]

With the hiſtory of this exerciſe as a military art we have no concern here. Fitzſtephen, who wrote in the reign of Henry II., notices it among the ſummer paſtimes of the London youth: and the repeated ſtatutes from the 13th to the 16th century enforcing the uſe of the bow, uſually ordered the leiſure time upon holidays to be paſſed in its exerciſe.

"In the ſixteenth Century we meet with heavy complaints," ſays Strutt,[2] "reſpecting the diſuſe of the long-bow, and eſpecially in the vicinity of London." Stow informs us that before his time it had been cuſtomary at Bartholomew-tide for the Lord Mayor, with the Sheriffs and Aldermen, to go into the fields at Finſbury, where the citizens were aſſembled, and ſhoot at the ſtandard with broad and

[1] Coates' "Hiſtory of Reading," pp. 379-80.

[2] "Sports and Paſtimes," 1810, p. 43.

flight arrows for games; and this exercise was continued for several days: but in his time it was practised only one afternoon, three or four days after the festival of Saint Bartholomew. Stow died in 1605.

After the reign of Charles I., archery appears to have fallen into disrepute. Davenant, in a mock poem, entitled "The long Vacation in London," describes the attorneys and proctors as making matches in Finsbury Fields:

> "With Loynes in canvas bow-case tied,
> Where Arrows stick with mickle pride;
> Like Ghosts of Adam Bell and Clymme;
> Sol sets for fear they'll shoot at him!"

A correspondent of the "Gentleman's Magazine" for August 1731, notices the ancient custom among the Harrow boys, of shooting annually for a silver arrow of the value of £3; this diversion, he states, was the gift of the founder of the school, John Lyon, Esq.

About 1753, a society of archers appears to have been established in the Metropolis, who erected targets on the same spot during the Easter and Whitsun holidays, when the best shooter was styled captain, and the second lieutenant for the ensuing year. Of the original members of this society, there were only two remaining when Barrington compiled his Observations [on the Statutes] in the "Archæologia." It is now incorporated in the Archer's Division of the Artillery Company.

In the latter half of the last century, the taste remained dormant; but of late years it has exhibited symptoms of new vitality, and archery-clubs are established (1869) in almost every part of the country. The bow, however, has ceased for ever to be a weapon of offence. It has been resigned entirely to the ladies, who form themselves into Toxophilite associations.]

[3. Balloon.

This was played with an inflated ball of leather, which was struck by the arm, the latter being protected by a bracer of wood. In "Eastward Hoe," 1605, Sir Petronel Flash is represented as having a match at balloon with my lord Whackam for four crowns. Donne also mentions it:

> "'Tis ten a clock and past; all whom the mues,
> *Baloun*, tennis, diet, or the stews
> Had all the morning held, now the second
> Time made ready, that day, in flocks are found."

And in a writer of somewhat later date, it is coupled with several other diversions of the period: "also *Riding the Great Horse*, *Running at a Ring*, *Tilts* and *Tournaments*, are Noble exercises as well as healthy, and becoming his [the gentleman's] grandeur. In like manner, *Balon*, *Quintan*, *Stop-ball*, *Pitching of a Bar*, *Casting of a Weight*, are healthy and laudable."][1]

[1 "The Gentleman's Companion," 1676, p. 136-7.]

4. Barley-break.

The following deſcription of Barley Break, written by Sir Philip Sidney, is taken from the Song of Lamon in the "Arcadia," where he relates the paſſion of Claius and Strephon for the beautiful Urania:

—"She went abroad, thereby,
At Barley Brake her ſweet, ſwift foot to try.
* * * *
A field they goe, where many Lookers be.
* * * *

Then Couples three be ſtreight allotted there,
They of both ends, the middle two doo flie;
The two that in mid-place Hell called were,
Muſt ſtriue with waiting foot and watching eye,
To catch of them, and them to Hell to beare,
That they, aſwell as they Hell may ſupplye;
Like ſome which ſeeke to ſalue their blotted name
With others blot, till all doe taſte of Shame.

There may you ſee, ſoon as the middle two
Doe coupled towards either couple make,
They falſe and fearfull do their hands vndoe;
Brother his brother, friend doth friend forſake,
Heeding himſelfe, cares not how Fellow doe,
But if a ſtranger mutuall helpe doth take:
As periur'd cowards in aduerſitie,
With Sight of feare from friends to fremb'd doe flie."

[Another deſcription of the ſport from a later publication[1] muſt not be omitted. It has been already given in the "Britiſh Bibliographer," but as a copy of the original tract lies before me, I cannot reſiſt the temptation of tranſcribing it:

"To Barley-breake they roundly then 'gan fall:
Raimon, Euphema had vnto his mate:
For by a lot he won her from them all:
Wherefore young Streton doth his fortune hate.

But yet ere long he ran and caught her out,
And on the backe a gentle fall he gaue her.
It is a fault which iealous eyes ſpie out,
A maide to kiſſe before her iealous father.

Old *Elpin* ſmiles, but yet he frets within,
Euphema ſaith, ſhe was vniuſtly caſt,
She ſtriues, he holds, his hand goes out, and in:
She cries, Away, and yet ſhe holds him faſt.

Till ſentence giuen by another maid,
That ſhe was caught according to the law:
The voice whereof this ciuill quarrell ſtaid,
And to his make each luſty lad 'gan draw.

[1 "Barley-breake, or, A Warning for Wantons." By W. N. 1607.]

Euphema now with Streton is in hell:
(For ſo the middle roome is alwaies cald)
He would for euer, if he might, there dwell;
He holds it bliſſe with her to be inthrald.

The other run, and in their running change:
Streton 'gan catch, and then let goe his hold,
Euphema, like a Doe, doth ſwiftly range,
Yet taketh none, although full well ſhe could.

And winkes on *Streton*, he on her 'gan ſmile,
And faine would whiſper ſomething in her eare.
She knew his mind, and bid him vſe a wile,
As ſhe ran by him, ſo that none did heare.

Some other paſtimes then they would begin;
And to locke hands one doth them all aſſummon.
Varietie is good in euery thing,
Excepting onely Gods and earthly women—"

This is all that concerns the immediate ſubject, and it is indifferent enough. But I was reluctant to miſs the opportunity of illuſtrating the particular cuſtom to the utmoſt practicable extent.

A later and greater poet, Drayton, introduces *fairies* playing at this:

"At Barly-breake they play
Merrily all the day,
At night themſelues they lay
Vpon the ſoft leaues—"

This was perhaps rather a ſtretch of poetic licence.]

Suckling alſo has given the following deſcription of this paſtime with allegorical perſonages:

"Love, Reaſon, Hate did once beſpeak
Three Mates to play at *Barley-break*.
Love Folly took; and Reaſon Fancy;
And Hate conſorts with Pride, ſo dance they:
Love coupled laſt, and ſo it fell
That Love and Folly were in Hell.

The break; and Love would Reaſon meet,
But Hate was nimbler on her feet;
Fancy looks for Pride, and thither
Hies, and they two hug together;
Yet this new coupling ſtill doth tell
That Love and Folly were in Hell.

The reſt do break again, and Pride
Hath now got Reaſon on her Side;
Hate and Fancy meet, and ſtand
Untouch'd by Love in Folly's hand;
Folly was dull, but Love ran well,
So Love and Folly were in Hell."[1]

[1] See the Works of Maſſinger, ed. 1779, vol. i. p. 167, whence theſe extracts are quoted. Barly-break is ſeveral times alluded to in Maſſinger's Plays.

In Holiday's "Marriages of the Arts," 1618, ſign. L 2, this ſport is introduced.

The ſubſequent is from Herrick, p. 34:

"*Barly-Break;* or, *Laſt in Hell.*

We two are laſt in Hell: what may we feare
To be tormented, or kept Priſ'ners here:
Alas! if kiſſing be of Plagues the worſt,
We'll wiſh, in Hell we had been laſt and firſt."

Jamieſon, in his "Etymological Dictionary," calls this "A Game generally played by young people in a corn-yard. Hence called *Barla-bracks about the Stacks*, S. B." (*i.e.* in the North of Scotland.) "One ſtack is fixed on as the *dule* or goal; and one perſon is appointed to catch the reſt of the Company who run out from the *dule.* He does not leave it till they are all out of his ſight. Then he ſets off to catch them. Any one, who is taken, cannot run out again with his former Aſſociates, being accounted a priſoner; but is obliged to aſſiſt his captor in purſuing the reſt. When all are taken, the game is finiſhed; and he, who was firſt taken, is bound to act as catcher in the next game. This innocent ſport ſeems to be almoſt entirely forgotten in the South of S. It is alſo falling into deſuetude in the North." He adds, "Perhaps from *barley* and *break*, q. breaking of the *parley:* becauſe, after a certain time allowed for ſettling preliminaries, on a cry being given, it is the buſineſs of one to catch as many priſoners as he can. Did we ſuppoſe it to be allied to *burlaw*, this game might be viewed as originally meant as a ſportive repreſentation of the puniſhment of thoſe who broke the laws of the boors."[1]

5. Blindman's Buff.

This ſport is found among the illuminations of the Miſſal, cited by Strutt in his "Manners and Cuſtoms." Gay ſays concerning it:

"As once I play'd at *Blindman's-Buff*, it hap't,
About my Eyes the Towel thick was wrapt.
I miſſ'd the Swains, and ſeiz'd on Blouzelind,
True ſpeaks that antient Proverb, 'Love is blind.'"

Jamieſon, in his Dictionary, gives us a very curious account of this game, which in Scotland appears to have been called BELLY-BLIND. In the Suio-Gothic, it appears this game is called *blind-boc*, i. e. blind goat; and, in German, *blind kuhe*, q. blind cow. The French call this game *Cligne-muſſet* from *cligner*, to wink, and *muſſé* hidden; alſo, *Colin-maillard*, equivalent to "Collin the buffoon." "This game," ſays Jamieſon, "was not unknown to the Greeks. They called it κολλαβισμος, from κολλαβιζω, impingo. It is thus defined: Ludi genus,

[1 See Mr. Corſer's "Collectanea Anglo-poetica," part iii. p. 64, and the authorities there cited.]

quo hic quidem manibus expanſis oculos ſuos tegit, ille vero poſtquam percuſſit, quærit num verberarit; Pollux ap. Scapul. It was alſo uſed among the Romans."

"We are told that the great Guſtavus Adolphus, at the very time that he proved the ſcourge of the houſe of Auſtria, and when he was in the midſt of his triumphs, uſed in private to amuſe himſelf in playing at *Blindman's Buff* with his Colonels.[1]

"In addition to what has formerly been ſaid," Jamieſon adds, under BLIND HARIE, "(another name for *Blindman's-buff* in Scotland) it may be obſerved that this Sport in Iſl. is deſignated *kraekis-blinda*. Verelius ſuppoſes that the Oſtrogoths had introduced this Game into Italy; where it is called *giuoco della cieca*, or the play of the Blind."

Chacke-blynd Man and *Jockie-blind-man* are other Scotiſh appellations for the ſame game.

6. BLOW-POINT.

Blow-point appears to have been another childiſh game. [Procter, in his book "Of the Knowledge and Conducte of Warres," 1578, obſerves: "Lycurgus, the politique Prince, amonge his Lawes and cuſtomes, whiche hee eſtabliſhed theare (in Lacedæmon) ordayned that all ſpare tyme ſhoulde be expended in vertuous exerciſes, and principallye in the noble practyſes of Armes, to gett honour, and ſoueraynetye of the enemyes, cleane cuttinge of vnthriftye waſtfull ryott, abandoninge delycate nyceneſſe, and banyſhinge idle, and chyldiſhe Games, as Commen Cardeplaye, Cayles, Coytes, Slyde-bourde, Bowles, and *Blowepoynt*, which weare throwen oute of the commenwealthe. From whence alſo bee dyſcarded and expelled, Ianglers, Ieſters, Iuglers, Puppetplayers, Pypers, and ſuche like vnprofitable perſons, in ſteade of which weare mayntayned menne of valure, frequentynge, and exerciſynge actiuitye of wraſtelinge, dartynge, throwinge the Barre, the ſledge, vſinge the weapons of Warre," &c.]

Marmion, in his "Antiquary," 1641, act i. ſays: "I have heard of a Nobleman that has been drunk with a Tinker, and a Magnifico that has plaid at *Blow-point*."

So, in "Lingua," 1607, act iii. ſc. 2, Anamneſtes introduces Memory as telling "how he plaid at *Blowe-point* with Jupiter when he was in his ſide-coats."

[7. BOWLS.

A fair account of this diverſion is given in Strutt's "Sports and Paſtimes." Our anceſtors purſued it with peculiar ardour and delight, and it is ſtill a favourite amuſement. Stow ſeems to ſay that, in

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[1] "Cela paſſoit" (ſay the authors of the "Dict. Trev.") "pour une galanterie admirable, *vo. Colin-Maillard*."

his time, the open ground about London was being gradually built upon, and that the archers encroached on the bowling alleys. In the Privy Purſe Expenſes of the Princeſs Mary, under April, 1538-9, there is this highly curious entry: "Itm̃ payed for a Brekefaſte loſte at Bolling by my lady maryes gc̃e. . . . xs."

It is rather difficult to determine whether the game, which was to conſole the Princeſs of Hungary in her deſpondency was the ſame as our bowls: if ſo, it was ſurely an indifferent preſcription. In the "Squyr of Lowe Degre," "who loved the king's daughter of Hungré," a romance mentioned by Chaucer, the following paſſage is found:

> "An hundreth Knightes truly tolde,
> Shall play with bowles in alayes colde,
> Your diſeaſe to driue awaie."

In the contemporary narrative of the marriage of Catherine of Arragon to Prince Arthur of England, in 1501, mention occurs of galleries and other buildings fitted up in the royal gardens:—"In the lougher ende of this gardeyn both pleaſãut gallerys, and houſis of pleaſure to diſporte inn, at cheſſe, tables, diſe, cardes, bylys; bowling aleys, butts for archers, and goodly tenes plays—"[1]

The beſt deſcription of bowls is furniſhed by Taylor the water-poet in his "Wit and Mirth," 1629:[2] "This wiſe game of Bowling," ſays he, "doth make the fathers ſurpaſſe their children in apiſh toyes and delicate dog-trickes. As firſt for the poſtures: firſt, handle your Bowle: ſecondly, aduance your Bowle; thirdly, charge your Bowle: fourthly, ayme your Bowle: fifthly, diſcharge your Bowle: ſixthly, plye your Bowle: in which laſt poſture of plying your Bowle you ſhall perceiue many varieties and diuiſions, as wringing of the necke, lifting vp of the ſhoulders, clapping of the hands, lying downe of one ſide, running after the Bowle, making long dutifull ſcrapes and legs (ſometimes bareheaded), with entreating him to flee, flee, flee: and though the Bowler bee a gentleman, yet there hee may meet with attendant rookes that ſometimes will bee his betters ſix to foure or two to one. . . . A bowler, although the Allye or marke bee but thirty or forty paces, yet ſometimes I haue heard the Bowler cry, Rub, rub, rub, and ſweare and lye that hee was gone an hundred miles, when the bowle hath beene ſhort of the blocke two yards. The marke which they ayme at hath ſundry names and epithites, as a Blocke, a Jacke, and a Miſtris." Perhaps the foregoing paſſage may ſerve to elucidate the rather obſcure title (as it has been regarded) of "Freeman's Epigrams," 1614—"Rubbe And a Great Caſt."

What was termed the *Half-Bowl* is mentioned in a tract of 1580. "It was my chance," ſays the writer, "to be at John Crokes, where there is a bowling alley of the half bowle, whether doth repaire many merchants and ſundry gentlemen, and in a Chamber above divers were at play." The Half-Bowl was ſufficiently celebrated to induce

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[1] "Antiq. Repert." ed. 1807, vol. ii. p. 316.]

[2] See alſo "A Deſcription of a Bowling-Alley" in the "Compleat Gameſter," 1674.]

Francis Coules, the popular bookſeller of Charles the Firſt and Second's times, to adopt it as *part of* his ſign, which formed a rather ſingular compound—"The Lamb and the Half-Bowl." In an edition of the "Hiſtory of Tom a Lincoln," 1655, however, the imprint bears the latter only.

Braithwaite, in his "Rules for the Government of the Houſe of an Earle," (*circâ* 1640) deſcribes it as one of the duties of the gardener, "to make faire bowling alleys, well banked, and ſoaled; which being well kepte in many howſes are very profitable to the gardiners."

It appears alſo from a paſſage in the drama of "Wit at Several Weapons"[1] that the ſmall ball, which is now called the *jack*, was ſometimes known as the *miſtreſs*.

"The Bowling Green Houſe at *Putney*," obſerves a writer in 1761, "is pleaſantly ſituated, and affords a fine proſpect. It is now turned into one of thoſe faſhionable Summer Breakfaſting-places, which level all Diſtinction, and mingle the Sexes together in Company."]

8. Boxing.

Miſſon,[3] ſpeaking of ſports and diverſions, ſays: "Anything that looks like Fighting is delicious to an Engliſhman. If two little Boys quarrel in the Street, the Paſſengers ſtop, make a ring round them in a moment, and ſet them againſt one another, that they may come to fiſticuffs. When 'tis come to a Fight, each pulls off his neckcloth and his waiſtcoat, and gives them to hold to the Standers-by; (ſome will ſtrip themſelves naked quite to their waſtes;) then they begin to brandiſh their fiſts in the air; the blows are aim'd all at the Face, they kick one another's ſhins, they tug one another by the hair, &c. He that has got the other down, may give him one blow or two before he riſes, but no more; and let the Boy get up ever ſo often, the other is oblig'd to box him again as often as he requires it. During the fight, the Ring of by-ſtanders encourage the Combatants with great delight of heart, and never part them while they fight according to the Rules: and theſe by-ſtanders are not only other Boys, Porters, and Rabble, but all ſorts of Men of Faſhion; ſome thruſting by the Mob, that they may ſee plain, others getting upon Stalls; and all would hire places if Scaffolds could be built in a moment. The Father and Mother of the Boys let them fight on as well as the reſt, and hearten him that gives ground or has the worſt. Theſe Combats are leſs frequent among grown Men than Children, but they are not rare. If a Coachman has a diſpute about his Fare with a Gentleman that has hired him, and the Gentleman offers to fight him to decide the Quarrel, the Coachman conſents with all his heart: the Gentleman pulls off his Sword, lays it in ſome Shop, with his Cane, Gloves, and Cravat,

[1] Dyce's "Beaum. and Fl." vol. iv. p. 12.]
[2] "Tour through the whole Iſl. of Gr. Brit." vol. i. p. 249.]
[3] "Travels," p. 304.

and boxes in the ſame manner as I have deſcrib'd above. If the Coachman is ſoundly drubb'd, which happens almoſt always, (a Gentleman ſeldom expoſes himſelf to ſuch a battle without he is ſure he's ſtrongeſt) that goes for payment; but if he is the *Beator*, the *Beatée* muſt pay the Money about which they quarrell'd. I once ſaw the late Duke of Grafton at fiſticuffs, in the open Street,[1] with ſuch a Fellow, whom he lamb'd moſt horribly. In France we puniſh ſuch raſcals with our Cane, and ſometimes with the flat of our Sword: but in England this is never practis'd; they uſe neither Sword nor Stick againſt a Man that is unarm'd: and if an unfortunate Stranger (for an Engliſhman would never take it into his head) ſhould draw his Sword upon one that had none, he'd have a hundred people upon him in a moment, that would, perhaps, lay him ſo flat that he would hardly ever get up again till the Reſurrection."

9. Buckler-Play.

[The following order was made by the Government of James I. in 1609:]

"That all Plaies, Bear-baitings, Games, Singing of Ballads, *Buckler-play*, or ſuch like cauſes of Aſſemblies of People be utterly prohibited, and the parties offending ſeverely puniſhed by any Alderman or Juſtice of the Peace."

Miſſon[2] ſays: "Within theſe few years you ſhould often ſee a ſort of Gladiators marching thro' the Streets, in their Shirts to the Waſte, their Sleeves tuck'd up, ſword in hand, and preceded by a Drum, to gather Spectators. They gave ſo much a head to ſee the Fight, which was with cutting Swords, and a kind of Buckler for defence. The Edge of the Sword was a little blunted, and the Care of the Prize-fighters was not ſo much to avoid wounding one another, as to avoid doing it dangerouſly: neverthéleſs, as they were obliged to fight 'till ſome blood was ſhed, without which nobody would give a Farthing for the Show, they were ſometimes forc'd to play a little ruffly. I once ſaw a much deeper and longer Cut given than was intended. Theſe Fights are become very rare within theſe eight or ten years. Apprentices, and all Boys of that degree, are never without their cudgels, with which they fight ſomething like the Fellows before-mention'd, only that the Cudgel is nothing but a Stick; and that a little Wicker Baſket, which covers the handle of the Stick, like the Guard of a Spaniſh Sword, ſerves the Combatant inſtead of defenſive Arms."

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[1] "In the very wideſt part of the Strand. The Duke of Grafton was big and extremely robuſt. He had hid his blue Ribband before he took the Coach, ſo that the Coachman did not know him."

[2] "Travels," p. 297.

10. Bull and Bear-baiting.

Fitzſtephen mentions the baiting of bulls with dogs as a diverſion of the London youths on holidays in his time.[1]

Hentzner [who viſited England in Elizabeth's reign][2] ſays: "There is a place built in the form of a Theatre, which ſerves for the baiting of Bulls and Bears; they are faſtened behind, and then worried by great Engliſh bull-dogs; but not without great riſque to the Dogs, from the horns of the one and the teeth of the other: and it ſometimes happens they are killed on the ſpot. Freſh ones are immediately ſupplied in the places of thoſe that are wounded, or tired. To this Entertainment there often follows that of whipping a blinded Bear, which is performed by five or ſix men, ſtanding circularly, with whips, which they exerciſe upon him without any mercy, as he cannot eſcape from them becauſe of his chain. He defends himſelf with all his force and ſkill, throwing down all who come within his reach, and are not quite active enough to get out of it, and tearing the Whips out of their hands and breaking them. At theſe Spectacles, and every where elſe, the Engliſh are conſtantly ſmoking Tobacco."

Gilpin, in his "Life of Cranmer," tells us: "Bear-baiting, brutal as it was, was by no means an Amuſement of the lower people only. An odd incident furniſhes us with the proof of this. An important controverſial Manuſcript was ſent by Archbiſhop Cranmer acroſs the Thames. The perſon entruſted bade his Waterman keep off from the tumult occaſioned by baiting a Bear on the river, *before the King*; he rowed however too near, and the perſecuted animal overſet the Boat by trying to board it. The Manuſcript, loſt in the confuſion, floated away, and fell into the hands of a Prieſt, who, by being told that it belonged to a Privy-Counſellor, was terrified from making uſe of it, which might have been fatal to the Head of the Reformed party."

In a Proclamation "to avoyd the abhominable place called the Stewes," dated April 13, 37 Hen. 8, we read as follows: "Finallie to th' intent all reſort ſhould be eſchued to the ſaid place, the Kings Majeſtie ſtraightlie chargeth and comaundeth that from the feaſt of Eaſter next enſuing, there ſhall noe *Beare-baiting* be uſed in that Rowe, or in any place on that ſide the Bridge called London Bridge, whereby the accuſtomed Aſſemblies may be in that place cleerely aboliſhed and extinct, upon like paine as well to them that keepe the Beares and Dogges, whych have byn uſed to that purpoſe, as to all ſuch as will reſort to ſee the ſame."[3]

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[1] "Deſcript. of London," ["Antiq. Repert." edit. 1808, vol. i.] In Miſſon's "Travels," pp. 24-26, are ſome remarks on the manner of Bull-baiting as it was practiſed in the time of William III.

The ancient law of the market directing that no man ſhould bait any *bull*, bear, or horſe in the open ſtreets in the metropolis, has been already quoted.

[2] "Itinerarium," tranſl. into Engliſh, 1757. The firſt edition in Latin appeared abroad in 1612, 4to.]

[3] The ſubſequent extract from the ſame proclamation will be thought curious: "Furthermore his Majeſtie ſtraightlie chargeth and commandeth that all ſuch Houſeholders as, under the name of Baudes, have kept the notable and marked

In Vaughan's "Golden Grove," 1600,[1] we are told: "Famous is that example which chanced neere London, A.D. 1583, on the 13th Daye of Januarie being Sunday, at Paris Garden, where there met together (as they were wont[2]) an infinite number of people to ſee the Beare-bayting, without any regard to that high Day. But, in the middeſt of their Sports, all the Scaffolds and Galleries ſodainely fell downe, in ſuch wiſe that two hundred perſons were cruſhed well nigh to death, beſides eight that were killed forthwith."

In Laneham's "Letter from Kenilworth," 1575, we have the following curious picture of a bear-baiting, in a letter to Mr. Martin, a mercer of London: "Well, ſyr, the Bearz wear brought foorth intoo the Coourt, the Dogs ſet too them, too argu the points eeuen face to face; they had learnd counſell allſo a both partz: what may they be coounted parciall that are retaind but a to ſyde? I ween no. Very feers both ton and toother & eager in argument: if the dog in pleadyng woold pluk the bear by the throte, the bear with trauers woould claw him again by the ſkalp; confeſs & a liſt, but a voyd a coold not that waz bound too the bar: And hiz coounſell tolld him that it coold bee too him no pollecy in pleading. Thearfore thus with fending & proouing, with plucking & tugging, ſkratting & byting, by plain tooth & nayll a to ſide & toother, ſuch exſpēs of blood & leather waz thear between them, az a moonths licking I ween wyl not recooуer; and yet remain az far oout az euer they wear.

"It was a Sport very pleazaunt of theez beaſtz; to ſee the bear with his pink nyez leering after hiz enmiez approoch, the nimbleneſs & wayt of y^e^ dog to take hiz auauntage, and the fors & experiens of the bear agayn to auoyd the aſſauts: if he war bitten in one place, hoow he woold pynch in an oother to get free: that if he wear taken onez, then what ſhyft, with byting, with clawyng, with rooring, toſsing & tumbling, he woold woork too wynd hym ſelf from them: and when he waz loſe, to ſhake his earz twyſe or thryſe wyth the blud and the ſlauer aboout his ſiznamy, waz a matter of a goodly releef."[3]

Houſes, and knowne Hoſteries, for the ſaid evill diſpoſed perſons, that is to ſaie, ſuch Houſholders as do inhabite the *Houſes whited and painted, with Signes on the front, for a token of the ſaid Houſes*, ſhall avoyd with bagge and baggage, before the feaſt of Eaſter next comyng, upon paine of like puniſhment, at the Kings Majeſties Will and Pleaſure."

[1] Edit. 1608, ſign. P. 6 *verſo*.

[2] See alſo [Field's "Gods Judgments ſhewed at Paris Garden, 13 Jan. 1583, &c." 1583, 8vo. and] Stubbes' "Anatomie of Abuſes," 1585, p. 118, where is a relation of the ſame accident. In "The Life of the reverend Father Bennet of Canfilde," Douay, 1623, p. 11, is the following paſſage: "*Even Sunday is a day deſigned for beare bayting and even the howre of theyre* (the Proteſtants) *Service is allotted to it*, and indeede the Tyme is as well ſpent at the one as at the other." R. R. was at leaſt an honeſt Catholic; he does not content himſelf with equivocal glances at the *erroneous Creed*, but ſpeaks out plainly.

[3] See Nichols's "Progreſſes of Queen Elizabeth," vol. i. "Her Majeſty," ſays Rowland White, in the Sidney Papers, "this Day appoints a Frenchman to doe feates upon a rope in the Conduit Court. To-morrow ſhe hath commanded the *beares*, the bull, and the ape to be bayted in the Tilt-yard."—Andrews's *Continuation of* Henry's *Hiſtory*, 1796, *p.* 532.

[M. Michel, in "Le Pays Baſque," 1857, 8vo., traces back this diverſion in that country to the year 1385, during the reign of Charles II. of Spain. There is no want of material for the hiſtory of the ſport on the other ſide of the Pyrenees ſubſequently to that date. Moſt of the Spaniſh princes appear to have encouraged it by their countenance and ſupport.

11. Camp.

This game is at leaſt as old as 30 Henry VI., in a deed of which year it is alluded to. It is another of the very numerous ſports which eſcaped the reſearch not only of Brand, but of Strutt. Tuſſer ſays:

> "In meadow or paſture (to grow the more fine)
> Let campers be camping in any of thine;
> Which if ye do ſuffer when low is the ſpring,
> You gain to yourſelf a commodious thing."

It was a ſchool-boy's game: the following deſcription is from Forby's "Vocabulary," 1830. The writer ſays, that in his time two kinds of *camp* were recogniſed: *rough-play* and *civil-play*. "In the latter there is no boxing. But the following is a general deſcription of it as it was of old, and in ſome places ſtill continues. Two goals are pitched at the diſtance of 120 yards from each other. In a line with each are ranged the combatants: for ſuch they truly are. The number on each ſide is equal; not always the ſame, but very commonly twelve. They ought to be uniformly dreſſed in light flannel jackets, diſtinguiſhed by colours. The ball is depoſited exactly in the mid-way. The ſign or word is given by an umpire. The two ſides, as they are called, ruſh forward. The ſturdieſt and moſt active of each encounter thoſe of the other. The conteſt for the ball begins, and never ends without black eyes and bloody noſes, broken heads or ſhins, and ſome ſerious miſchiefs. If the ball can be carried, kicked, or thrown to one of the goals, in ſpite of all the reſiſtance of the other party, it is reckoned for one towards the game; which has ſometimes been known to laſt two or three hours. But the exertion and fatigue of this is exceſſive. . . . The prizes are commonly hats, gloves, ſhoes, or ſmall ſums of money. Ray ſays that in his time it prevailed moſt in Norfolk, Suffolk and Eſſex. To Sir Thomas Browne, who came among us from another kingdom of the Octarchy, it was new; and he puts the word *camp* (or as he ſpells it *kamp*) into his ſmall collection of Norfolk words."]

12. Casting of Stones.

This is a Welſh cuſtom, practiſed as they throw the blackſmith's ſtone in ſome parts of England. There is a ſimilar game in the north of England called *Long Bullets*. The prize is to him that throws the ball furtheſt in the feweſt throws.

[13. Cat in Barrel.

"This is a ſport which was common in the laſt century at Kelſo on the Tweed. A large concourſe of men, women and children aſſembled in a field about half a mile from the town, and a cat having been put into a barrel ſtuffed full of ſoot, was ſuſpended on a croſs-beam between two high poles. A certain number of the whip-men, or huſbandmen, who took part in this ſavage and unmanly amuſement, then kept ſtriking, as they rode to and fro on horſeback, the barrel in which the unfortunate animal was confined, until at laſt, under the heavy blows of their clubs and mallets, it broke and allowed the cat to drop. The victim was then ſeized and tortured to death."[1]

14. Cat or Kit-Cat.

In "The Captain," by Fletcher, written (and probably performed) before 1613, the *cat-ſticks*, with which this game is played, are mentioned. The ſport itſelf, which is ſtill in vogue, is ſufficiently deſcribed by Strutt.

Lenton, in the "Young Gallants Whirligigg," 1629, deſcribes the young gallant (perhaps from perſonal experience), when he has reached the age for ſtudy, as preferring light literature to Littleton and Coke, and adds:

> "——— inſtead of that
> Perhaps hee's playing of a game at Cat."

Poor Robin thus refers to it in his "Almanac" for 1709:

> "Thus harmleſs country lads and laſſes
> In mirth the time away ſo paſſes;
> Here men at foot-ball they do fall;
> There boys at *cat* and trap-ball.
> Whilſt Tom and Doll aſide are ſlank,
> Tumbling and kiſſing on a bank;
> Will pairs with Kate, Robin with Mary,
> Andrew with Suſan, Frank with Sarah.
> In harmleſs mirth paſs time away,
> No wanton thoughts leads them aſtray,
> But harmleſs are as birds in May."

Moor thus mentions this: "A GAME played by boys; eaſier to play than to deſcribe. Three ſmall holes are made in the ground triangularly, about twenty feet apart, to mark the poſition of as many boys, who each holds a ſmall ſtick, about two feet long. Three other boys of the adverſe ſide pitch ſucceſſively a piece of ſtick, a little bigger than one's thumb called *cat*, to be ſtruck by thoſe holding the ſticks. On its being ſtruck, the boys run from hole to hole, dipping the ends of their ſticks in as they paſs, and counting one, two, three,

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[1 "A Deſcription of Kelſo," 1789.]

&c. as they do ſo, up to thirty-one, which is game. Or the greater number of holes gained in the innings may indicate the winners, as at cricket. If the *cat* be ſtruck and caught, the ſtriking party is out, and another of his ſideſmen takes his place, if the ſet be ſtrong enough to admit of it. If there be only ſix players, it may be previouſly agreed that three *put outs* ſhall end the innings. Another mode of putting out is to throw the *cat* home, after being ſtruck, and placing or pitching it into an unoccupied hole, while the in-party are running. A certain number of miſſes (not ſtriking the *cat*) may be agreed on to be equivalent to a put out. The game may be played by two, placed as at cricket, or by four, or I believe more."]

15. Cat and Dog.

Jamieſon tells us this is the name of an ancient ſport uſed in Angus and Lothian. "The following Account," he adds, "is given of it.

"Three play at this Game, who are provided with Clubs. They cut out two holes, each about a foot in diameter, and ſeven inches in depth. The diſtance between them is about twenty-ſix feet. One ſtands at each hole with a club. Theſe clubs are called *Dogs*. A piece of wood of about four inches long, and one inch in diameter, called a *Cat*, is thrown from the one hole towards the other, by a third perſon. The object is, to prevent the Cat from getting into the hole. Every time that it enters the hole, he who has the Club, at that hole, loſes the club, and he who threw the *Cat* gets poſſeſſion both of the Club and of the hole, while the former poſſeſſor is obliged to take charge of the Cat. If the *Cat* be ſtruck, he who ſtrikes it changes place with the perſon who holds the other club; and as often as theſe poſitions are changed, one is counted as won in the game, by the two who hold the Clubs, and who are viewed as partners.

"This is not unlike the Stool-ball deſcribed by Strutt,[1] but it more nearly reſembles *Club-ball*, an antient Engliſh game.[2] It ſeems to be an early form of *Cricket*."

In the "Life of the Scotch Rogue," 1722, p. 7, the following ſports occur: "I was but a ſorry proficient in Learning: being readier at Cat and Doug, *Cappy Hole*, *riding the Hurley Hacket*, playing at *Kyles and Dams*, *Spang-Bodle*, Wreſtling, and Foot-ball, and (ſuch other Sports as we uſe in our Country,) than at my Book." "Cappy-Hole," is alſo mentioned in the Notes to ["Ancient Scotiſh Poems" from the Bannatyne MS. 1770,] p. 251, where *Play at the Trulis* likewiſe occurs. This laſt is ſuppoſed to reſemble T. *totum*, which is like a ſpindle. Trouil is ſpindle.

16. Cent-foot.

[This was a game of cards. Roger, ſecond Lord North of Kyrt-

[1] "Sports and Paſtimes," p. 76. [2] *Ibid.* p. 83.

ling, who died in 1600, and who ſeems to have been an ardent and unlucky gambler, mentions in his "Houſehold Book" for 1575-6 having loſt 15*s.* at *Saint*—probably this game of cent—on May 15, 1576. But 15*s.* was nothing to a man who frequently parted with 20*l.* or 30*l.* at one ſitting. One cannot help ſuſpecting that it was owing to his extravagance that the family eſtate fell ſhortly afterwards into ſuch hopeleſs decay. The game is referred to alſo] by Braithwaite:[1] "Playes at Cent-foot purpoſely to diſcover the pregnancy of her Conceit." [Is this not the ſame as *Foote-Saunt*, mentioned by Goſſon in his "Schoole of Abuſe," 1579?]

17. Cherry Pit.

Cherry Pit is a play wherein they pitch cherry-ſtones into a little hole. It is noticed in Herrick's "Heſperides," 1648. [But the earlieſt alluſion to the ſport is probably that found in the interlude of "The Worlde and the Chylde," 1522:

> "I can playe at the chery pytte,
> And I can wyſtell you a fytte,
> Syres, in a whylowe ryne."

It is alſo mentioned by Skelton in "Speke Parot," written about 1520.]

[18. Cock's-Odin.[2]

Cock's-Odin was, from its name, probably a traditionary game handed down from Daniſh times; for of the Danes there are many memorials ſcattered all over the Border. The play itſelf, however, throws no light upon any recogniſable circumſtance of their cruel invaſions. It conſiſted merely of one boy ſent forth to conceal himſelf within a certain range, and, after due law, the reſt ſet out like ſo many hounds to diſcover and catch him if they could. What Odin could have to do with the fugitive I cannot conjecture; and whether the cock's victorious crow can be emblematical of triumph, is only a ſpeculation worthy of a moſt inveterate Dryaſduſt. Of the ſame ſtamp may be a ſuggeſtion concerning three ſpots within a couple of miles of the ſcene of this game and Set-a-foot, viz., a fine farm, Wooden—qy. Woden, not Wood Den; Edenham—qy. Odenham, not a hamlet on the Eden rivulet; and may not the Trow Crags, a rocky ravine through which the Tweed ruſhes, derive their title from Thor? a very fitting godfather to ſuch crags!

19. Cock-Throwing.

An account of this may be found under Shrove Tuesday.]

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[1] "Barnabæ Itinerarium" (1638), ſign. H 2, and "Boulſter Lecture," 1640, p. 163.]

[2] I am indebted to Bushey-Heath in *Notes and Queries* for Auguſt 1ſt, 1868, for this account.]

20. Cockall.

In Levinus Lemnius, we read: "The Antients uſed to play at Cockall or caſting of Huckle Bones,[1] which is done with ſmooth Sheeps bones. The Dutch call them *Pickelen*, wherewith our young Maids that are not yet ripe uſe to play for a Huſband, and young married folks deſpiſe theſe as ſoon as they are married. But young Men uſe to contend one with another with a kind of bone taken forth of Oxe-feet. The Dutch call them *Coten*, and they play with theſe at a ſet time of the Year. Moreover Cockals which the Dutch call Teelings are different from Dice, for they are ſquare with four ſides, and Dice have ſix. Cockals are uſed by Maids amongſt us, and do no wayes waſte any ones Eſtate. For either they paſſe away the time with them, or if they have time to be idle they play for ſome ſmall matter, as for Cheſnuts, Filberds, Pins, Buttons, and ſome ſuch Juncats."

In Polydore Vergile,[2] we have another deſcription of this game: "There is a Game alſo that is played with the poſterne bone in the hynder foote of a Sheepe, Oxe, Gote, fallowe or redde Dere, whiche in Latin is called Talus. It hath foure Chaunces, the Ace point, that is named Canis, or Canicula, was one of the ſides, he that caſt it leyed doune a peny or ſo muche as the Gamers were agreed on, the other ſide was called Venus, that ſignifieth ſeven. He that caſt the Chaunce wan ſixe and all that was layd doune for the caſtyng of Canis. The two other ſides were called Chius and Senio. He that did throwe Chius wan three. And he that caſt Senio gained four. This Game (as I take it) *is uſed of Children in Northfolke*, and they cal it the Chaunce Bone; they playe with three or foure of thoſe Bones together; it is either the ſame or very lyke to it."[3]

[Herrick ſeems to ſpeak of Cockall as a children's ſport, played with points and pins.[4]]

[21. Cockle-Bread.

There is ſo full an account of this in Mr. Thoms' "Anecdotes and Traditions," 1839, from Aubrey's "Remains of Gentiliſme and Judaiſm (*circâ* 1670)," that I cannot do better than refer to it. I may add here that there are varying verſions of the lines which the girls repeat. Taylor, the Water-poet, has a curious notice of Cockle-Bread in his "Great Eater of Kent," 1630.

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[1] "Engl. Tranſl." 1658, p. 368. In "The Sanctuarie of Salvation," &c. from the Latin of Levinus Lemnius, by Henry Kinder, p. 144, we read, theſe bones are called "Huckle-Bones, or Coytes."

[2] Langley's Abridgm. fol. 1.

[3] For further information relating to this game, as played by the ancients, the reader may conſult Joannis Meurſii "Ludibunda, ſive de Ludis Græcorum," 1625, p. 7, v. ΑΣΤΡΑΓΑΛΙΣΜΟΣ: and Dan. Souterii "Palamedes," p. 81, but more particularly "I Tali ed altri Strumenti luſori degli antichi Romani diſcritti" da Franceſco de' Ficoroni, 1734.

[4] "Heſperides," p. 102.

22. Cross and Pile, or, Heads or Tails.

This is the modern game of *Toſs*. It was known, it appears, in Edward II.'s time, and formed a favourite diverſion of that prince, who won and loſt money at it, as is to be collected from entries among his privy purſe expenſes:

"Item paid to the King himſelf to play at Croſs and Pile by the hands of Richard de Mereworth, the receiver of the Treaſury, 12 pence.

"Item paid there to Henry, the King's Barber, for money which he lent to the King to play at Croſs and Pile . . . . 5*s*.

"Item paid there to Peres Barnard Uſher of the King's Chamber money which he lent to the King, and which he loſt at Croſs and Pile to monſieur Robert Wattewylle . . . eightpence."

23. Cross Ruff.

This is a ſpecies of Ruff, a game at cards. There was *Ruff* (q. v.), *Double-Ruff* and *Croſs-Ruff*. The laſt is quoted in "Poor Robin's Almanac for 1693":

> "Chriſtmas to hungry ſtomachs gives relief,
> With mutton, pork, pies, paſties, and roaſt beef;
> And men at cards ſpend many idle hours,
> At loadum, whiſk, *croſs-ruff*, put, and all-fours."]

24. Curcuddoch, Curcuddie.

"To dance *Curcuddie* or *Curcuddoch*," (ſays Jamieſon in his Dictionary) "is a phraſe uſed in Scotland to denote a play among Children in which they ſit on their houghs, and hop round in a circular form.

"Many of theſe old terms," Dr. Jamieſon adds, "which now are almoſt entirely confined to the mouths of children, may be overlooked as nonſenſical or merely arbitrary. But the moſt of them, we are perſuaded, are as regularly formed as any other in the Language.

"The firſt ſyllable of this Word is undoubtedly the verb *curr*, to ſit on the houghs or hams. The ſecond may be from Teut. *kudde*, a flock; *kudd-en*, coire, convenire, congregari, aggregari; *kudde-wijs*, gregatim, catervatim, q. 'to curr together.'

"The ſame Game is called *Harry Hurcheon* in the North of Scotland, either from the reſemblance of one in this poſition to a *hurcheon*, or hedge-hog, ſquatting under a buſh; or from the Belg. *hurk-en*, to ſquat, to *hurkle*."

[25. Double Hand.

Taylor, the Water-poet, in his "Great Eater of Kent," 1630, ſays: "I have known a great man very expert on the Jewe-harpe, a rich

heire excellent at Noddy, a juſtice of the peace ſkilful at Quoytes, a Merchants Wife a quicke gameſter at Iriſh (eſpecially when ſhe came to bearing of men) that ſhe wolde ſeldome miſſe entring. Monſieur le Ferr, a Frenchman, was the firſt inventor of the admirable game of Double-hand, Hot-Cockles; and Gregorie Dawſon, an Engliſhman, deviſed the unmatchable myſtery of Blindman buffe."

[26. Dun's i' the Mire.

Mr. Dyce[1] quotes Gifford[2] for this. "*Dun is in the mire*," ſays the latter, "is a Chriſtmas gambol, at which I have often played. A log of wood is brought into the midſt of the room: this is *Dun* (the cart-horſe), and a cry is raiſed that he is ſtuck in the mire. Two of the company advance, either with or without ropes, to draw him out. After repeated attempts, they find themſelves unable to do it, and call for more aſſiſtance. The game continues, till all the company take part in it, when Dun is extricated of courſe; and the merriment ariſes from the awkward and affected efforts of the ruſtics to lift the log, and from ſundry arch contrivances to let the ends of it fall on one another's toes." *Dun's in the Mire* hence, no doubt, became a proverbial expreſſion.]

In [Rowlands' "Humors Ordinarie," 1600,] I find it enumerated among other paſtimes:

> "At Shoue-groat, Venter-poynt, or Croſſe & Pile . . .
> At leaping ore a Midſommer Bone-fier,
> Or at *the drawing Dunne out of the myer*."[3]

So in "The Dutcheſs of Suffolke," 1631, ſignat. E 3:

> "Well done, my Maſters, lend 's your hands,
> *Draw Dun out of the Ditch*,
> Draw, pull, helpe all, ſo, ſo, well done." "They pull him out."

They had ſhoved Biſhop Bonner into a well, and were pulling him out.

We find this game noticed at leaſt as early as Chaucer's time, in the "Manciples Prologue":

> "Then gan our hoſte to jape and to play
> And ſayd; ſires, what? *Dun is in the Mire*."

27. Draw Gloves.

There was a ſport entitled "Draw-Gloves," of which, however, I find no deſcription. The following *jeu d'eſprit* is found in Herrick:[4]

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[1] Edit. of Beaumont and Fletcher, vol. i. p. 71, *note*.]
[2] Edit. of Ben Jonſon, 1816, vol. vii. p. 283.]
[3] Edit. 1611, ſign. C 7.]
[4] "Heſperides," 1648, p. 111.

Draw Gloves.

"At Draw-Gloves we'l play,
And prethee let's lay
A Wager, and let it be this;
Who firſt to the Summe
Of twenty ſhall come,
Shall have for his winning a Kiſſe."[1]

[In "Witts Recreations," in a poem headed "Abroad with the Maids," there is the following:

"Come ſit we under yonder tree,
Where merry as the maids we'l be,
And as on primroſes we ſit,
We'l venter (if we can) at wit:
If not, at draw-gloves we will play;
So ſpend ſome minutes of the day;
Or elſe ſpin out the threed of ſands,
Playing at *queſtions and commands*."]

28. Duck and Drake.

Butler[2] makes it one of the important qualifications of his conjurer to tell:

"What figur'd Slates are beſt to make,
On watry ſurface *Duck* or *Drake*."[3]

[29. Epping Forest Stag-hunt.

The "Chelmsford Chronicle" of April 15, 1805, contained a notice to the following effect:

"On Monday laſt *Epping* Foreſt was enlivened, according to ancient cuſtom, with the celebrated *ſtag hunt*. The road from Whitechapel to the 'Bald-faced Stag,' on the Foreſt, was covered with *Cockney ſportſmen*, chiefly dreſſed in the *coſtume* of the chace, viz. ſcarlet frock, black jockey cap, new boots, and buckſkin breeches. By ten o'clock the aſſemblage of *civic hunters*, mounted on all ſorts and ſhapes, could not fall ſhort of 1,200. There were numberleſs *Dianas* alſo of the chace, from Rotherhithe, the Minories, &c., ſome in riding habits, mounted on titups, and others by the ſides of their mothers, in *gigs*, *tax-carts*, and other vehicles appropriate to the ſports of the field. The Saffron Walden ſtag-hounds made their joyful appearance about

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[1] That audacious plagiary, Henry Bold, in his "Wit a Sporting," 1657, has appropriated this, in common with many other things, without a ſyllable of acknowledgment.]

[2] "Hudibras," part ii. canto iii.

[3] I find the following elegant deſcription of this Sport in an ancient church writer, which evinces its high antiquity: "Pueros videmus certatim geſtientes, teſtarum in mare jaculationibus ludere. Is luſus eſt, teſtam teretem, jactatione Fluctuum lævigatam, legere de litore: eam teſtam plano ſitu digitis comprehenſam, inclinem ipſum atque humilem, quantum poteſt, ſuper undas irrotare: ut illud jaculum vel dorſum maris raderet, vel enataret, dum leni impetu labitur: vel ſummis fluctibus tonſis emicaret, emergeret, dum aſſiduo ſaltu ſublevatur. Is ſe in pueris victorem ferebat, cujus teſta et procurreret longius, et frequentius exſiliret."—*Minucius Felix*, 1712, p. 28.

half after ten, but without any of the Melliſhes or Boſanquets, who were more knowing ſportſmen than to riſque either themſelves, or their horſes, in ſo deſperate a *burſt!* The huntſman having *capped* their half-crowns, the horn blew juſt before twelve, as a ſignal for the old fat *one-eyed ſtag* (kept for the day) being enlarged from the cart. He made a bound of ſeveral yards, over the heads of ſome pedeſtrians, at firſt ſtarting—when ſuch a *clatter* commenced, as the days of Nimrod never knew. Some of the *ſcarlet jackets* were ſprawling in the high road a few minutes after ſtarting—ſo that a lamentable return of *maimed! miſſing! thrown!* and *thrown-out!* may naturally be ſuppoſed."

30. Faring.

This is mentioned as a popular game at cards, or dice, or both, in the "Engliſh Courtier and the Countrey Gentleman," 1586.]

31. Foot-Ball.

[Chamberlain, in a letter to Carleton, March 5, 1600-1,[1] ſays: "You may do well, if you have any idle time, to play the good fellow and come and ſee our matches at football, for that and bowling wilbe our beſt intertainment."]

Miſſon ſays:[2] "In Winter Foot-Ball is a uſeful and charming Exerciſe. It is a Leather Ball about as big as one's Head, fill'd with Wind. This is kick'd about from one to t'other in the Streets, by him that can get at it, and that is all the art of it." [Fuller particulars may be found in Strutt.]

[32. Fox in the Hole.

This is a game mentioned by Herrick in his "New Yeares Gift ſent to Sir Simeon Steward," preſerved among the "Heſperides," 1648.]

33. Golf[3] (corruptly Goff, or Gauff[4]) or Handball.

Strutt conſiders this as one of the moſt ancient games played with the ball that require the aſſiſtance of a club or bat. "In the reign of Edward the third, the Latin name *Cambuca* was applied to this paſtime, and it derived the denomination, no doubt, from the crooked club or bat with which it was played; the bat was alſo called a *bandy* from its being bent, and hence the game itſelf is frequently written in Engliſh *bandy ball.*

[1 "Letters written during the Reign of Q. Elizabeth," Camd. Soc. 1861, p. 70. In the "Gentleman's Companion," 1676, p. 136, mention is made of a game called *Stop-ball.*]

2 "Travels," p. 307.

[3 From Keltic *goll*, the hand, which, curiouſly enough, degenerated in the courſe of time into a mere vulgariſm, like our modern phraſe *paw.*]

[4 "Gentleman's Companion," 1676, p. 136.]

"It ſhould ſeem that Goff was a faſhionable Game among the Nobility at the commencement of the ſeventeenth Century, and it was one of the exerciſes with which Prince Henry, eldeſt ſon to James the firſt, occaſionally amuſed himſelf, as we learn from the following Anecdote recorded by a perſon who was preſent: 'At another time playing at Goff, a play not unlike to pale-maille, whilſt his ſchoolmaſter ſtood talking with another and marked not his highneſs warning him to ſtand further off, the prince thinking he had gone aſide, lifted up his goff-club to ſtrike the ball; mean tyme one ſtanding by ſaid to him, Beware that you hit not maſter Newton, wherewith he drawing back his hand, ſaid, *Had I done ſo, I had but paid my debts.*'"

Jamieſon derives Golf from the Dutch *kolf* a Club. Wachter derives it from *klopp-en* to ſtrike.

Golf and foot-ball appear to have been prohibited in Scotland by James II. in 1457; and again in 1491, by James IV. The ball uſed at this game was ſtuffed very hard with feathers. Northbrooke, a native of Devonſhire, ſpeaks of it as a favourite amuſement in that county in the reign of Elizabeth. His treatiſe againſt dicing and other profanities appeared in 1577. Strutt ſays that this game is much practiſed in the North of England; and Jamieſon, that it is a common game in Scotland.[1] It is ſtill (1869) much played.

Prince Henry, who died in 1612, is ſaid by Sir Simonds D'Ewes to have been "rather addicted to martial ſtudies and exerciſes, than to *goff*, tennis, or other boys' play."

A writer in the "Book of Days" aſcribes to this ſport, of which he gives a very good account, the origin of the common phraſe, *getting into a ſcrape*, which is, in fact, one of the principal incidents of the diverſion. This etymology may be correct; the expreſſion itſelf was uſed at leaſt as far back as the time of George III. in its preſent ſenſe.

M. Berjeau,[2] who refers to two curious works on the game, both publiſhed in the laſt century, ſeems to conſider that Golf reſembled "the preſent faſhionable game of croquet." The fact is, that the game was ſuſceptible of modifications, according to circumſtances, or the opportunities of thoſe playing at it. In the French Rules printed at Paris in 1717, it is ſaid that the club and ball were both to be made of the root of the box-tree.]

34. Goose Riding.

A gooſe, whoſe neck is greaſed, being ſuſpended by the legs to a

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[1] Strutt's "Sports and Paſtimes," p. 8, Jamieſon's "Etym. Dict." *in voce.*

In the "Gent. Mag." for February, 1795, mention is made of *Shinty Match*, a game alſo peculiar to North Britain, ſomething ſimilar to the *Golf*.

Jamieſon calls "SHINTY an inferior ſpecies of *Golf* generally played at by young people." He adds: "In London, this game is called *Hackie*. It ſeems to be the ſame which is deſignated *Not* in Glouceſt.; the name being borrowed from the Ball, which is 'made of a *knotty* piece of wood. Groſe.'"

[2] "Book-Worm," vol. iii. p. 173-4.]

cord tied to two trees or high poſts, a number of men on horſeback riding full-ſpeed attempt to pull off the head, which if they accompliſh they win the gooſe. This has been practiſed in Derbyſhire within the memory of perſons now living.

Douce ſays, his worthy friend Mr. Lumiſden informed him that when young he remembered the ſport of "riding the gooſe" at Edinburgh. A bar was placed acroſs the road, to which a gooſe, whoſe neck had been previouſly greaſed, was tied. At this the candidates, as before mentioned, plucked.[1]

[35. Gioco (or Guoco) D'Amore.

This ſeems to have been ſome game of hazard of a more than uſually ſpeculative kind, and to have been introduced into this country from Italy, as its name implies. Howell, in a letter to Sir Thomas Lake, of July 3, 1629, ſays: "I have ſhewed Sir *Kenelm Digby* both our Tranſlations of Martial's 'Vitam quæ faciunt beatiorem,' &c. and to tell you true, he adjudged yours the better; ſo I ſhall pay the Wager in the place appointed, and try whether I can recover myſelf at *Gioco d'amore,* which the *Italian* ſaith is a Play to cozen the Devil."]

36. Handy-Dandy.

[By far the moſt copious and ſatisfactory account of this ancient Engliſh game is to be found in Mr. Halliwell's "Popular Rhymes and Nurſery Tales," 1849, to which I muſt beg to refer the reader. The earlieſt alluſion to it yet diſcovered is the paſſage in "Piers Ploughman," cited by Mr. Halliwell.

Browne, in the fifth Song of "Britannia's Paſtorals," 1614, deſcribes it as a boy's game:

> "Who ſo hath ſeene young Lads (to ſport themſelues,
> Run in a low ebbe to the ſandy ſhelues:

[1] In "Newmarket: or an Eſſay on the Turf," 1771, vol. ii. p. 174, we read: "In the Northern part of England it is no unuſual diverſion to tie a Rope acroſs a ſtreet and let it ſwing about the diſtance of ten yards from the ground. To the middle of this a living Cock is tied by the legs. As he ſwings in the Air, a ſet of young people ride one after another, full ſpeed, under the rope, and riſing in their ſtirrups, catch at the Animal's head, which is cloſe clipped and well ſoaped in order to elude the graſp. Now he who is able to keepe his ſeat in his ſaddle and his hold of the Bird's head, ſo as to carry it off in his hand, bears away the palm, and becomes the noble Hero of the day." A print of this barbarous cuſtom may be ſeen in the "Trionfi, &c. della Venetia;" ſee alſo Meneſtrier, "Traité des Tournois," p. 346. In Paullinus "de Candore," p. 264, we read: "In Dania, tempore quadrageſimali Belgæ ruſtici in Inſula Amack, Anſerem, (candidum ego vidi,) ſune alligatum, inque ſublimi pendentem, habent, ad quem citatis Equis certatim properant, quique caput ei prius abruperit, victor evaſit." Concerning the practice of ſwarming up a pole after a gooſe placed at top, ſee Sauval, "Antiquites de Paris," tom. ii. p. 696. [At the preſent day a leg of mutton or a pig is frequently ſcrambled for in the ſame manner at fairs and regattas.]

Where ſeriouſly they worke in digging wels,
Or building childiſh ſorts of Cockle-ſhels;
Or liquid water each to other bandy;
Or with the Pibbles play at handy-dandy—"]

Cornelius Scriblerus, in forbidding certain ſports to his ſon Martin till he is better informed of their antiquity, ſays: "Neither Croſs and Pile, nor Ducks and Drakes, are quite ſo ancient as *Handy-Dandy*, tho' Macrobius and St. Auguſtine take notice of the firſt; and Minutius Foelix deſcribes the latter; but Handy-dandy is mentioned by Ariſtotle, Plato, and Ariſtophanes."[1] He adds,[2] "The play which the Italians call *Cinque* and the French *Mourre* is extremely antient: It was played by Hymen and Cupid at the marriage of Pſyché, and was termed by the Latins '*digitis micare.*'"

[37. Hockey.

This is a game played with a ball and ſticks. Several perſons may partake in the recreation, and the ſport conſiſts in driving the ball in different directions, each player being provided with a ſtick, with which, by the exerciſe of a good deal of agility and quickneſs of eye, he may ſucceed in outſtripping his competitors, and bringing the ball to the appointed goal. Hockey has, of late years, rather declined in popularity; but it was a favourite diverſion twenty years ago.]

38. Hot-Cockles.

The humorous writer in the "Gentleman's Magazine" for February 1773, already quoted, ſays: "*Hot-Cockles* and *more Sacks to the Mill* were certainly invented in the higheſt times of Ignorance and Superſtition, when the Laity were hood-winked, and a parcel of Monks were ſaddling their backs and baſtinadoeing them."

Cornelius Scriblerus ſays: "The Chytrindra deſcribed by Julius Pollux is certainly not our Hot-Cockle; for that was by pinching, and not by ſtriking: tho' there are good authors who affirm the Rathapygiſmus to be yet nearer the modern Hot-Cockles. My ſon Martin may uſe either of them indifferently, they being equally antique."[3]

[This account might be rendered much more copious without any difficulty, by importing hither extracts from Mr. Thoms' "Anecdotes and Traditions," 1839; but I preferred to direct the attention of the reader to that intereſting and readily acceſſible volume.]

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[1] Pope's Works, vol. vi. p. 115.
[2] *Ibid.* p. 116.
[3] *Ibid.* vol. vi. p. 116.

39. Hunt the Slipper.

This game is noticed by Rogers in the "Pleaſures of Memory," l. 35:

"Twas here *we chaſ'd the Slipper by its ſound.*"

[It is a holiday game which is ſtill [1869] in vogue, and is played by children of various growths, ſitting on the carpet in a circle.]

40. Hunting the Ram.

"It was an antient cuſtom," ſays Huggett,[1] "for the butcher of the College to give on the election Saturday a Ram to be hunted by the ſcholars; but, by reaſon (as I have heard) of the Ram's croſſing the Thames, and running through Windſor market-place with the ſcholars after it, where ſome miſchief was done, as alſo by long courſes in that hot ſeaſon, the health of ſome of the ſcholars being thereby thought endangered, about thirty years ago the Ram was ham-ſtrung, and, after the ſpeech, was with large clubs knocked on the head in the ſtable-yard. But this carrying a ſhew of barbarity in it, the cuſtom was entirely left off in the election of 1747; but the Ram, as uſual, is ſerved up in paſties at the high table.

"Browne Willis would derive this cuſtom from what is (or was) uſed in the manor of Eaſt Wrotham, Norfolk (the rectory and, I believe, the manor of which belongs to this College) where the lord of the manor after the Harveſt gave half an acre of barley and a ram to the tenants thereof. The which ram, if they caught it, was their own; if not, it was for the lord again."

In the "Gentleman's Magazine," for Auguſt 1731, is the following: "Monday, Auguſt 2, was the election at Eton College, when the ſcholars, according to cuſtom, *hunted a ram*, by which the Provoſt and Fellows hold a manor." [Even in Beckwith's time, however, this uſage had been given up.

[41. In and In.

This game is referred to in Fletcher's play of the "Chances," written prior to 1625. There Don Frederick ſays:

"Tis ſtrange
I cannot meet him; ſure, he has encounter'd
Some light o' love or other, and there means
To play at in-and-in for this night—"

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[1] MSS. Coll. for the Hiſtory of Windſor and Eton College, 9 vols. folio (Br. Mus.)

[2] Blount's "Fragmenta Antiquitatis," ed. 1815, p. 495.]

Of courſe the alluſion here is playful or facetious. Perhaps theſe double meanings were in ſome favour. In Nevile's ſcurrilous tract, "Newes from the New Exchange," 1650, the author, ſpeaking of Lady Sands, ſays; "She out drinkes a *Dutch-man*, outvies a *Courteſan*, and is good at all *Games*, but loves none like *In and In*." *In-and-in* alſo occurs as a popular recreation in Lenton's "Young Gallants Whirligig," 1629. "In-and-in," ſays the "Compleat Gameſter," 1680, (quoted by Mr. Dyce in a note), "is a Game very much uſed at an Ordinary, and may be play'd by two or three, each having a Box in his hand. It is play'd with four dice."

42. Irish.

This was a ſpecies of *tables* or backgammon, which was a very old game in this country. Fletcher, in the "Scornful Lady," 1616, makes the lady ſay:

> "I would have vex'd you
> More than a tir'd poſt-horſe, and been longer bearing,
> Than ever after-game at Iriſh was—"

Upon which Mr. Dyce obſerves: "See the 'Compleat Gameſter,' where we are informed that it requires a great deal of ſkill to play it (Iriſh) well, eſpecially the After-game—*bearing*, a term of the game, was frequently, as in the preſent paſſage, uſed with a quibble—" Shirley mentions *Iriſh* in his play of "St. Patrick for Ireland," 1640, and Hall, in his "Horæ vacivæ," 1646, obſerves: "The inconſtancy of *Iriſh* fitly repreſents the changeableneſſe of humane occurrences, ſince it ever ſtands ſo fickle that one malignant throw can quite ruine a never ſo well-built game. Art hath here a great ſway, by reaſon if one cannot well ſtand the firſt aſſault, hee may ſafely retire back to an after game." From a paſſage in the "Honeſt Man's Fortune" (1613), it may be inferred that in Beaumont and Fletcher's day, there were two kinds of *Iriſh*, for there we hear of "*two-hand* Iriſh."

43. Juego de Canas, or Sporting with Canes.

This, as a note in the "Diary" of Henry Machyn informs us, was an amuſement introduced by the Spaniards, who were very numerous in London in the reign of Mary. Machyn mentions the paſtime as one of the entertainments prepared at the marriage of Lord Strange to the Earl of Cumberland's daughter in February, 1554-5. But the fact is, that the ſport is as ancient as the twelfth century, and was known in Italy, at leaſt, as early as the reign of our Richard I. Strutt prints an anecdote illuſtrative of this from Hoveden. In the particular inſtance recorded by Machyn, the cane play was not introduced till after ſupper, and was then carried on by torchlight.

Francis Yoxley, writing to Sir W. Cecil from the Court, 12th Oct. 1554, ſays: "Uppon Thurſday next, there ſhalbe in Smithfield *Giuoco di Canne:* where the King and Quene wolbe—"

Mr. John Gough Nichols, the accompliſhed editor of Machyn, has illuſtrated his entry reſpecting the Cane-game by an intereſting note. It is poſſible, however, that the ſport was not much uſed in England till the reign of Henry VIII., and there may be no ſpecific record of it ever having been practiſed before 1518; but that it was known in this country at a much earlier date ſeems, at all events, open to argument.

44. King of the Castle.

This is ſtill (1869) a not uncommon ſport among children in the ſtreet and the young generally. One of the company aſſumes the right of occupying a certain ſpot, generally elevated, and if a mound of earth, ſo much the better, and drives his companions off with

> "I am the King of the Caſtle:
> Get out, you dirty raſcal!"

till one of the raſcals ſucceeds in dethroning the monarch, and uſurps his place. It is far from impoſſible that this game may really be of ſome antiquity, and may have originated in ſome political ſource.

45. Kit-Cat-Cannio.

This is deſcribed by Moor: "A ſedentary game, played by two with ſlate and pencil, or pencil and paper, like kit-cat, eaſier learned than deſcribed. It is won by the party who can firſt get three marks (o's or × 's) in a line; the marks being made alternately by the players o or × in one of the nine ſpots equidiſtant in three rows, when complete. He who begins has the advantage, as he can contrive to get his mark in the middle."

46. Leap-Candle.

"The young girls about Oxford (notes Aubrey) have a ſport called *Leap-Candle*, for which they ſet a candle in the middle of the room in a candleſtick, and then draw up their coats in the form of breeches, and dance over the candle back and forth, with theſe words:

> 'The Taylor of Biſiter he has but one eye,
> He cannot cut a pair of gren Galligaſkins, if he were to try.'"

This ſport in other parts is called dancing the Candle Ruſh.[1]

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[1] "Remains of Gentiliſm and Judaiſm" (*circâ* 1670) in Thoms' "Anecd. and Traditions," p. 96.]

47. [Level Coil.

This is the name of a game mentioned by our old play-writers, and by Gifford is ſuppoſed to have been ſomething like the modern child's ſport called catch-corner (or puſs-in-the-corner) "in which each of the parties ſtrives to ſupplant and win the place of the other. In Coles's Dictionary, it is derived from the Italian *levar il culo;* but whatever may be thought of this etymology, the diverſion appears to have been a rather riotous one, and the phraſe hence obtained a figurative ſenſe, which ſtill ſurvives in the colloquial phraſe *coil.*"[1]]

48. Loggats.

Steevens ſays, "This is a Game played in ſeveral parts of England even at this time. A Stake is fixed into the Ground; thoſe who play, throw loggats at it, and he that is neareſt the Stake wins. I have ſeen it played in different Counties at their Sheep-ſhearing Feaſts, where the winner was entitled to a black Fleece, which he afterwards preſented to the Farmer's Maid to ſpin for the purpoſe of making a petticoat, and on condition that ſhe knelt down on the Fleece to be kiſſed by all the Ruſtics preſent."

Malone ſays, "*Loggeting in the fields* is mentioned for the firſt time among other *new* and crafty games and plays, in the ſtatute of 33 Hen. VIII. c. 9. Not being mentioned in former acts againſt unlawful games, it was probably not practiſed long before the ſtatute of Henry the eighth was made."

"A Loggat-ground," (ſays Blount, another of the Commentators on Shakeſpeare,) "like a ſkittle-ground, is ſtrewed with aſhes, but is more extenſive. A Bowl much larger than the jack of the game of Bowls is thrown firſt. The pins, which I believe are called *loggats*, are much thinner, and lighter at one extremity than the other. The bowl being firſt thrown, the players take the pins up by the thinner and lighter end, and fling them towards the bowl, and in ſuch a manner that the pins may once turn round in the air, and ſlide with the thinner extremity foremoſt towards the bowl. The pins are about one or two-and-twenty inches long."[2]

49. Lurch.

A reference to this may be found under Ticktack.]

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[1] In the laſt edition of the "Gloſſary of Nares" (1859), a more particular deſcription of *level-coil* occurs, ſo that it ſeemed unneceſſary to enter into further detail here. But I muſt add, that, unleſs I derive a very wrong inference from a peruſal of the article in Nares, there were two games (as indeed Gifford ſeems to have partly ſuſpected),one called *level-coil*, the other, *level-ſece*, which were quite diſtinct.]

[2] Reed's "Shakeſp." 1801, vol. xviii. p. 326.

50. Marbles

Had no doubt their origin in Bowls: and received their name from the ſubſtance of which the bowls were formerly made. *Taw* is the more common name of this play in England.

Rogers notices Marbles in his "Pleaſures of Memory," l. 137:

> "On yon gray ſtone that fronts the Chancel-door
> Worn ſmooth by buſy feet, now ſeen no more,
> Each eve we ſhot the Marble through the ring."

Notwithſtanding Dr. Cornelius Scriblerus's Injunctions concerning playthings of "primitive and ſimple Antiquity," we are told "he yet condeſcended to allow Martinus the uſe of ſome few modern Play-things; ſuch as might prove of any benefit to his mind, by inſtilling an early notion of the Sciences. For example, he found that *Marbles taught him Percuſſion and the Laws of Motion;* Nut-crakers the uſe of the Leaver; Swinging on the ends of a Board the Balance; Bottleſcrews the Vice; Whirligigs the Axis and Peritrochia; Bird-Cages the Pulley; and Tops the centrifugal motion." Bob Cherry was thought uſeful and inſtructive, as it taught, "at once, two noble virtues, Patience and Conſtancy; the firſt in adhering to the purſuit of one end, the latter in bearing diſappointment."[1]

51. Maw, or Mack,[2] a Game at Cards.

In the Houſehold-Book of Roger, ſecond Lord North, under 1575, occurs this entry: "Aug. 6. Loſt at Maw w^h^ the Queen, xxviij^li^." The next item is, "Loſt at Primerow" (apparently alſo with Queen Elizabeth), "xxxiij^li^." On November 2 following, his lordſhip loſt to her majeſty "at play," £32, and on the 22nd February, 1575-6, £70. He was with Elizabeth at Kenilworth, and there ſhe won £50 more of him!

It ſeems that in the later years of Elizabeth's reign, Maw, from having been a vulgar country game, grew into favour and faſhion at Court, for in a tract printed in 1580,[3] it is ſaid: "Maſter Rich. Drake, a gentleman well bearing himſelfe alwayes, . . . adviſed M. Hall as his friende . . . ſpecially for the giving ſignes of hys game at Mawe, a play at cardes growne out of the country, from the meaneſt, into credite at the courte with the greateſt." What follows preſently is curious: "In truth, quoth Hall, yeſternight he trode on my foote, I being at Mawe at Miſtreſſe Arundels, the old and honorable ordinary

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[1] Pope's Works, vol. vi. p. 117.

[2] "Engl. Courtier and Countrey Gentl." 1586, ſign. H 3 *verſo*.]

[3] A letter ſent by F. A. touching a quarell between Arthur Hall and Melchiſedech Mallerie, to his very friend L. B. &c. (1580), repr. in "Miſcellanea Antiqua Anglicana," 1816.]

table, as I may terme it, of England; but what he ment thereby I know not, I thinke no evil."

In the comedy of "Patient Griſſil," 1603, a ſtage direction ſays: "A drunken feaſt: they quarrel and grow drunk, and pocket up the meat: the dealing of cans, *like a ſet at mawe.*"

In the "True Tragedie of Richard the Third," 1594, a citizen, ſpeaking of Lord Haſtings, ſays: "He is as good as the aſe of hearts at maw." Randolph thus alludes to it in his (poſthumous) poems, 1638:

> "*Hiſtrio* may
> At *Maw*, or *Gleek*, or at *Primero* play,
> Still Madam goes to ſtake—"

Among the Huth broadſides, is one in proſe, *ſine ullâ notâ*, entitled, "The Groome-porters Lawes at Mawe, to be obſerved for fulfilling the due order of the game." Theſe laws are ſixteen in number.[1]]

52. Meritot.[2]

Speght, in his "Gloſſary to Chaucer," ſays: Meritot, in Chaucer, a ſport uſed by children by ſwinging themſelves in bell-ropes, or ſuch like, till they are giddy. In Latin it is called *Oſcillum*, and is thus deſcribed by an old writer: "Oſcillum eſt genus ludi, ſcilicet cum funis dependitur de Trabe, in quo pueri & puellæ ſedentes impelluntur huc et illuc."[3]

This ſport is deſcribed as follows by Gay:

> "On two near Elms the ſlacken'd Cord I hung,
> Now high, now low, my Blouzalinda ſwung."

So Rogers:[4]

> "Soar'd in the Swing, half-pleaſ'd and half afraid,
> Thro' Siſter Elms that wav'd their Summer-ſhade."

53. Muss.

In Shakeſpeare, the ancient puerile ſport called Muſs is thus mentioned:

> *Ant.* ——"When I cry'd, Ho!
> Like Boys *unto a Muſs*, Kings would ſtart forth,
> And cry, your Will!"[5]

Muſs, in this ſenſe, is uſed by Jonſon.[6]

[1 The duties of the *Groom-porter* are defined at large in the "Antiquarian Repertory," ed. 1807, vol. ii. p. 201. Taylor the Water-poet facetiouſly ſays of his hero, Nicholas Wood, of Harrietſham, the Great Eater of Kent (1630): "Hee is no Gameſter, neither at Dice, or Cards, yet there is not a Man within forty miles of his head, that can play with him at *maw*."]

[2] Called Shuggy-Shew in the North of England. It is our modern ſwing.

[3] In Mercurialis "de Arte Gymnaſtica," p. 216, there is an engraving of this exerciſe.

[4] "Pleaſures of Memory," l. 77.

[5] "Anthony and Cleopatra," act i. ſc. 11.

[6] "Magnetic Lady," act iv. ſc. 3.

Rabelais mentions *a Muſs* among Gargantua's Games.[1]

[54. My Sow has Pigged.

Taylor the Water-poet refers to this in his "Motto," 1621; it is thus ſpoken of in "Poor Robin's Almanac" for 1734: "The lawyers play at beggar my neighbour; the new-marry'd young couples play at put; the doctors and ſurgeons at thruſt out rotten, but if they meet with a man that is ſo eat up with the pox that he is all compoſ'd of that ſort of metal, they thruſt out all together; the farmers play at *My Sow's pigg'd;* the ſchoolmaſters play at queſtions and commands; and becauſe every man ought to mind his buſineſs, he that plays moſt at all ſorts of gaming, commonly at laſt plays a game at *hide and ſeek*, and cares not to leave off till he has got the rubbers." Mr. Halliwell ſays: "The following diſtich is uſed in this game:

'Higgory, diggory, digg'd,
My ſow has pigg'd.'"][2]

55. Nine Men's Morris, or Merrils.

The following is the account of this game given by Dr. Farmer in a note to Shakeſpeare:[3]

"The nine Men's Morris is fill'd up with mud."

"In that part of Warwickſhire where Shakeſpeare was educated, and the neighbouring parts of Northamptonſhire, the ſhepherds and other boys dig up the turf with their knives to repreſent a ſort of imperfect cheſs-board. It conſiſts of a ſquare, ſomtimes only a foot diameter, ſometimes three or four yards. Within this is another ſquare, every ſide of which is parallel to the external ſquare; and theſe ſquares are joined by lines drawn from each corner of both ſquares, and the middle of each line. One party, or player, has wooden pegs, the other ſtones, which they move in ſuch a manner as to take up each other's men, as they are called, and the area of the inner ſquare is called the pound, in which the men taken up are impounded. Theſe figures are by the country people called *Nine Men's Morris*, or *Merrils;* and are ſo called becauſe each party has nine men. Theſe figures are always cut upon the green turf, or leys, as they are called, or upon the graſs

[1] Book i. cap. 22. And in another place, book iii. cap. 40. Grey's "Notes on Shakeſp." vol. ii. p. 208. "That the Game of the Muſſe is honeſt, healthful, ancient, and lawful; a Muſcho Inventore, de quo Cod. de petit. Hæred. l. *Si poſt Motum.*"

[2] "Popular Rhymes and Nurſery Tales," 1849, p. 114.]

[3] "Midſummer Night's Dream," act ii. ſc. 2.

at the end of ploughed lands, and in rainy ſeaſons never fail to be choaked up with mud."

Alchorne remarks: "*Nine Men's Morris* is a Game ſtill played by the ſhepherds, cow-keepers, &c. in the midland Counties, as follows: A figure (of ſquares, one within another,) is made on the ground by cutting out the turf; and two perſons take each nine ſtones, which they place by turns in the angles, and afterwards move alternately, as at Cheſs or Draughts. He who can play three in a ſtraight line may then take off any one of his adverſary's, where he pleaſes, till one, having loſt all his men, loſes the game."

Mr. Tollett writes: "In Cotgrave, under the article *Merelles*, is the following explanation: 'Le Ieu des Merelles. The boyiſh game called *Merils*, or *five-penny morris:* played here moſt commonly with ſtones, but in France with pawnes, or men made on purpoſe, and tearmed Merelles.' Theſe might originally have been black, and hence call *Morris*, or *Merelles*, as we yet term a black cherry a morello, and a ſmall black cherry a merry, perhaps from Maurus a Moor, or rather from Morum a Mulberry."

An account of this game is given by Douce.[1]

"This Game was ſometimes called the *Nine Men's Merrils*, from *Merelles*, or *Mereaux*, an ancient French word for the jettons, or counters, with which it was played. The other term, *Morris*, is probably a corruption ſuggeſted by the ſort of dance which, in the progreſs of the Game, the counters performed. In the French *Merelles* each party had three counters only, which were to be placed in a line in order to win the game. It appears to have been the *Tremerel* mentioned in old fabliau."[2]

"Dr. Hyde thinks the Morris, or Merrils, was known during the time that the Normans continued in poſſeſſion of England, and that the name was afterwards corrupted into *Three Men's Morals*, or *Nine Men's Morals*. If this be true, the converſion of *Morrals* into *Morris*, a term ſo very familiar to the country-people, was extremely natural. The Doctor adds, that it was likewiſe called *Nine-penny* or *Nine-pin Miracle*, *Three-penny Morris*, *Five-penny Morris*, *Nine-penny Morris*, or *Three-pin*, *Five-pin*, and *Nine-pin Morris*, all corruptions of *Three pin*, &c. *Merels*."[3]

Douce adds: "The *Jeu de Merelles* was alſo a Table-game. A repreſentation of two monkies engaged at this amuſement may be ſeen in a German edition of Petrarch 'de Remedio utriuſque Fortunæ,' b. i. ch. 26. The cuts to this book were done in 1520."[4]

[A writer in Willis's "Current Notes" for November, 1853, has the following account of the game: "There can be but little doubt that it is the ſame game as that commonly known in the South of England under the name of *Moriners* or *Mariners*. It is played by

[1] "Illuſtrations of Shakſpeare," vol. i. p. 184.
[2] See Le Grand, "Fabliaux et Contes," tom. ii. p. 208.
[3] Hyde's "Hiſt. Nederludii," p. 202. See alſo Strutt's "Sports and Paſtimes," p. 236.
[4] Reed's "Shakſp." 1803, vol. iv. p. 358.

two perſons with nine men each on a figure . . . generally on a board with the lines cut in it, and holes at the angles for pegs by way of men. The players take turns to 'pitch' their men, that is, to place them in the holes in ſuch a way as to get, if poſſible, three in a line, or 'row.' After they are all pitched, the players move alternately, the one whoſe turn it is ſhifting any one of his men to the next hole (if unoccupied) from the one it is then on, along a line. Whenever either player ſucceeds in making a 'row' of his own men, whether during the pitching or ſubſequent play, he is entitled to take off any one of his adverſary's, which is not protected by being in a row, and the game is loſt by the perſon whoſe number of men is firſt reduced by this proceſs below three."

Miſs Baker, in her "Northamptonſhire Gloſſary," 1854, notices the *Shepherd's Hey*, *Race*, *Ring*, or *Run* (as it is variouſly called), a ſport enjoyed by the lower claſſes annually at Boughton-Green Fair, four miles from Northampton. "A green-ſward circle," the writer ſays, "of conſiderable ſize, has been ſunk about a foot below the ſurface of the green, as far back as memory can trace. A mazy path, rather more than a foot in width, is formed within by a trench, three or four inches wide, cut on each ſide of it; and the trial of ſkill conſiſts in running the maze from the outſide to the ſmall circle in a given time, without croſſing the boundaries of the path."

At Saffron-Walden, there was within a year or ſo of the preſent time, the remains of a ground which had been cut in the turf for this purpoſe; but the marks of the morris-dancers' knives were ſcarcely diſcernible.]

56. Nine Holes.

I find the following in Herrick:[1]

Upon Raſpe. *Epig.*

"Raſpe playes at Nine-holes; and 'tis known he gets
Many a teaſter by his game, and bets:
But of his gettings there's but little ſign;
When one hole waſtes more than he gets by nine."

57. Nine Pins [or Skittles].

Urquhart of Cromarty obſerves:[2] "They may likewiſe be ſaid to uſe their king as the players at Nine Pins do the *middle kyle*, which they call *the king*, at whoſe fall alone they aim, the ſooner to obtain the gaining of their prize."

Poor Robin, in his Almanack for 1695, in his obſervations on the ſpring quarter, ſays: "In this Quarter are very much practiſed the commendable exerciſes of *Nine-pins*, Pigeon-holes, Stool-ball, and Barley-break, by reaſon Eaſter Holydays, Whitſon Holydays, and May Day, do fall in this Quarter." [But, in the Almanack for 1707, the game is introduced under the name of *ſkittles:*

[1] "Heſperides," 1648, p. 178.

[2] "Diſcovery of a moſt Exquiſite Jewel," &c. 1651, p. 237, &c.

"Ladies for pleaſure now reſort
Unto Hide Park and Totnam Court;
People to Moorfields flock in ſholes,
At *nine-pins* and at pigeon-holes.
The country laſſes paſtime make
At ſtool-ball and at barley-break;
And young men they paſs time away
At wreſtling and at foot-ball play.
And every one, in their own way,
As merry are as birds in May."

58. Not, or Knot.

This is a game played in Glouceſterſhire, between two ſides, each of whom is armed with bats, and endeavour to drive a ball in oppoſite directions. It is apt to become a violent and dangerous amuſement.

59. Novem Quinque.

This is mentioned as a game at cards or dice in the "Engliſh Courtier and the Countrey Gentleman," 1586.]

60. Pall Mall.[1]

In Erondel's "French Garden," 1605,[2] in a dialogue, the lady ſays, "If one had *Paille-mails*, it were good to play in this alley, for it is of a reaſonable good length, ſtraight, and even." And a note in the margin informs us: "A Paille-Mal is a wooden hammer ſet to the end of a long ſtaffe to ſtrike a boule with, at which game noblemen and gentlemen in France doe play much."

[My friend, Mr. H. B. Wheatley, kindly drew up for me the following deſcription:

Pall Mall (*Italian*, palamaglio; *French*, palemaille) was a popular game in the ſixteenth and ſeventeenth centuries, and few large towns were without a mall or prepared ground where it could be played. It was introduced into England in the reign of James I. who names it among other exerciſes as ſuited for his ſon Henry, who was afterwards Prince of Wales.[3]

Unfortunately no rules of the game have come down to us, ſo that we cannot tell how many players were required, or how many ſtrokes were allowed before the ball paſſed ſucceſsfully under one of the hoops, but from old dictionaries and drawings we are able to gather the following particulars: A long alley was prepared for the game by being made ſmooth, and then ſurrounded by a low wooden border, which was marked ſo as to ſhow the poſition of the balls. Each player had a mallet and a round box-wood ball,[4] and his object was to drive his ball through a high and narrow hoop called "The Paſs,"[5] of which

[1 Chamberlain ("Angliæ Notitia," 1676, p. 52) ſpells it *Pelmel*.]
[2 Ed. 1621, ſign. N 5 *verſo*.
[3 "Baſilicon Doron," book iii.] [4 Cotgrave's "French Dictionary."]
[5 Phillips's "Engliſh Dictionary."]

there were two, one at each end of the mall. Force and ſkill were both required in the player, who had to make the ball ſkate along the ground with great ſpeed, and yet to be careful that he did not ſtrike it in ſuch a manner as to raiſe it from the ground.

In the reigns of James I. and Charles I., pall-mall was played in a portion of St. James's Fields, adjoining the Park, and the ſite of the ſtreet is ſtill called Pall Mall. Charles II. was particularly fond of the game, and at his Reſtoration, as ſeveral houſes were built and others planned in the old pall-mall, he had one of the avenues in St. James's Park prepared for a new mall. It was one man's buſineſs to keep the place in perfect order, and as a part of his duty was to cover the ground with powdered cockle-ſhells, he was called the cockle-ſtrewer.[1]

Waller, in his poem on St. James's Park, thus deſcribes with glowing terms the dexterity of Charles II. in the game:

> "Here a well-poliſhed mall gives us joy,
> To ſee our prince his matchleſs force imploy.
> . . . . . .
> No ſooner had he touch'd the flying ball,
> But 'tis already more than half the mall:
> And ſuch a fury from his arm has got
> As from a ſmoaking culverin 'twere ſhot."]

61. Pearie.

Jamieſon defines Pearie, "that inſtrument of play uſed by boys in Scotland, which in England is called a peg-top." It ſeems to have been named from its exact reſemblance to *a pear*. The humming-top of England is in Scotland denominated *a French Pearie*, probably as having been originally imported from France.

[62. Penny-Prick.

For a notice of this game with counters, I may refer to the notes to "The Engliſh Courtier and the Country Gentleman," 1586.[2]]

63. Piccadilly

Is mentioned as a game in Flecknoe's "Epigrams," p. 90:

> "And their lands to coyn they diſtil ye,
> And then with the money
> You ſee how they run ye
> To looſe it at Piccadilly."

There was alſo a ſpecies of ruff ſo called. In the "Honeſtie of this Age," by Barnaby Rich, 1614, p. 25, is the following paſſage: "But he that ſome forty or fifty yeares ſithens ſhould have aſked a *pickadilly*, I wonder who could have underſtood him, or could have told what a pickadilly had been, fiſh or fleſh."

[1 Pepys' "Diary," May 15, 1663.]
[2 "Three Inedited Tracts," Roxb. Library, 1868.]

[64. Pigeon-holes.

Our anceſtors had a game ſo termed: it reſembled our own bagatelle. "There was," ſays Mr. Halliwell, "a machine with arches for the balls to run through," as in fact in the modern game, if people chooſe to play it ſo. Poor Robin for 1738 refers to pigeon-holes: "In this quarter the commendable exerciſe of nine-pins, *pigeon-holes*, ſtool-ball, and barley-break are much practiſed, by reaſon Eaſter-holidays, Whitſun-holidays, and May-day fall in this quarter; beſides the land-lords holiday, which makes more mirth than any of the holidays aforeſaid." He mentions it again in 1740.

65. Pope Julius's Game.

This was a game, at which four, and poſſibly more, perſons could play. It is mentioned in the Privy Purſe Expenſes of Henry VIII. and apparently nowhere elſe: therefore the preciſe nature of the game cannot be determined. It ſeems to have been unknown to Strutt, Brand, Douce, Nares, and all other antiquaries. In the King's Expenſes for 1532 are four references to money loſt at it by Henry; the earlieſt is in theſe terms: "Itm̃ the xx daye [November] deliv̄ed to the kinge grace at Stone whiche his grace loſte at pope Julius game to my lady marques, m̃ Bryan, and maiſter Weſton . . . . xii*li.* vi*s.* viij*d.*" So that, at any rate, it was a coſtly novelty; and during the ſame month "the king's grace" loſt upward of £30 more at this diverſion. We do not hear of him playing any more; but that may ariſe from the abſence of accounts.

66. The Popinjay, or Parrot.

This was an improvement on cock-throwing, and was of early date, as it is mentioned by Stow[1] in a patent or privilege granted to the Fraternity of St. George 29 Hen. VIII. The old chronicler, or his editor Strype, miſprints the word, deſcribing it as "the Game of the *Propinjay.*"]

67. Pricking at the Belt, or Girdle; called also Fast and Loose.

A cheating game, of which the following is a deſcription: "A leathern Belt is made up into a number of intricate folds, and placed edgewiſe upon a table. One of the folds is made to reſemble the middle of the Girdle, ſo that whoever ſhall thruſt a ſkewer into it would think he held it faſt to the table: whereas, when he has ſo done, the perſon with whom he plays may take hold of both ends and draw it away." It appears to have been a game much practiſed by the gipſies in the time of Shakeſpeare.[2] [It is ſtill in vogue.]

[1 "Survey," ed. 1720, vol. i. p. 250.]
[2] Reed's "Shakſpeare," 1803, vol. xvii. p. 230.

[68. Pricking in the Old Hat.

It appears from a communication by Mr. W. Kelly to "Current Notes" for June, 1854, that the Chamberlain's Accounts for the Borough of Leiceſter for 1749-50 have the following entry: "Paid for proſecuting one Richardſon, and others by [for?] pricking at a game called Pricking in the Old Hat, 6*s.* 10*d.*" Unleſs this amuſement reſembled the preceding, and was an outgrowth from it, I cannot undertake a ſolution of the myſtery involved in this regiſtration.]

69. Prison Bars.[1]

The game of "the Country Baſe" is mentioned in the "Faery Queene," 1590, and by Shakeſpeare in "Cymbeline." Alſo in [Chettle's] tragedy of "Hoffman," 1631:

"I'll run a little courſe
At *Baſe*, or Barley-brake."

Again, in [Brome's] "Antipodes," 1640:

"My men can run at *Baſe*."

Again, in the thirtieth ſong of Drayton's "Polyolbion:"

"At Hood-wink, Barley-brake, at Tick, or *Priſon Baſe*."

[70. Push-pin.

"This," obſerves Strutt, "is a very ſilly ſport, being nothing more than ſimply puſhing one pin acroſs another." Where Strutt obtained his information, I do not know; but from a coarſe alluſion in the Epigrams of Richard Middleton, 1608, it might be ſuppoſed to have been of a ſomewhat different nature.

71. Put.

This is a game at cards, and is thus referred to in "The Riddle," a copy of verſes inſerted in "Rump Songs,"[2] 1662:

"Shall 's have a Game at Put, to paſſe away the time,
Expect no foul play, though I do play the Knave,
I have a King at hand, yea that I have;
Cards, be ye true, then the Game is mine."

72. The Quintain,[3] Whintain, or Quintal.

This is ſuppoſed to have been a Roman amuſement, and to have been left by them in this country. In Kennett's time, it was a wed-

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[1] Vulgarly called Priſon Baſe. [2] Edit. 1662, p. 49.]

[3] The Quintain ſeems to have been practiſed by moſt nations in Europe. See an account of it in Menage, "Dict." *in v.*; ſee alſo Le Grand, "Fabl." tom. ii.

ding-ſport in Oxfordſhire (a county full of Roman remains); but, when Blount wrote his "Gloſſographia," they had it alſo at Shropſhire marriages; and Aubrey (*circâ* 1670) deſcribes it as in general uſe on ſuch occaſions before the Civil Wars. The quintain is introduced into the proſe hiſtory of Merlin. In the account of the Tournament at Logres, it is ſaid: "After mete was the quyntayne reyſed, and ther at bourded the yonge bachelers." It does not exactly appear what kind of quintain is here intended, but it was probably the *Pel*, of which a deſcription may be read in Strutt.

We know that the game or exerciſe was well known to Fitzſtephen and Matthew Paris, the latter of whom expreſſly alludes to it under the year 1253 by the name *Quintena*. This was in the time of Henry III., ſubſequently to the date at which Fitzſtephen flouriſhed and wrote.

The Engliſh, in Fitzſtephen's time, uſed to be fond of the water-quintain, it appears, as a paſtime in the Eaſter holidays. He ſays: "They fight battels on the water. A ſhield is buoyed upon a pole fixed in the midſt of the ſtream. A boat is prepared without oars, to be carried by violence of the water, and in the forepart thereof ſtandeth a young man ready to give charge upon the ſhield with his lance. If ſo be he break his lance againſt the ſhield, and do not fall, he is thought to have performed a worthy deed. If ſo be that without breaking his launce he runneth ſtrongly againſt the ſhield, down he falleth into the water, for the boat is violently forced with the tide; but on each ſide of the ſhield ride two boats furniſhed with young men, which recover him that falleth as ſoon as they may. Upon the bridge, wharfs, and houſes, by the river ſide, ſtand great numbers to ſee and laugh thereat."[1] Henry[2] thus deſcribes another kind of quintain: "A ſtrong poſt was fixed in the ground, with a piece of wood, which turned upon a ſpindle, on the top of it. At one end of this piece of wood a bag of ſand was ſuſpended, and at the other end a board was nailed. Againſt this board they tilted with ſpears, which made the piece of wood turn quickly on the ſpindle, and the bag of ſand ſtrike the riders on the back with great force, if they did not make their eſcape by the ſwiftneſs of their horſes."

Owen's deſcription of the quintain as played at weddings ſeems to indicate a much milder diverſion than that form of it uſually practiſed. He ſays:[3] "A Pole is fixt in the Ground, with ſticks ſet about it, which the Bridegroom and his Company take up, and try their Strength and Activity in breaking them upon the Pole."

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p. 214; Ducange and Spelman, "Gloſs.;" Matt. Paris, ed. 1640, "Gloſs.;" Dugdale's "Warwickſh." p. 166; Cowell's "Interpr." *in v.*; Plot's "Oxfordſh." p. 200-1; and "Archæol." vol. i. p. 305. A deſcription of the military quintain may be ſeen in Pluvinel ("L'Inſtruction du Roy ſur l'exerciſe de monter a cheval," p. 217), and a ſingular ſpecimen of the ſport occurs in Treſſani ("Corps d'Extraits de Romans," tom. ii. p. 30).]

[1] See Stowe's "Survey," ed. 1720, book i. p. 249, where a woodcut of the kind of quintain deſcribed by Henry (*infrâ*) will be found.]

[2] "Hiſt. of Brit." vol. iii. p. 594.

[3] "Welſh Dict." *v. Quintan.*

The quintain was one of the ſports practiſed by the Corniſh men in July, on Halgaver Moor, near Bodmin. The method of playing at it as deſcribed in a newſpaper of 1789 is exactly correſpondent with that employed by our countrymen in Stow's time—and in Fitz-ſtephen's.

Surely there is no ſpecies of conſervatiſm ſo ſtubborn as the conſervatiſm of popular amuſements !]

73. Races.

Miſſon[1] ſays: "The Engliſh Nobility take great delight in *Horſe-Races.* The moſt famous are uſually at Newmarket; and there you are ſure to ſee a great many perſons of the firſt quality, and almoſt all the gentlemen of the neighbourhood. It is pretty common for them to lay wagers of Two Thouſand pounds ſterling upon one race. I have ſeen a horſe, that after having run twenty miles in fifty-five minutes, upon ground leſs even than that where the Races are run at Newmarket, and won the wager for his maſter, would have been able to run a-new without taking breath, if he that had loſt durſt have ventured again. There are alſo Races run by men."

In Hinde's "Life of John Bruen," 1641, p. 104, the author recommends "unto many of our Gentlemen, and to many of inferior rank, that they would make an exchange of their *Foot Races* and *Horſe Races*," &c.

[74. Rifling.

This is one of the amuſements of our forefathers, which Strutt, Hone, and others appear to have overlooked. It is thus mentioned (without being deſcribed) in a letter from the Common Serjeant of London to Sir W. Cecil, Sept. 4, 1569: "—At my nowe comynge thither [to Weſtminſter] M^r^ Staunton and others of th' inhabitants of the ſaid Cytie [of Weſtminſter] gave me to underſtande that there was a greate diſorder in or near Long Acre, by reaſon of certain Games that were proclaymed there to be exerciſed, wheare indede theare was none uſed but one onlie Game, *called Riflinge*, by which they ſaide diverſe perſons weare ſpoyled and utterlie undon. Wheruppon I cõmaunded M^r^ Cobbrande the highe Conſtable of the ſaide Cytie and Lyberties (taking with hym ſuche number of petit Conſtables and others as to his diſcreſſion ſholde ſeme mete, and ſendinge before worde to the conſtable of S^t^ Gyles in the feildes to mete hym theare) to goe thither, and not onlie to apprehende all perſones that ſholde be founde theare uſinge the ſame game, but alſo them that kepte the ſame games . . . . . Wheruppon the Keper of the ſame Games was broughte before me, but none of them that played theare: and

[1] "Travels," p. 231.

yet one of my owne Servants, whom I ſent pryvylie thither for that purpoſe, did ſee that game of Ryflinge in uſe theare at that tyme."]

75. The Ring.

Miſſon,[1] ſpeaking of Hyde Park, "at the end of one of the ſuburbs of London," ſays: "Here the people of faſhion take the *diverſion of the* Ring. In a pretty high place, which lies very open, they have ſurrounded a circumference of two or three hundred paces diameter with a ſorry kind of balluſtrade, or rather with poles placed upon ſtakes, but three foot from the ground; and the Coaches drive round and round this. When they have turn'd for ſome time round one way, they face about and turn t'other: ſo rowls the World."

In the "Statiſtical Account of Scotland,"[2] Pariſh of Dunkeld, Perthſhire, we have an account of another diverſion with this name. "To prevent that intemperance," the writer ſays, "to which ſocial meetings in ſuch ſituations are ſometimes prone, they ſpend the evening in ſome public competition of dexterity or ſkill. Of theſe, *Riding at the Ring* (an amuſement of antient and warlike origin,) is the chief. Two perpendicular poſts are erected on this occaſion, with a croſs-beam, from which is ſuſpended a ſmall ring: the competitors are on horſeback, each having a pointed rod in his hand; and he who, at full gallop, paſſing betwixt the poſts, carries away the ring on his rod, gains the prize."

76. Rounders.

This ſport, which has fallen into diſuſe of late years, was formerly a very popular ſchoolboy's amuſement. It was played with a ball and a ſhort, ſtout ſtick, a ſpecies of apology for a bat, and was of the ſame genus as cricket, but leſs aſpiring and not ſo hazardous; it was chiefly confined to the younger lads, who ſtill lacked the neceſſary ſkill and ſtrength for the more ambitious game.

It is poſſible that this is the game which, under the name of Rownes (Rounds) is mentioned in the "Engliſh Courtier and the Country Gentleman," 1586.]

77. Ruff [or Colchester Trump].[3]

There appears by a paſſage in Heath's "Houſe of Correction," 1619, to have been an ancient game called Ruffe: "A ſwaggerer is one that plays at Ruffe, from whence he tooke the denomination of a Ruffyn," &c.

[Heywood, in "A Woman Kilde with Kindneſſe," 1607, mentions *double ruff*.]

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[1] "Travels," p. 126. [2] Vol. xx. p. 433.

[3] "Engliſh Courtier and Cuntrey Gentleman," 1586, ſign. H 3 *verſo*.]

78. Running the Figure of Eight.

This ſport is ſtill followed by boys, and is alluded to by Shakeſpeare in his "Midſummer Night's Dream" in the line:

"And the quaint Mazes in the wanton Green." [1]

[79. Scales.

Rice, in his "Inuectiue againſte Vices taken for Vertue," 1579, mentions this twice, but gives no further explanation.]

80. Scotch and English.

Hutton, in his "Hiſtory of the Roman Wall," [2] after an account of the inceſſant irruptions upon each other's lands between the inhabitants of the Engliſh and Scotiſh borders, in ancient times, and before the union of the two kingdoms, obſerves, "The lively impreſſion, however, of former ſcenes did not wear out with the practice; for the Children of this day, upon the Engliſh Border, keep up the remembrance by a common play called *Scotch and Engliſh* or *the Raid*, i. e. Inroad."

"The Boys of the Village chuſe two Captains out of their body, each nominates, alternately, one out of the little tribe. They then divide into two parties, ſtrip, and depoſit their Clothes, called *Wad*, in two heaps, each upon their own ground, which is divided by a Stone, as a boundary between the two Kingdoms. Each then invades the other's territories: the Engliſh crying 'Here's a leap into thy Land, dry-bellied Scot.' He who can, plunders the other ſide. If one is caught in the enemies juriſdiction, he becomes a priſoner, and cannot be releaſed except by his own party. Thus one ſide will ſometimes take all the Men and property of the other."

This ſeems to be the ſame game with that deſcribed by Jamieſon, in his "Etymological Dictionary," *v.* Wadds. In the Gloſſary to Sibbald's "Chronicle of Scotiſh Poetry," *Wadds* is defined "A youthful Amuſement, wherein much uſe is made of *pledges*." *Wad*, a pledge, ſays Jamieſon, is the ſame with the *vadium* of lower Latinity.

81. Scotch-Hoppers.

In "Poor Robin's Almanack for 1677," in his verſes to the reader, on the back of the title-page, our ſtar-gazer profeſſes to ſhow

"The time when School-boys ſhould play at *Scotch-hoppers*."

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[1] Reed's "Shakeſpeare," vol. iv. p. 359.

[2] 8vo. 1804, p. 104.

[The ſame periodical for 1707 ſays: "Lawyers and Phyſitians have little to do this month, and therefore they may (if they will) play at *Scotch-hoppers*. Some men put their hands into peoples pockets open, and extract it clutch'd, of that beware. But counſel without a cure, is a body without a ſoul." And again, in 1740: "The fifth houſe tells ye when it is the moſt convenient time for an old man to play at *Scotch-hoppers* amongſt the boys."

82. Scrambling for Nuts, &c.

To ſcramble for nuts ſeems, from a paſſage in Drayton's "Nimphidia," 1627, to have been a paſtime with our anceſtors. It is ſtill a favourite one among ſchoolboys, who are not particular as to the kind of fruit, nuts or apples.]

83. See-Saw.

Gay deſcribes the well-known ſport of *See-Saw* thus:

> "Acroſs the fallen Oak the plank I laid,
> And myſelf poiſ'd againſt the tott'ring Maid;
> High leap'd the plank, adown Buxoma fell," &c.

[Douce ſeems to have thought that this was identical with the old game of *Riding the Wild Mare*, which is referred to in the "Knight of the Burning Peſtle," written in 1610 or 1611: "Sweetheart, i' faith, I'll have Ralph come and do ſome of his gambols. He'll ride the wild mare, gentlemen, 'twould do your hearts good to ſee him."

84. Set-a-Foot.[1]

Set-a-foot [a ſlight variety of *Scotch and Engliſh*] ſurvived the Union a hundred years, and was played at during the early years of the preſent century. It conſiſted of a heroic contention, imbued with all the nationality of ſtill older days. The ſignal for the war was chaunted as by bards—

> "*Set-a-foot* on Scotiſh ground,
> Engliſh, if ye dare."

And forthwith the two bodies of eight, ten, twelve, or even more ſchoolboys were arranged on either ſide, the one repreſenting the Scotch and the other Engliſh forces: and, be it ſaid in honour of theſe repreſentations, they fought for the victory of their accepted cauſe as earneſtly as if the battle were real:

> "No ſlackneſs was there found,
> And many a gallant ſchoolfellow
> Lay panting on the ground."

[1 "Notes and Queries," Aug. 1, 1868. The writer does not appear to have perceived the identity of the two ſports.]

The field was thus ordered. The green ſward, divided by any ſlight natural hollow, was choſen, if poſſible; if not, a conventional line was drawn, and the combatants confronted each other acroſs the imaginary border. In a heap, perhaps a hundred or two hundred yards behind each, was piled a booty of hats, coats, veſts, and other clothing and chattels, which ſtood in the ſtead of property to be harried or cattle to be lifted. The game was played by raids to ſeize and carry off theſe depoſits; as whenever the ſtore was exhauſted, the nationality was beaten. The races and the ſtruggles to achieve this victory were full of excitement. Sometimes one, ſwift of foot, would ruſh alone into the exploit; ſometimes two or three, to diſtract the adverſary, without leaving their own ſide defenceleſs, or expoſed to inroad. Then the chaſe; the eſcape of the invader with his plunder; or being obliged to throw it down for perſonal ſafety; or being captured, and ſent back with it, there to ſtand, chapfallen and taunted, until one of his comrades could run in and touch him; when his reſtoration to the ranks was the reſult, though perhaps his ranſomer was made priſoner in his ſtead. And ſo the war was carried on, ſo long as a rag was left to the pillager; and it was a ſight to ſee occaſionally, near the cloſe, the awful condition of the loſing ſide of the combatants. Almoſt every ſtitch of raiment was gradually devoted to the exigences of the battle, and depoſit after depoſit was harried till every article, ſhoes, ſtockings, braces, &c. was "won away," and many of their diſcomfited wearers at laſt ſuccumbed to their fate with nothing to cover their nakedneſs but trouſers and ſhirt. I am not ſure that even the laſt was not ſometimes ſtaked on the iſſue, ſo enthuſiaſtic was *Set-a-foot*.

85. Shittle, or Shuttle Cock

Is as old as the fourteenth century. Skelton has the expreſſion, "Not worth a ſhyttle cocke." Strutt, in his "Sports and Paſtimes," illuſtrates it by a drawing of that period lent to him by Douce. Armin, in the "Two Maids of More-Clacke," 1609, ſays: "To play at ſhuttle-cock methinkes is the game now." It was a favourite amuſement with Prince Henry, who died in 1612. In his "Horæ Vacivæ," 1646, Hall obſerves: "Shittle-Cock requires a nimble arme, with a quick and waking eye; 'twere fit for ſtudents, and not ſo vehement as that waving of a Stoole, ſo commended by Leſſius." The game is now known as *Battledoor and Shuttle-Cock*, and is almoſt excluſively a juvenile recreation, though it is ſometimes played by grown-up perſons in the country on wet *in-door* days.

86. Shoeing the Wild Mare.

From ſcattered notices in ſeveral old works, I collect that this was a diverſion among our anceſtors, more particularly intended for the young, and that the *Wild Mare* was ſimply a youth ſo called, who was allowed a certain ſtart, and who was purſued by his companions,

with the object of being ſhoed, if he did not ſucceed in outſtripping them. The only alluſion, pure and ſimple, to this paſtime is, I believe, in Breton's "Fantaſticks," 1626, where he ſpeaks of the youth "*ſhewing their agility in ſhooing the Wild Mare;*" but in Skelton's "Elynour Rumming," and in the "Frere and the Boye," occur references to what muſt have been a popular air or ballad founded on the game, and Ravenſcroft, in his "Meliſmata," 1611, has a paſſage mentioning *Away the Mare* (juſt as it is mentioned in the two earlier places):

"Heigh ho, away the Mare,
Let vs ſet aſide all care."

Herrick, in his "New Yeares Gift Sent to Sir Simeon Steward,"[1] ſeems, however, to ſet the matter at reſt, and to ſhow that the conjecture as to the character of the ſport, juſt hazarded, is likely to be correct:

——— "but here a jolly
Verſe crown'd with yvie and with holly;
That tels of winters tales and mirth,
That milk-maids make about the hearth,
Of Chriſtmas ſports, the waſſel-boule,
That toſt up after Fox-i'-th' hole;
Of Blind-man-buffe, *and of the care*
That young men have to ſhooe the Mare."

Of courſe, the nurſery game mentioned by Mr. Halliwell[2] is entirely different from this adult paſtime. The former appears to be known in Denmark; it is played with the toes. There is more than one verſion in our own language; the following is printed by Mr. Halliwell:

"Shoe the colt, ſhoe!
Shoe the wild mare!
Put a ſack on her back,
See if ſhe'll bear.
If ſhe'll bear,
We'll give her ſome grains;
If ſhe won't bear,
We'll daſh out her brains."]

87. Shooting the Black Lad.

Douce's MSS. notes ſay: "They have a cuſtom at Aſhton-under-Lyne, on the ſixteenth of April, of ſhooting the Black Lad on horſeback. It is ſaid to have ariſen from there having been formerly a black Knight [Sir Ralph of Aſhton?] who reſided in theſe parts, holding the people in vaſſalage, and uſing them with great ſeverity."

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[1] "Heſperides," ed. 1823, vol. i. p. 176.
[2] "Popular Rhymes and Nurſery Tales," 1849, p. 101.]

88. Shove-Groat.

Slide-Thrift, or *Shove-Groat*, is one of the games prohibited by ſtatute 33 Hen. VIII. It has been already noticed from Rowlands' "Humors Ordinarie," 1600.

A ſhove-groat ſhilling is mentioned in Shakeſpeare's "Second Part of King Henry IV." and is ſuppoſed by Steevens to have been a piece of poliſhed metal made uſe of in the play of ſhovel-board.[1]

Douce, however, has ſhown that ſhove-groat and ſhovel-board were different games. The former was invented in the reign of Henry VIII. for in the ſtatute above alluded to it is called *a new game*. It was alſo known by the ſeveral appellations of *Slide-groat*, *Slide-board*, *Slide-thrift*, and *Slip-thrift*.[2]

[A writer in Willis's "Current Notes" for April, 1853, ſays: "In the 13th year of Henry VIII. the Benchers of the Temple made an order 'that none of the Society within this houſe ſhall exerciſe the play of ſhoffe-grotte or *ſlyp-grotte* upon pain of ſix-ſhillings and eightpence.'" This game was otherwiſe called *Shove-halfpenny:* the mode of playing it is explained in "Current Notes" for June, 1853; and in the number for July, 1853, is a long paper, well worth reading, on the ſubject.

A correſpondent of "Current Notes," writing from New York in 1852, thus deſcribes this game: "It is played on a table or board about 40 feet long and 18 inches wide. It is made of clean white pine without knots, and fine ſand is ſifted all over, to enable the players to *ſhovel* their pieces along. On each ſide of the board there are narrow troughs or gutters, to catch the pieces if they fly off, which they frequently do. The game is played by two perſons, who have each four pieces, numbered 1 to 4. The pieces are of braſs, exactly the ſize and form of half-pound flat weights. A line is marked acroſs the board, about half a foot from the farther extremity, and the art is to diſcharge the piece from the hand with juſt ſufficient force to go beyond the line, which counts ſo many; but if the piece lies half off and half on the farther end, it counts double. But to do that requires great ſkill and long practice. The players play off their pieces alternately, and the chief effort is to knock the antagoniſt's piece from the table."]

89. Shuffle Board,

Or ſhovel board [a form of *ſhove-groat*,] is ſtill played. Douce, about forty years ago, heard a man aſk another to go into an ale-houſe in the Broad Sanctuary, Weſtminſter, to play at it. In honeſt Iſaak Walton's time, a ſhovel board was probably to be found in every public houſe.

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[1] Reed's "Shakſp." 1803, vol. xii. p. 96.
[2] "Illuſtr. of Shakſp." vol. i. p. 454.

[90. Silver Games.

Humphrey Roberts, of King's Langley, in his "Complaint for Reformation," 1572, ſays: "I may ſpeake of one notable Abuſe, whiche among y^e reſt is ſo much practiſed, y^t it is made in a maner lawfull for Chriſtians to breake and violate y^e cōmaūdementes of God: & it is called a Siluer game. Theſe Siluer games are becom ſuch ſnares, & as it wer baits to catch men: y^t it ſeemeth vnto me Sathā to (*ſic*) becom a cōning Goldſmyth." Roberts, in a deſcription which occupies ſeveral pages, proceeds to draw a picture of the profanation of the Sundays by theſe ſilver games, and the deſertion of the churches. The exact nature of the game ſo deſignated he does not, however, diſcloſe, but leaves us to conjecture that they were amuſements of a more or leſs frivolous character, chiefly confined to the country, for he draws a diſtinction between them and the "vayne deuices and fond exerciſes" of great towns and cities, ſuch as bull-baiting, and "many ſuch vnfruitefull paſtimes, tendyng to no cōmodytie for y^e commonwealth: for which purpoſe Paryſh Garden is a place." Lyſons, in an extract from a "Chapel-Warden's Account of 1634,"[1] notices a payment of 11*s.* 8*d.* "for the Silver Games," but omits to explain what they were.

[91. Slam.

In "Witts Recreations," 1640, is the epigram:

"*On Tuck.*

At poſt and pair, or *ſlam*, Tom Tuck would play,
This Chriſtmaſſe, but his want therewith, ſays nay."

92. Slip-Thrift.

This is a game mentioned in a tract by Richard Rice;[2] he does not deſcribe what its preciſe character was, nor have I met with a ſecond notice of it. Rice ſays, that man was made in God's image, and that his gifts might not die with him his Creator ſent him into Paradiſe. "What to dooe there?" inquires our author. "To Bowle, or to plaie at Diſe, or Cardes, Penipricke, or *ſlipthrift?*" He tells us elſewhere that the game was played with *paſed-groats*. Rice alſo mentions *ſhort-thrift*, perhaps another form of it. Slipthrift itſelf may be identical with ſlidethrift, referred to above and in the "Engliſh Courtier and the Countrey Gentleman," 1586.

93. Span-Counter.

This is mentioned as a youthful ſport in "The Firſt part of King Henry VI." 1594:

[1 Preſent Work, vol. i. p. 160.]
[2 "An Inuectiue againſte vices taken for vertue," 1579, ſign. B 3, *verſo*.]

"*Cade.* But doeſt thou heare Stafford tell the King, that for his fathers ſake, in whoſe time boyes plaide at ſpanne-counter with French Crownes, I am content that hee ſhall be king as long as he liues." Strutt ſays that this is like marbles,—except that counters are uſed in it.

94. Spell and Knor,[1] Trap-ball, [or Trap-bat].

Mr. Atkinſon[2] obſerves: "The probability is that the game is a lineal deſcendant from the Ball-play of the old Danes, or Northmen and Icelanders. The game is called Spell and Knor, and the word Spell has come to be underſtood as the deſignation of the peculiar kind of trap uſed in it. But ſurely 'Spell and Knor' is a corruption of 'Spell a' Knor'=the play at ball. The object in the game is to exceed one's competitors in the diſtance to which the ball is driven. On the liberation of the ſpring of the trap or Spell, the ball, previouſly whitened all over with chalk, is ſtruck in mid-air with the Tribbit-ſtick, and the place at which it falls, being noted by the lookers-out, the diſtance from the trap is meaſured in ſpaces of twenty yards each, or Scores. There is one day in the year—Shrove Tueſday—when it is cuſtomarily practiſed, not quite excluſively. The Tribbit-ſtick is elſewhere called *Primſtick*, *Gelſtick*, *Buckſtick*, *Tribbit*, *Trevit*, &c." Spell and Norr (or Nurr) is not peculiar, however, to the North, for in the "Worceſterſhire Chronicle" for September, 1847, we read: "Before the commons were taken in, the children of the poor had ample ſpace wherein to recreate themſelves at cricket, *nurr*, or any other diverſion; but now they are driven from every green ſpot, and in Bromſgrove here, the nailor boys, from the force of circumſtances, have taken poſſeſſion of the turnpike-road to play the before-mentioned games, to the ſerious inconvenience of the paſſengers, one of whom, a woman, was yeſterday knocked down by a *nurr*, which ſtruck her in the head. Surely it would be an act of humanity on the part of thoſe who have been moſt benefited by the incloſing of the common to afford the children of the poor of this pariſh a ſmall ſpace of ground for the purpoſes of health and amuſement."]

95. Spinny wye

Is the name of a game among children at Newcaſtle-upon-Tyne. I ſuſpect this is nearly the ſame with "Hide and Seek." "I ſpye, is the uſual exclamation at a childiſh game called 'Hie, ſpy, hie.'"

[96. Spurn-Point.

This ſport, which ſeems to have been a deſcription of nine-pins, is thus referred to in the ballad of the "Common Cries of London," by W. Turner, publiſhed about 1600:

[1 Otherwiſe called Spell a' Knor, and in Lincolnſhire, Nur-ſpell. In all theſe caſes, ſpell is, of courſe, the German *ſpiel*, play.]

[2 "Gloſſary of the Cleveland Dialect," 1868, pp. 299, 542].

" Come, let us leave this boyes play,
And idle prittle prat,
And let us go to nine holes,
To *ſpurn-point*, or to cat."

97. Stool-Ball.

So particular an account of this was given under *Eaſter Holidays*, that it is unneceſſary to do more than refer to that ſection.

98. Swans.

Swan-upping (corruptly *Hopping*,) ought to have found a place in Strutt's "Sports and Paſtimes;" it is deſcribed and illuſtrated, however, by Hone in his "Every-Day Book," and ſome papers on the ſubject will be found in Mr. Kempe's "Loſeley MSS." 1836. Several books, according to a letter printed in the latter volume, were at one time extant, containing orders under this head, and Hone has inſerted a reprint of one of theſe in his entertaining Miſcellany. Swan-upping was, among our anceſtors, a very favourite ſport, not unattended by riſk; for the birds ſeldom ſubmitted to the proceſs without a ſtruggle, which occaſionally coſt the captor a ducking.

99. Tables or Backgammon.

This is a very ancient paſtime, and is ſtill in vogue under the latter deſignation. Arden, of Feverſham, was playing with his murderer at tables, when he was aſſaſſinated at a preconcerted ſignal; this memorable tragedy was enacted in the reign of Edward VI.; and a full account of it may be found in the pages of Holinſhed. Howell, in a letter to Maſter G. Stone, in 1635, ſays: "Tho' you have learnt *Baggamon*, you muſt not forget *Iriſh*, which is a ſerious and ſolid Game."

Robert of Brunne in 1303 denounces play at Cheſs and Tables, firſt, by men generally on holy-days at the tavern, which he calls "the devylys knyfe," (it ſlays thee, either ſoul or life):

"ȝyf þou euere wyþ iogeloure,
Wyþ haſadoure or wyþ rotoure,
Hauntyſt tauerne, or were to any pere
To playe at þe ches or at þe tablere,
Specially before þe noun
Whan Goddys ſeruyſe owþ to be doun;
Hyt ys aȝens þe comaundement
And holy cherches aſent."

Secondly, by the rich ſlothful man at home:

"ȝyf hyt be nat þan redy, hys dyner,
Take furþe þe cheſſe or þe tabler;
So ſhal he pley tyl hyt be none
And Goddys ſeruyſe be al done."[1]]

[1 "Handlyng Synne," edited by F. J. Furnivall, Eſq. for the Roxburghe Club, 1862, 4to. lines 1040-7, 4307-10.]

100. Tappie Tousie.

Of this ſport among children Jamieſon gives the following account: "One, taking hold of another by the forelock of his hair, ſays to him, '*Tappie, Tappie touſie*, will ye be my man?' If the other anſwers in the affirmative, the firſt ſays, 'Come to me then, come to me then;' giving him a ſmart pull towards him by the lock which he holds in his hand. If the one who is aſked anſwers in the negative, the other gives him a puſh backward, ſaying, 'Gae fra me then, gae fra me then.'

"The literal meaning of the terms is obvious. The perſon aſked is called *Tappie-touſie*, q. diſhevelled head, from *Tap* and *Touſie*. It may be obſerved, however, that the Suio-Gothic *tap* ſignifies a lock or tuft of hair.[1]

"But the thing that principally deſerves our attention is the meaning of this play. Like ſome other childiſh ſports, it evidently retains a ſingular veſtige of very ancient manners. It indeed repreſents the mode in which one received another as his bondman.

"'The thride kind of nativitie, or bondage, is quhen ane frie man, to the end he may have the menteinance of ane great and potent man, randers himſelf to be his bond-man in his court, *be the haire of his forehead;* and gif he thereafter withdrawes himſelfe, and flees away fra his maiſter, or denyes to him his nativitie: his maiſter may prove him to be his bond-man, be ane aſſiſe, before the Juſtice; challengand him, that he, ſic ane day, ſic ane yeare, compeirid in his court, and there yeilded himſelfe to him to be his ſlave and bond-man. And quhen any Man is adjudged and decerned to be native or bond-man to any maiſter; the maiſter may *take him be the noſe*, and reduce him to his former ſlaverie.'[2]

"This form, of rendering one's ſelf by the hair of the head, ſeems to have had a monkiſh origin. The heatheniſh rite of conſecrating the hair, or ſhaving the head, was early adopted among Chriſtians, either as an act of pretended devotion, or when a perſon dedicated himſelf to ſome particular Saint, or entered into any religious order. Hence it ſeems to have been adopted as a civil token of ſervitude. Thus thoſe who entered into the monaſtic life, were ſaid *capillos ponere*, and *per capillos ſe tradere*. In the fifth century Clovis committed himſelf to St. Germer *by the hair of his head.*[3] Thoſe who thus devoted themſelves were called the *ſervants* of God, or of any particular Saint.

"This then being uſed as a ſymbol of ſervitude, we perceive the reaſon why it came to be viewed as ſo great an indignity to be laid hold of by the hair. He who did ſo claimed the perſon as his property. Therefore, to ſeize, or to drag one by the hair, *comprehendere*, or *trahere per capillos*, was accounted an offence equal to that of

[1] *Haertapp*, floccus capillorum; Ihre, p. 857.
[2] "Quon. Attach." c. lvi. s. 7.
[3] "Vit. S. Germer," ap. Carpentier, vo. *Capilli.*

charging another with falſehood, and even with ſtriking him. The offender, according to the Friſic laws, was fined in two Shillings; according to thoſe of Burgundy, alſo, in two; but if both hands were employed, in four.[1] According to the laws of Saxony, the fine amounted to an hundred and twenty ſhillings.[2] Some other ſtatutes made it puniſhable by Death."[3]

[101. Thread-my-Needle.

This was a children's game. A certain number ſtood in a row with joined hands, and ran between each other, without letting go their hold. Poor Robin has it in his Almanac for 1738: "The ſummer quarter follows ſpring as cloſe as girls do one another, when playing at *thread-my-needle*, they tread upon each other's heels."]

102. Tick-Tack.

[This game at tables is the ſame as the later *trick-ſnack*, ſays Mr. H. B. Wheatley. "Dict. of Reduplicated Words," p. 87. His firſt quotation is from Bullein's "Dialogue," 1573: "In this lande I did ſee an ape plaie at *ticke-tacke*, and after at Iriſhe on the tables, with one of that lande." The game is alſo mentioned (with others) in "The Engliſh Courtier and the Cuntrey Gentleman," 1586: "In fowle weather, we ſend for ſome honeſt neighbours, if happely wee bee without wiues, alone at home (as ſeldome we are) and with them we play at Dice, and Cardes, ſorting our ſelues accordinge to the number of Players, and their ſkill, ſome in Ticktacke, ſome Lurche, ſome to Iriſh game, or Dublets."] Shakeſpeare has a game of *tick-tack* in "Meaſure for Meaſure," act I. ſc. iii.

In Hall's "Horæ Vacivæ," 1646, are the following obſervations on the game of Tick-Tack. "*Tick-Tack* ſets a Man's intentions on their guard. Errors in this and War can be but once amended."

[For *trick-track*, Mr. Wheatley ("Dict." p. 93) quotes Shadwell's "True Widow," 1679, Urquhart's "Rabelais," p. 74 (ed. 1750), and "Memoirs of P. H. Bruce," p. 65.

[103. Tom Tidler's Ground.

There uſed to be a ſchoolboy's game ſo called, when I was a child. One boy repreſented Tom Tidler (whoever he may have been), and ſeveral others made it their object to invade his territory, a ſmall piece of ground, chalked round or otherwiſe diſtinguiſhed, crying, "I am on Tom Tidler's Ground, picking up Gold and Silver!" Tom Tidler's part conſiſted in endeavouring to catch the marauders. There was, perhaps, ſome origin for this ſport which can no longer be traced.

Tom Tidler ſeems to have been a perſon of ſome celebrity in the

[1] "Leg. Fris." ap. Lindenbrog, tit. xxii. s. 64, "Leg. Burgund." tit. v. s. 4.
[2] "Leg. Sax," cap. i. s. 7, *ibid.* [3] "Du Cange," col. 243.

beginning of the laſt century at leaſt, for Mr. Halliwell notices a rhyme entitled "Tom Tidler's on the Friar's ground," as occurring in a ballad publiſhed about 1720.

104. Touch.

This is alſo a childiſh or ſchoolboy's game. Several play at it. One boy endeavours to touch one of his playmates, and they do their beſt to eſcape him. The moment he ſucceeds, he exclaims, *Touch*, or *Touch He;* the boy touched is obliged to take his place, and the game begins over again.]

105. Tray-Trip.

Groſe ſays this was an ancient game, like Scotiſh Hop, played on a pavement, marked out with chalk into different compartments. [It is mentioned without any explanation of its preciſe nature, further than that it was a popular game with cards or dice, or both, in the "Engliſh Courtier and the Cuntrey Gentleman," 1586; and in the Percy MS. "Looſe Songs," p. 68, we find "ffull oft ſhee and I within the buttery playd att *tray-trippe* of a dye." Mr. Thomas Wright, in his "Provincial Dictionary," notes *Trip-Trap* as a game peculiar to the North of England, alſo called *Trip*—the ſame, no doubt, as our Tray-Trip.

106. Trundling the Hoop,

Shooting with bows and arrows, and ſwimming on bladders, occur among the puerile ſports delineated in the Miſſal ſeen by Strutt in the poſſeſſion of Mr. Ives.

The hoop is alſo noticed by Charlotte Smith in her "Rural Walks:"

> "Sweet age of bleſt deluſion! blooming Boys,
> Ah! revel long in Childhood's thoughtleſs joys;
> With light and pliant ſpirits, that can ſtoop
> To follow, ſportively, *the rolling Hoop;*
> To watch the ſleeping Top, with gay delight,
> Or mark, with raptur'd gaze, the ſailing Kite:[1]
> Or eagerly purſuing Pleaſure's call,
> Can find it center'd in the bounding Ball!"

[107. Troule-in-Madame, or Trunks.

This ſport is alluded to in "The Chriſtmas Prince," 1607:

> "Why ſay you not that Munday well be drunke,
> Keeps all vnruly wakes, & playes at Trunkes."

It is alſo referred to in Halliwell's "Dictionary," and in "Poor Robin" for 1715: "After dinner (for you muſt not have too long intermiſſions) to your ſack again, typire, topire, and tropire, and for recreations to ſuch liquor, billiards, kettle-pins, noddy-boards, tables,

[1] *Paper Windmills* are ſeen in the hands of the younger ſort of children in Mr. Ives's Miſſal.

trunks, ſhovel-boards, fox and geeſe, and thoſe two excellent games at cards, one and thirty, and drive knaves out of town."]

108. Weapon Shawing.

The miniſter of Kincardine[1] ſays: "Nigh to the Church there is an Alley, walled in, and terminating in a large Semi-circle, appropriated to that antient military exerciſe and diſcipline known by the name of *Weapon-ſhawing*."

109. [Whip-her-Jenny, or One-and-Thirty.

This is a game overlooked by Strutt and Brand; the following reference to it is made in Taylor's "Wit and Mirth," 1629: "An unhappy Boy, that kept his fathers ſheepe in the country, did vſe to carry a paire of Cards in his pocket, and meeting with boyes as good as himſelf, would fall to Cards at the Cambrian game of whip-herginny, or Engliſh one and thirty; at which ſport hee would ſome dayes loſe a ſheepe or two." *One-and-thirty* is alluded to elſewhere (ſee above, l. 6;) and Mr. Halliwell, in his "Archaic Dictionary," ſpeaks of it, on the authority of Taylor in another place, as a kind of *vingt-et-un*.]

110. Whipping the Top, or Whirligig.[2]

It is ſaid in ſome of the voyages, I think it is in Hawkeſworth's, that the top is well known among the Indians, ſome of whom pointed to our ſailors, who ſeemed to wonder at ſeeing it amongſt them, that in order to make it ſpin they ſhould laſh it with a whip.

The following mention of whipping the top occurs in Perſius's third Satire:

> "Neu quis callidior buxum torquere flagello."[3]

Thus alſo in Virgil's ſeventh Æneid:

> "As young Striplings whip the Top for ſport,
> On the ſmooth pavement of an empty Court;
> The wooden Engine whirls and flies about,
> Admir'd with clamours of the beardleſs Rout.
> They laſh aloud, each other they provoke,
> And lend their little ſouls at ev'ry ſtroke."

[Dionyſius Cato recommends the top as a harmleſs amuſement in contraſt to dice-play, in which there was hazard and ſpeculation. "*Trocho* lude," he ſays, "aleas fuge," which the "Luytel Caton" in the Vernon MS. ab. 1375, A.D., tranſlates "Take a *toppe*, ȝif þou wold pleye, and not as þe haſardrye" (leaf 310, col. 1).

In Sir Thomas More's "Workes," 1557, are ſome allegorical

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1 "Statiſt. Acc. of Scotl." vol. iii. p. 512.

[2 It is curious that on the title-page of "Times Whirligig," by Humphrey Willis, 1647, is a woodcut, illuſtrating the title, of a committee-man balancing himſelf on a *top*.]

3 "The whirling Top they whip,
And drive her giddy till ſhe fall aſleep."—*Dryden.*

verſes on the ages of man, in which Childhood is repreſented as *a boy whipping a top.* The boy is made to ſay:

"A toppe can I ſet, and dryue in its kynde."]

Playing with tops is found among the illuminations of Mr. Ives's Miſſal.

Cornelius Scriblerus ſays: "I would not have Martin as yet to ſcourge a Top, till I am better informed whether the Trochus which was recommended by Cato be really our preſent Top, or rather the Hoop which the Boys drive with a ſtick."[1]

To ſleep like a town top is a proverbial expreſſion. [The more uſual expreſſion at preſent is *to ſleep like a top.*] A top is ſaid to ſleep when it turns round with great velocity, and makes a ſmooth humming noiſe. The following cuſtom is now laid aſide; a large top was formerly kept in every village, to be whipped in froſty weather, that the peaſants might be kept warm by exerciſe, and out of miſchief, while they could not work.[2]

In [a curious little work of the laſt century][3] we read: "Another tells 'em of a project he has to make Town Tops ſpin without an Eel-ſkin, as if he bore malice to the School-boys."

Lemnius [remarks:][4] "Young youth do merrily exerciſe themſelves in Whipping Top, and to make it run ſwiftly about, that it cannot be ſeen, and will deceive the ſight, and that in Winter to catch themſelves a heat."

Poor Robin, in his Almanack for 1677, tells us, in "The Fanatick's Chronology," it was then "1804 years ſince the firſt invention of Town-Tops."

[III. Whistles, Rattles, &c.

In "The Pedlar's Lamentation," an early ballad, whiſtles are mentioned as children's toys:

"Exchange then a groat for ſome pretty toy,
Come, buy this fine whiſtle for your little boy—"

Cornelius Scriblerus is made to obſerve: "Play was invented as a remedy againſt Hunger. It is therefore wiſely contrived by Nature, that Children as they have the keeneſt Appetites, are moſt addicted to Plays.

"To ſpeak firſt of the *Whiſtle*, as it is the firſt of all Play-things. I will have it exactly to correſpond with the ancient Fiſtula, and accordingly to be compoſed *ſeptem paribus disjuncta cicutis.*

"I heartily wiſh a diligent ſearch may be made after the true *Crepitaculum*, or Rattle of the Ancients, for that (as Archytas Terentinus

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[1] Pope's "Works," vol. vi. p. 115.
[2] Reed's "Shakeſp." vol. v. p. 248.
[3] "The Fifteen Comforts of Marriage," p. 143.
[4] Engliſh Tranſl. 1658, p. 369.

was of opinion,) kept the Children from breaking Earthenware. The China cups in theſe days are not at all the ſafer for the modern Rattles; which is an evident proof how far their Crepitacula exceeded ours."

112. White and Black.

In 2 and 3 Philip and Mary (1555), c. ix. an act of Parliament was paſſed "to make voyde dyvers Lycences of Houſes wherin unlawfull Games bee uſed." Here we find mention of ſome diverſion deſcribed as "White & Blacke, Making & Marryng," apparently independent of the recreations previouſly enumerated, ſuch as bowling, tennis, dice-play, and ſo forth.[1]]

113. Wrestling.

[This is not the proper place for entering into the nice diſtinctions between the various ſchools of wreſtling in Cornwall, Cumberland, Nottinghamſhire, &c. It is well known that the differences in practice are conſiderable.

In 1303, Robert of Brunne notices the practice of giving a ſword or ring as a prize for wreſtling, but ſays it muſt not be done on a holyday:

> "ȝyf pou euer ſettyſt ſwerde eyper ryng
> For to gadyr a wraſtlyng,
> pe holyday pou holdeſt noghte
> Whan ſwyche bobaunce for pe ys wroghte.
> Cuntek pere comyp, or owper bobaunce;
> And ſum men ſlayn, or loſt purghe chaunce."
>
> *Handlyng Synne*, l. 990-5.

He afterwards warns men againſt getting up wreſtlings in order to gain praiſe for it (l. 3690-2), and alſo (l. 8999) ſays that "karolles, wreaſtlynges, or ſomour games," are not to be held in the church or churchyard. Myrc, too, warns his hearers againſt "ſchotnge, wraſtelynge, and open play, and goynge to þe ale on holydaye" ("Inſtructions for Pariſh Prieſts," p. 31, l. 997-8; Early Engl. Text Soc. 1868. Chaucer ſays of the Miller, in the Prologue to the Canterbury Tales, "At wraſtlynge he wolde bere awey the ram,"—a change of prize from the ſword and ring noticed above.

In the "Tale of the Baſyn," it is ſaid of the parſon:

> "He harpys and gytryns and ſyngs well ther-too,
> He wreſtels and lepis, and caſts the ſtoñ alſo—"

In the "Governor," 1531, Sir T. Elyot obſerves: "Wraſtlyng is a verye good exerciſe in the beginning of youth, ſo that it bee with one that is equall in ſtrength or ſome what vnder, and that the place be ſoft, that in falling their bodies be not bruſed. There be diuers manners of wraſtlyngs: but the beſt, as wel for health of body, as for exerciſe of ſtrength, is, when laying mutually their hands one ouer an others neck, with the other hande they holde faſt each other by

[1] "Statutes of the Realm," 2 & 3 P. & M. Record Comm. ed.]

the arm, and claſping their legs together, they inforce themſelues with ſtrength and agilytie, to throw downe each other, which is alſo praiſed by Galen."

Again, in the "Maner of the tryumphe at Caleys and Bullen [1532,]" it is ſaid: "And that day there was a great wraſtelynge bytwene englyſshmen & frenſshmen before bothe y^e^ kynges/ the frenſshe kyng had none but preeſtes that wraſteled/ whiche were bygge men & ſtronge/ they were bretherne/ but they had mooſt falles."

Browne, in the fifth ſong of "Britannia's Paſtorals," 1614, writes:

> "As when the gallant youth which liue vpon
> The Weſterne Downes of louely *Albion;*
> Meeting, ſome feſtiuall to ſolemnize,
> Chooſe out two, ſkil'd in wraſtling exerciſe,
> Who ſtrongly, at the wriſt or coller cling,
> Whilſt arme in arme the people make a Ring."]

The Miniſter of Monquhitter [reported in 1799:][1] "People who are not regularly and profitably employed, rejoice in a holiday as the means of throwing off that languor which oppreſſes the mind, and of exerting their active powers. So it was with our Fathers. They frequently met to exert their ſtrength in Wreſtling, in Caſting the Hammer, and in Throwing the Stone, their agility at Foot-Ball, and their dexterity at Coits and Penny-Stone."

Miſſon[2] ſays "Wreſtling is one of the diverſions of the Engliſh, eſpecially in the Northern Counties."

Popular Notices concerning Cards.[3]

[RICE has a curious paſſage on this ſubject: "Is the waie [to attain godlineſs]" he inquires, "by plaiyng, and ſportyng, or reſting of the wearie bones, with the bones of a paire of Dice, or with a paire of Cardes (otherwiſe nowe called the bookes of life) and though it be ſpoken but in ieſtyng, yet is it not altogether for naught, for the nature of ſome is to reſte more in theim, and are more at quiete with the Ace, Kyng, Queene, or varlet of Spades, then thei can be with a ſpade to digge or delue honeſtly after Goddes preceptes for their hiryng: yea, and delighte quietlier in the Ace, Kyng, Queene, or Varlette of the Hartes, then thei dooe in the booke of life.[4]"]

In ſome parts of the north of England a pack of cards is called to this day, as it is in Shakeſpeare's plays, a *deck* of cards.

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[1] "Statiſt. Acc. of Scotl." vol. xxi. p. 145.

[2] "Travels," p. 306. See Parkyns' "Inn Play," 2nd ed. 1717.

[3] It may be well to point out that ſince Brand and Ellis wrote, ſeveral important works on this ſubject have appeared, particularly Mr. Singer's "Reſearches" in 1816, and Mr. Chatto's ſtill more valuable work in 1848.]

[4] "An Inuectiue againſt Vices taken for Vertue," 1579, ſign. B 4.]

In the "Gentleman's Magazine" for January, 1791, are ſeveral queries on cards. The writer informs us that "the common people in a great part of Yorkſhire invariably call diamonds *picks*. This I take," he ſays, "to be from the French word *piques*, ſpades; but cannot account for its being corruptly applied by them to the other ſuit." The true reaſon, however, is to be gathered from the reſemblance the diamond bears to a *mill-pick*, as fuſils are ſometimes called in heraldry.

Hall [1] [of Cambridge] ſays: "For Cardes, the Philologie of them is not for an eſſay. A Man's fancy would be ſum'd up in *Cribbidge; Gleeke* requires a vigilant memory [and a long purſe;] *Maw*, a pregnant agility; *Pichet*, a various invention; *Primero*, a dextrous kinde of raſhneſſe, &c." [In Gayton's "Notes on Don Quixote," 1654, is the following: "A lady once requeſting a gentleman to play at *gleeke*, was refuſed, but civilly, and upon three reaſons: the firſt whereof, madam, ſaid the gentleman, is, I have no money. Her ladyſhip knew that was ſo materiall and ſufficient, that ſhe deſired him to keep the other two reaſons to himſelf." [2]

Urquhart [3] of Cromarty obſerves: "Verily, I think they make uſe of Kings, as we do of Card-Kings in playing at the Hundred; any one whereof, if there be appearance of a better Game without him, (and that the exchange of him for another incoming Card is like to conduce more for drawing of the Stake,) is by good Gameſters without any ceremony diſcarded."

[Warton, in a note to Lyndſay's Works, obſerves: "In our author's Tragedie of Cardinal Betoun, a ſoliloquy ſpoken by the cardinal, he is made to declare that he played with the King [James IV.] for three thouſand crowns of gold in one night, at *cartis* and dice." They (cards) are alſo mentioned in an old anonymous Scotiſh poem of Covetice.[4] Cards are mentioned in a ſtatute of Henry the Seventh,[5] that is, in 1496. Ducange cites two Greek writers, who mention card-playing as one of the games of modern Greece, at leaſt before the year 1498.[6] It ſeems highly probable that the Arabians, ſo famous for their ingenuity, more eſpecially in what related to numbers and calculation, were the inventors of cards, which they communicated to the Conſtantinopolitan Greeks.

"Benedictus Abbas has preſerved a very curious edict, which ſhews the ſtate of gaming in the Chriſtian army commanded by Richard the Firſt King of England, and Philip of France, during the Cruſade in the year 1190. No perſon in the army is permitted to play at any ſort of game for money, except Knights and Clergymen; who in one whole day and night, ſhall not, *each*, loſe more than twenty ſhillings, on pain of loſing one hundred ſhillings to the archbiſhops of the army.

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[1] "Horæ Vacivæ," 1646, p. 150.
[2] See Herrick's Epigram at p. 281 of the "Poems."]
[3] "The Diſcovery of a moſt exquiſite Jewel," 1651, p. 237.
[4] Dalrymple's "Anc. Sc. Poems," 168.
[5] 11 Hen. VII. cap. ii.
[6] "Gloſs. Gr." tom. ii. v. XAPTIA, p. 1734.

The two Kings may play for what they pleaſe, but their attendants not for more than twenty ſhillings. Otherwiſe, they are to be whipped naked through the army for three days—"

Sir T. Elyot, in his "Governor," 1531, has ſome remarks on this ſubject, which, as illuſtrating the ſtate of feeling in Henry VIII.'s time, may be worth a place here: "I ſuppoſe there is not a more playne figure of idleneſſe, then playing at dice. For beſides, that therin is no manner of exerciſe of the body or minde, they which play thereat, muſt ſeeme to haue no portion of witte or cunnyng, if they will be called fayre players, or in ſome company auoyde the ſtabbe of a dagger, if they bee taken with any craftie conueyance."

In "The Common Cries of London," a ballad by W. Turner, there is a curious paſſage ſeeming to ſhow that the ſtreet-hawkers uſed ſometimes to carry dice in their pockets either for amuſement, or for the purpoſe of practiſing on ſome inexperienced cuſtomer:

"Ripe, cherry ripe!
The coſtermonger cries;
Pippins fine or pears!
Another after hies,
With baſket on his head,
His living to advance,
And in his purſe a pair of dice,
For to play at mumchance."

Lord Worceſter includes in his "Century of Inventions," 1663, two which may be thought to have been as well omitted. They refer to cheating tricks with cards and dice. "White Silk," ſays his lordſhip, "knotted in the fingers of a Pair of white Gloves, and ſo contrived without ſuſpicion, that playing at Primero at Cards, one may without clogging his memory keep reckoning of all Sixes, Sevens and Aces which he hath diſcarded." Again, the writer ſays: "A moſt dexterous Dicing Box, with holes tranſparent, after the uſual faſhion, with a Device ſo dexterous, that with a knock of it againſt the Table the four good Dice are faſtened, and it looſeneth four falſe Dice made fit for his purpoſe."

In a MS. ſong purporting to proceed from a lady of honour in Queen Elizabeth's days, the ſuppoſed ſpeaker, enumerating her virtues and claims to reſpectful remembrance, ſays:

"I never bought cantharides,
Ingredient good in Paſſett,
Nor ever ſtript me to my ſtayes
To play y^e^ Punt att Baſſett."]

Macham has been incidentally noticed as an Iriſh game at cards in a former ſection [and under SPORTS I have introduced (perhaps a little irregularly) the old game of *Maw*.

Whetſtone, in his "Mirour for Mageſtrates of Cities," 1584, writes: "On a time I heard a diſtemperate dicer ſodenly ſwear that he faithfully beleeued that dice were firſt made of the bones of a witch, cards of her ſkin, in which there hath ever ſithence remained an inchantment, that whoſoever once taketh delight in either, he ſhall never have power utterly to leave them."]

Sports of Sailors.

GROSE mentions among the Sports of Sailors the following:

1. Ambassador.

"A trick to duck ſome ignorant fellow or landſman, frequently played on board ſhips in the warm latitudes. It is thus managed: a large tub is filled with water, and two ſtools placed on each ſide of it. Over the whole is thrown a tarpawlin, or old ſail: this is kept tight by two perſons, who are to repreſent the King and Queen of a foreign country, and are ſeated on the ſtools. The perſon intended to be ducked plays the Ambaſſador, and after repeating a ridiculous ſpeech dictated to him, is led in great form up to the Throne, and ſeated between the King and Queen, who riſing ſuddenly as ſoon as he is ſeated, he falls backwards into the tub of water."

2. King Arthur.

"A Game uſed at ſea, when near the Line, or in a hot latitude. It is performed thus: a Man who is to repreſent King Arthur, ridiculouſly dreſſed, having a large wig, made out of oakum, or ſome old ſwabs, is ſeated on the ſide, or over a large veſſel of water. Every perſon in his turn is to be ceremonioufly introduced to him, and to pour a bucket of water over him, crying, Hail, King Arthur! If, during this ceremony, the perſon introduced laughs or ſmiles,) to which his Majeſty endeavours to excite him, by all ſorts of ridiculous geſticulations,) he changes place with, and then becomes King Arthur, till relieved by ſome brother Tar, who has as little command over his muſcles as himſelf."

3. To Run the Hoop.

"An ancient marine cuſtom. Four or more boys, having their left hands tied faſt to an iron hoop, and each of them a rope, called a nettle, in their right, being naked to the waiſt, wait the ſignal to begin; this being made by a ſtroke with a cat of nine tails, given by the boatſwain to one of the boys, he ſtrikes the boy before him, and every one does the ſame. At firſt the blows are but gently adminiſtered; but each, irritated by the ſtrokes from the boy behind him, at length lays it on in earneſt. This was anciently practiſed when the ſhip was wind-bound."

In another part of his "Dictionary," Groſe has given us the defi-

nition of "COB, *or* COBBING; a puniſhment uſed by the Seamen for petty offences, or irregularities, among themſelves: it conſiſts in baſtonadoing the offender on the poſteriors with a cobbing ſtick, or pipe ſtaff; the number uſually inflicted is a dozen. At the firſt ſtroke the executioner repeats the word *watch*, on which all perſons preſent are to take off their hats, on pain of like puniſhment: the laſt ſtroke is always given as hard as poſſible, and is called *the Purſe*. Aſhore, among Soldiers, where this puniſhment is ſometimes adopted, *Watch* and *the Purſe* are not included in the number, but given over and above, or, in the vulgar phraſe, free gratis for nothing. This piece of diſcipline is alſo inflicted in Ireland, by the School-boys on perſons coming into the School without taking off their hats; it is there called School-butter."

Fairs.

"How Pedlars' Stalls with glitt'ring Toys are laid,
The various Fairings of the Country Maid,
Long ſilken Laces hang upon the twine,
And rows of Pins and amber Bracelets ſhine.
Here the tight Laſs, Knives, Combs and Sciſſars ſpies,
And looks on Thimbles with deſiring eyes.
The Mountebank now treads the Stage, and ſells
His Pills, his Balſams, and his Ague-Spells;
Now o'er and o'er the nimble Tumbler ſprings,
And on the rope the vent'rous Maiden ſwings;
Jack Pudding in his party-colour'd jacket,
Toſſes the Glove, and jokes at every Packet;
Here Raree-Shows are ſeen, and Punch's feats,
And Pockets pick'd in Crouds, and various Cheats."

Gay's *Sixth Paſtoral.*

"Next morn, I ween, the Village charter'd Fair,
A day that's ne'er forgot throughout the Year:
Soon as the Lark expands her auburn fan,
Foretelling day, before the day began,
Then 'Jehu Ball' re-echoes down the Lane,
Crack goes the Whip, and rattling ſounds the Chain.
With tinkling Bells the ſtately Beaſt grown proud,
Champs on the Bit, and neighing roars aloud.
The Bridles dotted o'er with many a Flow'r,
The ſix-team'd Waggon forms a leafy bow'r.
Young Damon whiſtled to Dorinda's Song,
The Fiddle tuneful play'd the time along.
At length arriv'd, the Statute fills the Fair,
Dorcas and Lydia, Bella too was there:
Favours and Gauzes, variegated gay,
Punch loudly ſqueaks, the Drum proclaims the Play.
The Pole high rear'd, the Dance, the Gambol ſhew'd
Mirth and Diverſion to the gaping Crowd:
Sam with broad ſmile, and Poll with dimpled face,
Revers'd the Apron, ſhews ſhe wants a place.
The Race in Sacks, the Quoit, the circling Reel,
While Prue more thoughtful buys a ſpinning Wheel.

The grinning Andrew, perch'd on Folly's Stool,
Proves th' artificial, not the natural Fool:
For Hodge declares he thinks, devoid of Art,
He muſt be wiſe, who acts ſo well his part!"
H. Rowe's *Poems*, 1796.

A FAIR is a greater kind of market, granted to any town by privilege, for the more ſpeedy and commodious providing of ſuch things as the place ſtands in need of. Fairs are generally kept once or twice in a year. Proclamation is to be made how long they are to continue, and no perſon is allowed to ſell any goods after the time of the fair is ended, on forfeiture of double their value.

Warton tells us, that before flouriſhing towns were eſtabliſhed, and the neceſſaries of life, from the convenience of communication and the increaſe of provincial civility, could be procured in various places, goods and commodities of every kind were chiefly ſold at fairs: to theſe, as to one univerſal mart, the people reſorted periodically, and ſupplied moſt of their wants for the enſuing year.

The diſplay of merchandize and the conflux of cuſtomers, at theſe principal and almoſt only emporia of domeſtic commerce, were prodigious: and they were, therefore, often held on open and extenſive plains.

Eden[1] tells us in a note: "In Glouceſterſhire, Oxfordſhire, Wiltſhire, and Berkſhire, Servants continue to attend *the Mopp* or *Statute*, as it is called, (*i. e.* Michaelmas Fair,) in order to be hired [for a year]. Each perſon has a Badge, or external Mark, expreſſive of his occupation. *A Carter* exhibits a piece of Whip-cord tied to his Hat: *a Cow-herd* has a lock of Cow-hair in his: and *the Dairy-Maid* has the ſame deſcriptive mark attached to her breaſt. So in the North of England, at the Spring hiring-term, the Servants to be hired, who are almoſt always perſons to be employed in huſbandry, are to be diſtinguiſhed from others, who attend the market, by their wearing a large *Poſie*, or *Bouquet of Flowers* at their breaſts: which is no unapt emblem of their calling. Even in London, Bricklayers, and other Houſe-labourers, carry their reſpective implements to the places where they ſtand for hire: for which purpoſe they aſſemble in great numbers in Cheapſide and at Charing-Croſs, every morning, at five or ſix o'clock. So, in old Rome, there were particular ſpots in which Servants applied for hire. 'In Tuſco vico, ibi ſunt Homines qui ipſi ſe venditent.' —Plauti *Curculio*, act iv."

Plott, ſpeaking of the Statutes for hiring Servants, ſays: [in his "Hiſtory of Oxfordſhire,"] that at Banbury they called them the Mop. He ſays that at Bloxham the carters ſtood with their whips in one place, and the ſhepherds with their crooks in another; but the maids, as far as he could obſerve, ſtood promiſcuouſly. He adds that this cuſtom ſeems as old as our Saviour, and refers to Matth. xx. 3.

In the [laſt century, in the pariſh of Wamphray, in Scotland,[2] it

[1] "State of the Poor," 1797, vol. i. p. 32.
[2] "Statiſt. Acc. of Scotl." vol. xxi. p. 457.

ſeems that hiring fairs uſed to be much frequented. "Thoſe," it is ſaid] "*who are to hire, wear a green Sprig in their Hat:* and it is very ſeldom that Servants will hire in any other place."

One of the chief fairs was that of St. Giles's Hill or Down, near Wincheſter: the Conqueror inſtituted and gave it as a kind of revenue to the Biſhop of Wincheſter. It was at firſt for three days, but afterwards, by Henry III., prolonged to ſixteen days. Its juriſdiction extended ſeven miles round, and comprehended even Southampton, then a capital and trading town. Merchants who ſold wares at that time within that circuit forfeited them to the biſhop. Officers were placed at a conſiderable diſtance, at bridges and other avenues of acceſs to the fair, to exact toll of all merchandize paſſing that way. In the mean time, all ſhops in the city of Wincheſter were ſhut. A court, called the Pavilion, compoſed of the biſhop's juſticiaries and other officers, had power to try cauſes of various ſorts for ſeven miles round. The biſhop had a toll of every load or parcel of goods paſſing through the gates of the city. On St. Giles's Eve the mayor, bailiffs, and citizens of Wincheſter delivered the keys of the four gates to the biſhop's officers. Many and extraordinary were the privileges granted to the biſhop on this occaſion, all tending to obſtruct trade and to oppreſs the people. Numerous foreign merchants frequented this fair; and ſeveral ſtreets were formed in it, aſſigned to the ſale of different commodities. The ſurrounding monaſteries had ſhops or houſes in theſe ſtreets, uſed only at the fair; which they held under the biſhop, and often let by leaſe for a term of years. Different counties had their different ſtations. In the Revenue Roll of William of Waynflete, An. 1471, this fair appears to have greatly decayed; in which, among other proofs, a diſtrict of the fair is mentioned as being unoccupied: "Ubi Homines Cornubiæ ſtare ſolebant."

[Robert of Brunne, in 1303, notices that fairs diſappeared in a night. He likens to their ſhort exiſtence ill-gotten wealth:

> "Here mayſt þou ſe, euyl wunne þyng,
> Wyþ eyre ſhal neuer make gode endyng;
> Namly (= eſpecially) wyþ þynge of holy cherche
> Shalt þou neuer ſpede wel to werche,
> þat mayſt þou ſe by parſones eyres:
> Hyt fareþ wyþ hem as doþe wyþ þeſe feyres;
> Now ys þe feyre byggede weyl,
> And on þe morne ys þer neuer a deyl.
> Ryche treſoure now furþe men leye,
> And on þe touþer day hyt ys alle aweye."[1]]

It appears from the "Northumberland Houſehold Book," 1512, that the ſtores of his lordſhip's houſe at Wreſille, for the whole year, were laid in from fairs. [From the ancient fabliau of the "Merchant turned Monk," and from other ſources, we gather that the ſame was the caſe in France, if not in other continental countries, at this early period.

Braithwaite, in deſcribing what ought to be the qualifications of the

[1 "Handlyng Synne," ed. Furnivall, p. 292, l. 9436—9446.]

chief officers of an earl, writes:[1] "They muſt be able to iudge, not onely of the prices, but of the goodnes of all kindes of corne, Cattell, and other houſehold proviſions; and the better to enable themſelves therto, are oftentimes to ride to Fayres and great markets, and ther to have conference with Graziers and purveiors, being men of witt and experience—"

By the ſtatute of 2 Edw. III. c. 13, it was ordered that "A cry ſhalbe made at the begynnyng of euery feyre how longe it ſhall indure & that none ſhall ſell after vpon payne to be greuouſly punyſshed agaynſt the Kynge." The authority of the proprietor or lord of the fair was only co-exiſtent in duration with the fair itſelf; merchants continuing to trade after the legal concluſion of the fair were amerced in double the value of the goods ſo ſold; nothing but the neceſſaries of life were to be on ſale on feaſt-days and Sundays; except only "fore ſonday in the heruyſt;" the Londoners were permitted to attend all fairs under pain of ten pounds' fine to the hinderer or hinderers.]

The articles are "Wine, Wax, Beiffes, Multons, Wheite, & Malt." This proves that fairs ſtill continued to be the principal marts for purchaſing neceſſaries in large quantities, which now are ſupplied by frequent trading towns: and the mention of beiffes and multons (which are ſalted oxen and ſheep), ſhows that at ſo late a period they knew little of breeding cattle.

In the accounts of the priories of Maxtoke in Warwickſhire, and of Biceſter in Oxfordſhire, in the time of Henry VI., the monks appear to have laid in yearly ſtores of various, yet common neceſſaries, at the Fair of Sturbridge,[2] in Cambridgeſhire, at leaſt one hundred miles diſtant from either monaſtery. Bale[3] mentions "the Bakers Boyes crye, betwixte hys two Bread Panners in Sturbridge fayre. *By and beare awaye, ſteale and runne awaye*, &c."

It may ſeem ſurpriſing that their own neighbourhood, including the cities of Oxford and Coventry, could not ſupply them with commodities neither rare nor coſtly: which they thus fetched at a conſiderable expenſe of carriage. It is a rubric in ſome of the monaſtic rules, "De euntibus ad Nundinas;" *i. e.* concerning thoſe who go to fairs.[4]

Foſbrooke[5] tells us, "much quarrelling and fighting ſometimes attended the monaſtic fairs, held in the church-yard: and Henry[6] obſerves from Muratori, that, "When a Fair was held [in Italy] within the precincts of a Cathedral or Monaſtery, it was not uncommon to

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[1 "Some Rules and Orders for the Government of the Houſe of an Earle" (*circâ* 1640), *apud* "Miſcell. Antiq. Angl." 1821.]

[2 "Expoſitas latè Cami propé Flumina merces,
Divitiaſque loci, vicoſque, hominumque labores,
Sparſaque per virides paſſim magalia campos."
—*Nundinæ Sturbrigienſes*, 1709.

[See an intereſting account of Stourbridge fair in Mr. Thorold Rogers's "Hiſtory of Agriculture and Prices in England," 1866, vol. i. p. 141-4.]

[3 "Declaration of Bonner's Articles," fol. 21 b.

[4 Warton's "Eng. Poet," vol. i. p. 279, 4to. ed.

[5 "Britiſh Monachiſm," vol. ii. p. 217.

[6 "Hiſt. of Gr. Britain," vol. iv. p. 205.

oblige every Man to take an oath at the gate, before he was admitted, that he would neither lie, nor ſteal, nor cheat, while he continued in the Fair." [But it ſeems that great complaint was made as early as the reign of Henry VI. of the irregularities and diſorderly proceedings at our Engliſh fairs, eſpecially on feſtivals, ſuch as Sunday, Good Friday, Aſcenſion-day, and ſo forth, and in 23 Hen. VI. we find a petition ſubmitted to that monarch for the ſuppreſſion of fairs throughout the country on holy days ſet apart for the ſervice of the Church, including the Sabbath itſelf. The petitioners required the fulfilment of their prayer from after the next Michaelmas then enſuing in perpetuity; but the king declined, in his reſponſe, to make more than a partial and temporary conceſſion.[1]

Of this attendance at fairs on the Sabbath, Humphrey Roberts of King's Langley ſpeaks in his "Complaint for Reformation," 1572: "Leaue therfore," he ſays, "your carefull toyle and labours vpon the Saboth day: as cartyng, carying of ſackes & packes, byinge and ſellyng: yea keping of faiers and markets—"]

In the Churchwardens' Accounts of St. Laurence Pariſh, Reading, A.D. 1499, is the following article:[2]

"*Receypt.*

"It. Rec. at the Fayer for a ſtonding in the Church-Porch, iiij*d.*"

By "Advertiſements partly for due order in the publique adminiſtration of Common Prayers," &c., 25 Jan. 7 Eliz. it was enjoined, "that in all Faires and Common Markets, falling *uppon the Sunday*, there be no ſhewing of any Wares *before the Service be done.*"

Two annual fairs held on the Town Moor at Newcaſtle upon Tyne are called Lammas and St. Luke's Fairs, from the days on which they begin. Bourne, in his hiſtory of that town, tells us, that the tolls, booths, ſtallage, pickage,[3] and courts of pie-powder (duſty foot) to each of theſe fairs, were reckoned communibus annis, at twelve pounds, in the time of Oliver Cromwell. The records of the monaſteries there are many of them loſt, otherwiſe they would doubtleſs have furniſhed ſome particulars relative to the inſtitution and ancient cuſtoms of the fairs at that place.

[In a tract entitled, "Bartholomew Faire or variety of fancies, where you may find A faire of wares, and all to pleaſe your mind," 1641, occurs this account:]

"Bartholomew Faire begins on the twenty-fourth day of Auguſt, and is then of ſo vaſt an extent, that it is contained in no leſſe than four ſeveral pariſhes, namely Chriſt Church, Great and Little St. Bartholomewes, and St. Sepulchres. Hither reſort people of all ſorts and conditions. Chriſt Church Cloiſters are now hung full of pictures. It is remarkable and worth your obſervation to beholde and heare the ſtrange ſights and confuſed noiſe in the Faire. Here, a Knave in a

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[1 "Antiq. Repert." ed. 1807, vol. iii. pp. 444-5.]

[2] Coates' "Hiſt. of Reading," p. 214.

[3] Pitching-pence were paid in fairs and markets for every bag of corn, &c. See Coles' "Dictionary."

Fooles Coate, with a trumpet ſounding, or on a drumme beating, invites you to ſee his puppets: there, a rogue like a wild woodman, or in an antick ſhape like an Incubus, deſires your company to view his motion: on the other ſide, Hocus Pocus, with three Yards of Tape, or Ribbin, in's hand, ſhewing his Art of Legerdemaine, to the admiration and aſtoniſhment of a company of Cockoloaches. Amongſt theſe, you ſhall ſee a gray Gooſe-Cap, (as wiſe as the reſt,) with a what do ye lacke, in his mouth, ſtand in his boothe, ſhaking a Rattle, or ſcraping on a Fiddle, with which Children are ſo taken, that they preſentlie cry out for theſe fopperies: and all theſe together make ſuch a diſtracted noiſe, that you would thinck Babell were not comparable to it. Here there are alſo your Gameſters in action: ſome turning of a Whimſey, others throwing for pewter, who can quickly diſſolve a round Shilling into a Three Halfepeny Saucer. Long Lane at this time looks very faire, and puts out her beſt cloaths, with the wrong ſide outward, ſo turn'd for their better turning off: and Cloth Faire is now in great requeſt: well fare the Alehouſes therein, yet better may a Man fare, (but at a dearer rate,) in the Pig-Market, alias Paſty-Nooke, or Pye-Corner, where Pigges are al houres of the Day on the Stalls piping hot, and would cry, (if they could ſpeak,) 'come eate me.' The fat greaſy Hoſteſſe in theſe Houſes inſtructs Nick Froth, her Tapſter, to aſke a Shilling more for a pig's head of a Woman big with Child, in regard of her longing, then of another ordinary cumer. Some of your Cutpurſes are in fee with cheating Coſtermongers, who have a Trick, now and then, to throw downe a Baſket of refuge peares, which prove Choake-peares to thoſe that ſhall looſe their Hats or Cloaks in ſtriving who ſhall gather faſteſt.

> Now farewell to the Faire: you who are wiſe,
> Preſerve your Purſes, whilſt you pleaſe your Eyes."[1]

In "Whimzies," deſcribing "a zealous Brother," Braithwaite[2] ſays: "No ſeaſon through all the yeere accounts hee more ſubject to abhomination than Bartholomew faire: their Drums, Hobbihorſes, Rattles, Babies, Iewtrumps, nay *Pigs* and all, are wholly Iudaicall." The roaſted pigs at St. Bartholomew's Fair are alſo noticed in "Poor Robin's Almanack" for 1677. "Poor Robin" for 1695 has this paſſage: "It alſo tells Farmers what manner of Wife they ſhall chooſe, not one *trickt up with Ribbens and Knots like a Bartholomew Baby*, for ſuch an one will prove a Holy-day Wife, all play and no work,

> And he who with ſuch kind of Wife is ſped,
> Better to have one made of Ginger-Bread."

In Nabbes' "Totenham Court," 1638, p. 47, is the following: "I have pack't her up in't, like *a Bartholmew-babie in a boxe*. I warrant you for hurting her."

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[1] See alſo Andrews's Contin. of Henry's "Hiſt. of Great Britain," 4to. p. 86.

[2] "Whimzies," 1631, p. 200.

Gayton[1] ſays:

— "(As if there were not Pigg enough)
Old Bartholmew with Purgatory Fire,
Deſtroyes the Babe of many a doubtfull Sire."

And ſpeaking of plums, he adds:

"If eaten, as we uſe at Barthol'mew Tide,
Hand over Head, that's without care or guide,
There is a patient ſure."

On Thurſday, the 17th of July, 1651, the Parliament paſſed a reſolution, "That *the Fair* uſually *held and kept* yearly *at St. James's*, within the Liberty of the City of Weſtminſter, on or about the 25th day of July, be forborn this year; and that no fair be kept or held there by any perſon or perſons whatſoever, until the Parliament ſhall take further order."

[In 1711, an attempt was made without ſucceſs to extend the duration of the fair to fourteen days, and a tract was publiſhed and ſpecially addreſſed by the author to the civic authorities, to oppoſe and denounce the project. Two years before, a pamphlet had appeared, giving reaſons for the ſuppreſſion of May-Fair, held annually in Brookfield, Weſtminſter.[2]]

"Multitudes of the Booths erected in this Fair," we are there told, "are not for trade and merchandice, but for muſick, ſhowes, drinking, gaming, raffling, lotteries, ſtage-plays, and drolls. It is a very unhappy circumſtance of this Fair that it begins with the prime beauty of the year; in which many innocent perſons incline to walk into the fields and out-parts of the city to divert themſelves, as they very lawfully may." This fair was granted by King James II. in the fourth year of his reign, to commence on the firſt of May, and continue fifteen days after it, yearly, for ever.

Gay, in his fable of the "Two Monkeys," thus deſcribes *Southwark Fair:*

"The Tumbler whirles the flip-flap round,
With Sommerſets he ſhakes the ground;
The Cord beneath the Dancer ſprings;
Aloft in air the Vaulter ſwings,
Diſtorted now, now prone depends,
Now through his twiſted arms aſcends;
The Croud in wonder and delight,
With clapping hands applaud the fight."

[On St. Bartholomew's Day, during the fair, wreſtling-matches appear to have been held at Clerkenwell. Machyn the diariſt notes the attendance of the Lord Mayor and other civic dignitaries at the match held on the 24th Auguſt, 1559. It ſeems that it was alſo cuſtomary to have ſhooting-matches at or about the ſame ſeaſon in Finſbury-fields.

Heywood, in his "Apology for Actors," 1612, quotes Stowe for the fact that a play on the Creation was performed anciently by the

[1] "Art of Longevity," 1659, p. 3.
[2] See Hone's "Every-day Book," vol. i. p. 572.]

Skinners at Clerkenwell, "in place whereof, in theſe latter daies," obſerves Heywood, "the wraſtling and ſuch other paſtimes haue bene kept, and is ſtill held about Bartholmew-tide."

Rimbault, in his "Book of Songs and Ballads," 1851, has printed from rare muſical works two or three ballads illuſtrative of the old uſages and ſcenes at Bartholomew Fair. The entertainments appear, from all accounts, to have been of the moſt various deſcription, with a view, doubtleſs, to the ſatisfaction of every taſte. The puppet-ſhows and drolls included St. George and the Dragon, Guy of Warwick, Judith and Holofernes, Dives and Lazarus, Punchinello, The Devil and the Pope, and The Whore of Babylon.

Ladies were fond of attending Bartholomew Fair. In a[n] little work printed in 1688, it is obſerved: "Some Women are for merry-meetings, as Beſſus was for Duels; they are ingaged in a Circle of Idleneſs, where they turn round for the whole Year, without the interruption of a ſerious hour, they know all the Players names & are Intimately acquainted with all the Booths in Bartholomew-Fair."[1]]

Shaw,[2] ſpeaking of Wolverhampton and the *Proceſſioners* there, ſays: "Another cuſtom (now likewiſe diſcontinued) was the annual Proceſſion, on the 9th of July (the Eve of the *great Fair*), of men in antique armour, preceded by muſicians playing the *Fair-tune*, and followed by the ſteward of the Deanry Manor, the peace-officers, and many of the principal inhabitants. Tradition ſays the ceremony originated at the time when Wolverhampton was a great emporium of wool, and reſorted to by merchants of the ſtaple from all parts of England. The neceſſity of an armed force to keep peace and order during the Fair, (which is ſaid to have laſted fourteen days, but the charter ſays only eight,) is not improbable. This cuſtom of *Walking the Fair* (as it was called) with the armed Proceſſion, &c. was firſt omitted about the year 1789."

Courts were granted at fairs, to take notice of all manner of cauſes and diſorders committed upon the place called pie-powder, becauſe juſtice was done to any injured perſon, before the duſt of the fair was off his feet.[3]

Barrington, in his "Obſervations on the Statutes," obſerves that, "In the Burrow Laws of Scotland, an alien merchant is called Pied-puldreaux, and likewiſe ane Farand-man, or a man who frequents Fairs. The Court of Pipowder is, therefore, to determine diſputes between thoſe who reſort to Fairs and theſe kind of Pedlars who generally attend them. Pied pulderaux, in old French, ſignifies a

[1] "The Lady's New-Year's Gift: Or, Advice to a Daughter," 1688, p. 157.]

[2] "Staffordſhire," vol. ii. part 1, p. 163.

[3] Or rather, perhaps, the Court of Pie Powder means the Court of Pedlars. See the ſubſequent evidences: "Gif ane ſtranger merchand travelland throw the Realme, havand na land, nor reſidence, nor dwelling within the ſchirefdome, bot vaigand fra ane place to ane other, quha therefore is called Pied Puldreux, or duſtifute," &c. Regiam Majeſtatem, 1609.

So chap. cxl. *ibid.* "Anend ane Fairand-man or Duſtifute."

So again in the table, *ibid.* "Duſtiefute (ane pedder) or cremar, quha hes na certaine dwelling-place, quhere he may dicht the duſt from his feet," &c.

Pedlar, who gets his livelihood by vending his goods where he can, without any certain or fixed reſidence."

Pie-powder is from the French "Poudre des piez," duſt of the feet.[1]

It is cuſtomary at all fairs to preſent fairings, which are gifts, bought at theſe annual markets.

This cuſtom prevailed in the days of Chaucer, as appears by the ſubſequent paſſage in the "Wife of Bathes Prologue" [Bell's ed.] where ſhe boaſts of having managed her ſeveral huſbands ſo well:

> "I governed hem ſo well after my lawe
> That eche of hem ful blisful was, and fawe[2]
> *To bringe me gay thinges fro the faire,*
> They were ful glad," &c.

And in "Ruſticæ Nundinæ," 1730:

> "Ad ſua quiſque redit; feſtivis Daphnen Amyntas
> Exonerat Zeniis, dandoque aſtringit Amores."

[The anonymous author of the "Dialect of Leeds," 1862, notices the great fair which was anciently held at Lee-Fair, a village in the pariſh of Woodkirk (a cell of Black canons to Noſtal Priory), and which terminated on St. Bartholomew's Day. This fair was not only for purpoſes of buying and ſelling, barter and exchange, but ſcholaſtic exerciſes and diſputations were held there. It is ſuppoſed that it was a chartered inſtitution, allowed to Noſtal as a privilege and ſource of revenue.

The laſt day of the fair, when the goods are packed and paid for, is known in the Weſt of England as *Pack-an-Penny Day*. At leaſt, it was ſo in Jennings' time.]

Groſe mentions "*Mumble a Sparrow:* a cruel ſport practiſed at Wakes and Fairs in the following manner: a cock-ſparrow, whoſe wings are clipped, is put into the crown of a hat; a man, having his arms tied behind him, attempts to bite off the ſparrow's head, but is generally obliged to deſiſt, by the many pecks and pinches he receives from the enraged bird."

[At Hereford Midſummer Fair, in 1640, there was, it ſeems, a fellow, a ſecond Bankes, who exhibited a dancing-horſe; for in the Account Book of Mrs. Joyce Jeffries under this year occurs a payment to him.[3]

Speaking of the performance of the "Recruiting Officer," in which Eſtcourt filled the part of Serjeant Kite, the "Tatler" of May 26, 1709, obſerves: "There is not, in my humble opinion, the humour hit in Serjeant Kite; but it is admirably ſupplied by his action. If I have ſkill to judge, that man is an excellent actor; but the crowd of the audience are fitter for repreſentations at *May-fair*, than a theatre-royal."]

One or two other ſports at fairs have been already noticed in the Account of Wakes.

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[1] "Archæol." vol. i. p. 190. [2] Glad, or joyful.

[3] "Archæol." vol. xxxvii. p. 200.]

Drake tells us,[1] that "St. Luke's Day is known in York by the name of *Whip-Dog-Day*, from a ſtrange cuſtom that ſchool-boys uſe here of whipping all the dogs that are ſeen in the ſtreets that day. Whence this uncommon perſecution took its riſe is uncertain: yet, though it is certainly very old, I am not of opinion, with ſome, that it is as ancient as the Romans. The tradition that I have heard of its origin ſeems very probable, that in times of popery, a prieſt celebrating maſs at this Feſtival in ſome church in York, unfortunately dropped the Pax after conſecration: which was ſnatched up ſuddenly and ſwallowed by a dog that lay under the altar table. The profanation of this high myſtery occaſioned the death of the dog, and a perſecution began, and has ſince continued, on this day, to be ſeverely carried on againſt his whole tribe in our city." He tells us that "A Fair is always kept in Mickle Gate (York) on St. Luke's Day, for all ſorts of ſmall wares. It is commonly called *Diſh Fair*, from the great quantity of wooden diſhes, ladles, &c. brought to it. There is an old cuſtom uſed at this Fair of bearing a wooden ladle in a ſling on two ſtangs about it, carried by four ſturdy labourers, and each labourer was formerly ſupported by another. This, without doubt, is a ridicule on the meanneſs of the wares brought to this Fair, ſmall benefit accruing to the labourers at it. Held by Charter Jan. 25, an. Reg. Regis, Hen. vii. 17."

[A fair was formerly held at Briſtol on St. James's Day, and it is related by the author of Tarlton's "Jeſts," 1611, that that celebrated comedian and his fellow-players went down to perform there on one occaſion while the theatres were cloſed in London. Probably it was at the ſame time that they viſited Glouceſter, and other places mentioned in the "Jeſts." The players ſeem alſo to have been engaged at private houſes in the country to give entertainments.

St. James's Fair, held at Weſtminſter on the 25th July, was, in the year 1560, ſo largely attended, that a pig was not to be had there, we are told by Machyn the diariſt, "for mony." And he adds that the ale-wives could get nothing to eat or drink till three in the afternoon, and "the cheſe went very well away for 1*d.* p. the pounde."

Mr. Halliwell, in his notes to "Ludus Coventriæ," 1841, has quoted an extract from a ſhowman's bill of the ſeventeenth century, preſerved in Harl. MS., 5931, where it ſtates that, "At Crawley's ſhow at the Golden Lion, near St. George's Church, during the time of Southwark-Fair, will be preſented the whole ſtory of the old creation of the world, or Paradice Loſt, yet newly reviv'd, with the addition of Noah's flood." The character of the performances at Bartholomew Fair, a little later on, ſeems to have been ſingularly heterogeneous; for Strutt quotes a bill of the beginning of the eighteenth century, which announces that, "at Heatly's booth, over againſt the Croſs-Daggers, will be preſented a little opera, called The old creation of the world, newly reviv'd, *with the addition of the glorious battle obtained over the French and Spaniards by his Grace the Duke of*

[1] "Eboracum," p. 219.

Marlborough." During the reign of George II., the claſs of entertainment changed ſomewhat, if we are to judge from the contents of the "Stroler's Pacquet Opened," 1741, which purports to be a collection of the drolls played at Southwark and other fairs at that time. Theſe pieces, ſufficiently contemptible in their conſtruction, were, in moſt caſes, formed out of old dramas.

The Univerſity of Cambridge enjoyed certain veſted intereſts in Sturbridge Fair from a very early date. In the draft of a paper prepared in 1589 by the Government of Queen Elizabeth with a view to the renewal of this and other rights held by the town and univerſity by preſcription, there are ſome intereſting particulars, which it is unneceſſary to reproduce here, ſince they are given at length in the "Egerton Papers."

This is alſo known as St. Audry's Fair, and *it is ſaid that* the word *tawdry* takes its origin from the flimſy goods which were offered for ſale at this place—an etymology for which I am not going to vouch any more than for that which explains Stourbridge itſelf to ſignify *St. Audry's Bridge*. A haberdaſher was lately, and may be ſtill, reſiding at Cambridge, who had in his poſſeſſion a licence to hold a booth in this fair.

The *Cry* was proclaimed at Stourbridge before the commencement of each year's fair; this recited all the conditions on which the fair was held, and enumerated the various regulations in force for its management, and for the keeping of the king's or queen's peace. The document, as it uſed to be read, is printed at length in Gutch's "Collectanea Curioſa."

At Stourbridge Fair, book auctions were anciently held. Dixon, in his "Canidia, or the Witches," 1683, ſays:

> "A fire licking a Child's Hair
> Was to be ſeen at Sturbridge fair,
> With a lambent flame, all over a ſweating mare."

And the ſame writer alſo ſpeaks of—

> "Women-dancers, Puppet-players
> At Bartholomew and Sturbridge fairs."

Machyn, in his "Diary," mentions that on St. Peter's Day (June 29), 1557, a ſmall fair, for the ſale of wool and other like commodities, was held in the churchyard of St. Margaret's, in the City of London.

A correſpondent of "Notes and Queries,"[1] deſcribes the pompous ceremonial which attended the opening of Greenock Fair, which was diſcontinued about 1814.

Among the attendants at fairs in the olden time, the ſharpers and pickpockets muſtered pretty ſtrongly. In the ballad of "Ragged and Torn and True," it is ſaid:

> "The pick-pockets in a throng,
> At a market or a faire,
> Will try whoſe purſe is ſtrong,
> That they may the money ſhare."

[1 1ſt Series, vol. ix. p. 242.]

The pickpockets and cutpurſes did not ſpare any one. In "A Caveat for Cut-purſes," a ballad of the time of Charles I., there is the following illuſtration:

> "The Players do tell you, in Bartholmew Faire,
> What ſecret conſumptions and raſcals you are;
> For one of their Actors, it ſeems, had the fate
> By ſome of your trade to be fleeced of late."

The reputation of *Barnwell* Fair does not ſeem to have been very good in Heywood's time, for in his "If you Know not me," &c. 1605, that writer makes Hobſon ſay:

> "Bones a me, knave, thou'rt welcome. What's the news
> At bawdy Barnwell, and at Stourbridge fair?"

Cherry-fairs were often formerly, and may be ſtill indeed, held in the cherry-orchards; they were ſcenes of conſiderable licence. There are not many alluſions to them in old writers or records; but in the ſtory of "How the Wiſe Man Taught his Son," the tranſitory nature of man's life is not inelegantly likened to one of theſe ſcenes of temporary buſtle and gaiety:

> "And ſo, ſone, thys worldys wele
> Hyt fayrth but as *a chery fayre*."

And the ſame ſimile occurs in one of Hoccleve's pieces.[1]

A fair is uſually held at Reading at the preſent day (1868) on Candlemas Day for cattle and horſes; but of late the day for holding it has not always been very rigidly obſerved.]

Ray has preſerved two old Engliſh proverbs that relate to fairs: "Men ſpeak of the fair as things went with them there;" as alſo, "To come a day after the fair." The firſt ſeems intended to rhyme. [The ſecond is ſtill perfectly common.]

Bailey tells us, that in ancient times amongſt Chriſtians, upon any extraordinary ſolemnity, particularly the anniverſary dedication of a church, tradeſmen uſed to bring and ſell their wares even in the churchyards, eſpecially upon the feſtival of the dedication; as at Weſtminſter, on St. Peter's Day; at London, on St. Bartholomew's; at Durham, on St. Cuthbert's Day, &c.; but riots and diſturbances often happening, by reaſon of the numbers aſſembled together, privileges were by royal charter granted, for various cauſes, to particular places, towns, and places of ſtrength, where magiſtrates preſided, to keep the people in order.

[According to Olaus Magnus, the ancient Northern nations held annual ice fairs. Froſt fairs and blanket fairs have been known on the Thames. The laſt great froſt fair among us was in 1814.][2]

I gathered from a newſpaper that there is an annual fair held in the Broad-gate at Lincoln on the 14th September, called *Fool's Fair*, for the ſale of cattle, ſo called, on that authority, as follows: "King William and his Queen having viſited Lincoln, while on their tour through the Kingdom, made the citizens an offer to ſerve them in any

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[1] See Dyce's "Skelton," vol. ii. p. 85.]

[2] See "Old Ballads Illuſtrating the Great Froſt of 1683-4" (Percy Soc.); and "Handbook of Early Engliſh Lit." Art. FROSTS.]

manner they liked beſt. They aſked for a Fair, though it was harveſt, when few people can attend it, and though the town had no trade nor any manufacture. The King ſmiled, and granted their requeſt; obſerving, that it was a humble one indeed."

[We are told[1] that in the laſt century a practice ſtill continued at Dundonald, in Ayrſhire] "of kindling a large Fire, or Tawnle as it is uſually termed, of wood, upon ſome eminence, and making merry around it, upon the Eve of the Wedneſday of Marymaſs Fair in Irvine (which begins on the third Monday of Auguſt and continues the whole week). As moſt Fair Days in this country were formerly popiſh holidays, and their Eves were uſually ſpent in religious ceremonies and in diverſions, it has been ſuppoſed that Tawnles were firſt lighted up by our Catholic fathers, though ſome derive their origin from the Druidical times."

[From the ſame ſource[2] we learn that Chriſt's Kirk May Fair, Kenethmont, Aberdeenſhire] "was kept on the Green, and in the night; hence it was by the people called Sleepy-market. About [ſeventy] or [eighty] years ago, the proprietor changed it from night to day; but ſo ſtrong was the prepoſſeſſion of the people in favour of the old cuſtom, that, rather than comply with the alteration, they choſe to neglect it altogether."

[The ſame account,[3] ſpeaking of Marykirk, co. Kincardine, ſays:] "On the outſide of the church, ſtrongly fixed to the wall, are the *Joggs*. Theſe were made uſe of, where the weekly market and annual Fair ſtood, to confine and puniſh thoſe who had broken the peace, or uſed too much freedom with the property of others. The Stocks were uſed for the feet, and the Joggs for the neck of the offender, in which he was confined, at leaſt, during the time of the Fair." Though the worthy miniſter who drew up this account has omitted the etymology of Joggs, I ſhould think it a very obvious one —from *Jugum*, a yoke.

[The Long Hundred.]

WE learn from Hickes's "Theſaurus," that the Norwegians and Iſlandic people uſed a method of numbering peculiar to themſelves, by the addition of the words Tolfrædr, Tolfræd, or Tolfræt (whence our word twelve), which made ten ſignify twelve; a hundred, a hundred and twenty; a thouſand, a thouſand two hundred; &c. The reaſon of this was, that the nations above named had two decads or tens: a leſſer, which they uſed in common with other nations, conſiſting of ten units; and a greater, containing twelve (tolf) units. Hence, by the addition of the word Tolfrædr, or Tolfræd, the hun-

[1] "Statiſtical Account of Scotland," vol. vii. p. 622.
[2] *Ibid.* vol. xiii. p. 77. [3] *Ibid.* vol. xviii. p. 612.

dred contained not ten times ten, but ten times twelve, that is a hundred and twenty.

The Doctor obſerves that this Tolfrædic mode of computation by the greater decads, or tens, which contain twelve units, is ſtill retained amongſt us in reckoning certain things by the number twelve, which the Swedes call duſin, the French douzain, and we dozen. And I am informed, he adds, by merchants, &c., that in the number, weight, and meaſure of many things, the hundred among us ſtill conſiſts of that greater tolfrædic hundred which is compoſed of ten times twelve.[1]

Hence then without doubt is derived to us the preſent mode of reckoning many things by ſix ſcore to the hundred.

By the ſtatute, 25 Hen. VIII. c. 13, no perſon ſhall have above two thouſand ſheep on his lands; and the twelfth ſection (after reciting that the hundred in every county be not alike, ſome reckoning by the great hundred, or ſix ſcore, and others by five ſcore,) declares that the number two thouſand ſhall be accounted ten hundred for every thouſand, after the number of the great hundred, and not after the leſs hundred, ſo that every thouſand ſhall contain twelve hundred after the leſs number of the hundred.

Percy obſerves, upon the Northumberland Houſehold Book, "It will be neceſſary to premiſe here, that the antient modes of Computation are retained in this Book: according to which it is only in money that the hundred conſiſts of five ſcore: in all other Articles the Enumerations are made by the old Teutonic hundred of ſix Score, or a hundred and twenty." [In the laſt century, a man died at Parton in Scotland,] aged above ninety, who, about eight months before his death, got a complete ſet of new teeth, which he employed till near his laſt breath to excellent purpoſe. He was four times married, had children by all his wives, and, at the baptiſm of his laſt child, which happened not a year before his death, with an air of complacency expreſſed his thankfulneſs to his Maker for having "at laſt ſent him the *cled Score*," *i.e.* twenty-one.[2]

[God's penny, or earneſt-money.[3]

IN the "Heir of Linne," printed by Percy, there is the following ſtanza:

> "Then John he did him to record draw,
> And John he caſt him *a gods-pennie;*
> But for every pounde that John agreed,
> The lande, I wis, was well worth three."

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[1] Arngrim Jonas in Crymogæa, ſive rerum Iſland. lib. 1, cap. viii. Gram. Iſl. p. 43.

[2] "Statiſt. Acc. of Scotl." vol. i. p. 187.

[3] Mr. Atkinſon, "Cleveland Gloſſary," 1868, p. 225, ſays: "God's penny. Earneſt money, given to a ſervant on concluding the hiring compact: *cuſtomarily half-a-crown.*"]

Upon which Percy notes: ["Godſpennie,] *i.e.* earneſt-money; from the French 'Denier a Dieu.' At this day [1794,] when application is made to the Dean and Chapter of Carliſle to accept an exchange of the tenant under one of their leaſes, a piece of ſilver is preſented by the new tenant, which is ſtill called a GOD'S PENNY."]

Obſolete Vulgar Puniſhments.

I. CUCKING-STOOL.[1]

THE Cucking-Stool was an engine invented for the puniſhment of ſcolds and unquiet women, by ducking them in the water, after having placed them in a ſtool or chair fixed at the end of a long pole, by which they were immerged in ſome muddy or ſtinking pond. Blount tells us that ſome think it a corruption from Ducking Stool, but that others derive it from Choaking Stool. Though of the moſt remote antiquity, it is now, it ſhould ſeem, totally diſuſed.

At a court of the manor of Edgeware, anno 1552, the inhabitants were preſented for not having *a Tumbrel* and Cucking-Stool.[2] This looks as if the puniſhments were different.

An eſſayiſt in the "Gentleman's Magazine," for May, 1732, obſerves that "The Stools of Infamy are the *Ducking Stool* and the Stool of Repentance. The firſt was invented for taming female Shrews. The Stool of Repentance is an eccleſiaſtical engine, of popiſh extraction, for the puniſhment of Fornication and other Immoralities, whereby the Delinquent publicly takes ſhame to himſelf, and receives a ſolemn reprimand from the Miniſter of the Pariſh." Blount finds it called "le Goging Stole."[3] He ſays it was in uſe even in the Saxon time, when it was called ðcealfing-ſtole, and deſcribed to be "Cathedra in qua rixoſæ mulieres ſedentes aquis demergebantur." It was a puniſhment inflicted alſo antiently upon brewers and bakers tranſgreſſing the laws.[4]

In the "Promptorium Parvulorum,"[5] "*Eſyn*, or CUKKYN," is inter-

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[1] Called alſo a Tumbrel, Tribuch, and Trebuchet; alſo a Thewe.*

[2] See Lyſons' "Envir." vol. ii. p. 244.

[3] Cod. MS. de Legibus, Statutis, & Conſuetudinibus liberi Burgi Villæ de Mountgomery a tempore Hen. 2 fol. 12 *verſo*.

[4] See alſo Henry's "Hiſt. of Gt. Britain," vol. i. p. 214.]

[5] Ed. Way, 1865, p. 143.

* See Cowel in *v.* ex Carta Joh. regis, dat. 11 Jun. anno regni 1. It is called thewe in Lambarde's "Eirenarchia," lib. i. c. 12. The following extract from Cowel, in *v.* Thew, (with the extract juſt quoted from Lyſons ſeems to prove this: "Georgius Grey Comes Cantii clamat in maner. de Buſhton & Ayton punire delinquentes contra Aſſiſam Panis et Cerviſiæ, per tres vices per amerciamenta, & quarta vice Piſtores per Pilloriam, Braciatores per Tumbrellam, & Rixatrices per *Thewe*, hoc eſt, ponere eas ſuper ſcabellum vocat. *a Cucking Stool.* Pl. in Itin. apud Ceſtr. 14. Hen. VII."

preted by *ſtercoriſo:* and in the "Domeſday Survey," in the account of the City of Cheſter,"[1] we read: "Vir ſive mulier falſam menſuram in civitate faciens deprehenſus, iiii. ſolid. emendab'. Similiter malam cerviſiam faciens, aut *in* CATHEDRA *ponebatur* STERCORIS, aut iiii. ſolid. dab' prepoſitis."

There is an order of the Corporation of Shrewſbury, 1669, that "A Ducking Stool be erected, for the puniſhment of all Scolds."[2]

Lyſons[3] gives us a curious extract from the Churchwardens' and Chamberlain's Accounts at Kingſton-upon-Thames, in 1572, which contains a bill of expenſes for making one of theſe cucking ſtools, which, he ſays, muſt have been much in uſe formerly, as there are frequent entries of money paid for its repair. He adds that this arbitrary attempt at laying an embargo upon the female tongue has long ſince been laid aſide. [Some additional particulars, illuſtrating this obſolete uſage, but to the ſame purport, were printed in Willis's "Current Notes" for January and April, 1854.]

Borlaſe[4] tells us that: "Among the puniſhments inflicted in Cornwall, of old time, was that of the *cocking-ſtool*, a ſeat of infamy where ſtrumpets and ſcolds, with bare foot and head, were condemned to abide the deriſion of thoſe that paſſed by, for ſuch time as the bailiffs of manors, which had the privilege of ſuch juriſdiction, did appoint."

Morant,[5] ſpeaking of Canuden, in the hundred of Rochford, mentions "Cuckingſtole Croft, as given for the maintenance of a light in this church; as appears by inquiſition, 10 Eliz."

In Skene's "Regiam Majeſtatem,"[6] this puniſhment occurs as having been uſed anciently in Scotland: ſpeaking of Browſters, *i.e.* "*Wemen quha brewes aill* to be ſauld," it is ſaid, "gif ſhe makes gude ail, that is ſufficient. Bot gif ſhe makes evill ail, contrair to the uſe and conſuetude of the burgh, and is convict thereof, ſhe ſall pay ane unlaw of aucht ſhillinges, or ſal ſuffer the juſtice of the burgh, that is, *ſhe ſall be put upon the cock-ſtule*, and the aill ſall be diſtributed to the pure folke."

Theſe ſtools ſeem to have been in common uſe when [Miſſon,[7] the

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[1] Vol. i. fol. 262 *verſo*.

[2] See Blakeway's "Hiſt." 1779, p. 172.

		£	s.	d.
"1572.	The making of the Cucking Stool .	0	8	0
	Iron work for the ſame	0	3	0
	Timber for the ſame	0	7	6
	3 Braſſes for the ſame and three Wheels	0	4	10."

[3] "Environs," vol. i. p. 233.

[4] "Natural Hiſtory of Cornwall," p. 303.

[5] "Hiſt. of Eſſex," vol. i. p. 317. [6] Under "Burrow Lawes," ch. 69.

[7] "La maniere de punir les Femmes querelleuſes et debauchées eſt aſſez plaiſante en Angleterre. On attache une Chaiſe à bras à l'extremité de deux Eſpeces de Solives, longues de douze ou quinze pieds et dans un eloignement parallele, en ſorte que ces deux pieces de bois embraſſent par leur deux bouts voiſins, la chaiſe qui eſt entre deux, & qui y eſt attachée par la côte comme avec un eſſieu, de telle maniere, qu'elle a du Jeu, et qu'elle demeure toujours dans l'etat naturel & hori-

French traveller, viſited this country, and] when Gay wrote his Paſtorals: they are thus deſcribed by the latter.[1]

> "I'll ſpeed me to the Pond, where the high Stool
> On the long Plank hangs o'er the muddy Pool,
> That Stool, the dread of ev'ry ſcolding Quean," &c.

Braithwaite,[2] ſpeaking of a Xantippean, ſays: "He (her huſband) vowes therefore to bring her in all diſgrace to the *Cucking-ſtoole;* and ſhee vowes againe to bring him, with all contempt, to the ſtoole of repentance."

In one of the jeſt-books,[3] there is the following anecdote: "Some Gentlemen travelling, and coming near to a Town, ſaw an old Woman ſpinning near the Ducking Stool: one, to make the Company merry, aſked the good Woman what that Chair was made for? Said ſhe, you know what it is. Indeed, ſaid he, not I, unleſs it be the Chair you uſe to ſpin in. No, no, ſaid ſhe, you know it to be otherwiſe: have you not heard that it is the Cradle your good Mother hath often layn in."[4]

The ſtool is repreſented in a cut annexed to the "Dumps," deſigned and engraved by Louis du Guernier, and alſo in the frontiſpiece of "The old Woman of Ratcliff Highway."

[A certificate of the puniſhment of an incorrigible ſcold by ducking, dated 1673, and addreſſed by the churchwardens of Waddington, co. York, to Thomas Parker, Eſq., of Browſholme, hereditary bow-bearer of Bolland Foreſt under the Duke of Buccleuch, is to be ſeen in "Current Notes" for December, 1855.

2. The Scolding Cart.

This was ſomewhat ſimilar to the cucking-ſtool, but was furniſhed with wheels.

From one paſſage of Machyn's "Diary," under 1562-3, it would ſeem that ſcolds were occaſionally made, as a puniſhment, to ride in a cart through the ſtreets, with a diſtaff in their hands.

In the Notes to this Diary, 1848, Mr. Nichols deſcribes a curious penalty (curious from its indirectneſs) impoſed in the pre-

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ſontal auquel une Chaiſe doit être afin qu'on puiſſe s'aſſeoir deſſus, ſoit qu'on l'éleve, ſoit qu'on l'abaiſſe. On dreſſe un pôteau ſur le bord d'un Etang ou d'une Riviere, & ſur ce poteau on poſe preſque en equilibre, la double piece de bois à une des extremitez de laquelle la Chaiſe ſe trouve au deſſus de l'eau. On met la Femme dans cette Chaiſe et on la plonge ainſi autant de fois qu'il a été ordonné, pour raffraichir un peu ſa chaleur immoderée." See Ozell's Tranſlation, p. 65.

[1] "Dumps," vol. 1, p. 105.

[2] "Whimzies," 1631, p. 182.

[3] "New Help to Diſcourſe," 1684, p. 216.

[4] In "Miſcellaneous Poems," &c., by Benjamin Weſt, of Weedon-Beck, Northamptonſhire, 8vo. 1780, is preſerved a copy of verſes, ſaid to have been written near ſixty years ago, entitled "The Ducking Stool." A Note informs us, "To the honour of the fair Sex in the neighbourhood of R***y, this machine has been taken down (as uſeleſs) ſeveral years."

ſence of a member of the Camden Society on a termagant. "About 1790 one of the members of the Camden Society," he tells us, "witneſſed a proceſſion of villagers on their way to the houſe of a neighbouring farmer, in the pariſh of Hurſt [Berkſhire,] *who was ſaid to have beaten his wife.* The ſerenaders, conſiſting of perſons of all ages and denominations, were well ſupplied with kettles, tin cans, coverlids, hand-bells, pokers and tongs, and cows' horns, and drawing up in front of the farm, commenced a moſt horrible din, ſhowing at leaſt that the ceremony was known by the name of *rough muſic?* After ſome time, the party quietly diſperſed, apparently quite ſatisfied with the meaſure of puniſhment inflicted by them on the delinquent." The paſſage in Machyn himſelf, on which Mr. Nichols's illuſtration was founded, is as follows: "The xxij day of Feybruary [1562-3,] was Shroyff-monday, at Charyng croſſe ther was a man cared of iiij men, and a-for hym a bagpype playng, a ſha[w]me and a drum playhyng, and a xx lynkes bornyng a-bowtt hym, becauſe ys next neybors wyff ded bett here hoſband; *ther for yt is ordered that ys next naybor ſhall ryd a-bowtt the plaſe.*" It might be difficult to produce a ſecond example of the highly edifying cuſtom here exhibited. Truly a ſtrange method of dealing out juſtice, and of puniſhing by proxy!]

3. Branks.[1]

"They have an artifice at Newcaſtle under Lyme and Walſall," ſays Plott,[2] "for correcting of ſcolds, which it does too, ſo effectually and ſo very ſafely, that I look upon it as much to be preferred to the cucking ſtoole, which not only endangers the health of the party, but alſo gives the tongue liberty 'twixt every dipp; to neither of which this is at all liable: it being ſuch a bridle for the tongue as not only quite deprives them of ſpeech, but brings ſhame for the tranſgreſſion and humility thereupon before 'tis taken off: which being put upon the offender by order of the magiſtrate, and faſtened with a padlock behind, ſhe is led round the town by an officer, to her ſhame, nor is it taken off till after the party begins to ſhew all external ſignes imaginable of humiliation and amendment."

In a plate annexed, he gives a repreſentation of a pair of branks. They ſtill preſerve a pair in the Town Court at Newcaſtle-upon-Tyne, where the ſame cuſtom once prevailed.[3]

[A fuller deſcription of the brank occurs in Willis's "Current Notes" for May, 1854, where ſeveral engravings accompany and illuſtrate the letter-preſs. The writer ſays: "It may be deſcribed as an iron ſkeleton helmet, having a gag of the ſame metal, that by being protruded into the mouth of an inveterate brawler, effectually branked that unruly member, the tongue. As an inſtrument of conſiderable

[1] Another puniſhment for ſcolding women.

[2] "Hiſtory of Staffordſhire," p. 389.

[3] See Gardiner's "England's Grievance," 1656, and Brand's "Hiſtory," vol. ii. p. 192.

antiquity, at a time when the gag, the rack, and the axe were the *ratio ultima Romæ*, it has doubtleſs been employed, not unfrequently, for purpoſes of great cruelty, though in moſt examples, the gag was not purpoſely deſigned to wound the mouth, but ſimply to reſtrain or preſs down the tongue. Several of theſe inſtruments are yet extant, though their uſe is now, thanks to more conſiderate civilization, become obſolete. . . . . The earlieſt uſe of the brank in England is not antecedent to the reign of Charles I." A curious variety of this old mode of penance is noticed in the ſame miſcellany for October, 1854.]

4. Drunkard's Cloak.

It appears from Gardiner's work juſt cited, that in the time of the Commonwealth, the magiſtrates of Newcaſtle puniſhed ſcolds with the branks, and drunkards by making them carry a tub, with holes in the ſides for the arms to paſs through, called the drunkard's cloak, through the ſtreets of that town.[1]

5. Pilliwinkes or Pyrewinkes.

The pilliwinkes will be noticed preſently as a torture formerly uſed in Scotland for ſuſpected witches.[2]

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[1] Brand's "Hiſtory of Newcaſtle," vol. ii. p. 192.

[2] On the ſubject of the Pillory, ſee Douce's "Illuſtrations of Shakſpeare," vol. i. p. 146.

> "At Pavia a ſingular Cuſtom prevails,
> To protect the poor Debtor from Bailiffs and Jails:
> He diſcharges his Score without paying a jot,
> By ſeating himſelf on a ſtone, *ſans culotte*.
> There ſolemnly ſwearing, as honeſt Men ought,
> That he's poorer than Job, when reduced to a groat:
> Yet this naked Truth with ſuch ſtigma diſgraces,
> That the Rogue, as on Nettles ſits, making wry faces."
> —*Epiſtles addreſſed to Rob. Jephſon, Eſq.*, 1794, p. 46.

END OF VOLUME THE SECOND.

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